Stuart

This appears to be the first issue of the Oxford octavo (dated 1707, for the bulk of the impression) with, of course, the earliest & brightest impressions of the plates engraved by John Stuart, after the drawings of Bernard Lens, the second of that name. Lowndes does not register any copy with the date 1706

Susannah Houblon

March 1780.

THE
LITURGY
of the
CHURCH
OF
ENGLAND.
Adorn'd with
55 Historical
Cuts.
B. Lens delin. J. Sturt sc.
Sold by John Sturt in Golden-Lion-Court in Aldersgate street And, John Nutt in the Savoy.

HER BRITANNIC MAJESTY QUEEN ANNE.
I. Short sculp.
SEMPER EADEM

THE

BOOK

OF

Common Prayer,

And Administration of the

SACRAMENTS,

AND

Other RITES and CEREMONIES

of the CHURCH,

According to the USE of the

CHURCH of *ENGLAND*:

Together with the

PSALTER or PSALMS

OF

DAVID,

Pointed as they are to be Sung or Said in CHURCHES.

OXFORD:

Printed by the *University-Printers.* 1706.

34

Ent. May 2, 1935
xx Benton b. 1

The Contents of this BOOK.

THe *Acts for the Uniformity of Common Prayer.*
The Preface.
Concerning the Service of the Church.
Concerning Ceremonies.
The Order how the Pſalter is appointed to be read.
The Order how the reſt of the holy Scripture is appointed to be read.
A Table of Proper Leſſons and Pſalms.
The Kalendar, with the Table of Leſſons.
Tables and Rules for the Feaſts and Faſts throughout the whole year.
The Order for Morning Prayer.
The Order for Evening Prayer.
The Creed of St. Athanaſius.
The Litany.
Prayers and Thankſgivings upon ſeveral Occaſions.
The Collects, Epiſtles and Goſpels, to be uſed at the Miniſtration of the holy Communion throughout the year.
The Order of the Miniſtration of the holy Communion.
The Order of Baptiſm both Publick and Private.
The Order of Baptiſm for thoſe of riper years.
The Catechiſm, with the Order for Confirmation of Children.
The Form of Solemnization of Matrimony.
Viſitation of the ſick, and Communion of the ſick.
The Order for the Burial of the Dead.
Thankſgiving for Women after Child-bearing.
A Commination, or Denouncing of Gods anger and judgments againſt Sinners.
The Pſalter.
The Order of Prayers to be uſed at Sea.
A Form of Prayer for the Fifth day of November.
A Form of Prayer for the Thirtieth day of January.
A Form of Prayer for the Nine and Twentieth day of May.
A Form of Prayer for the Eighth of March.

An ACT for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments.

Primo ELIZ.

WHere at the Death of our late Sovereign Lord King *Edward* the Sixth, there remained one uniform Order of Common Service, and Prayer, and of the Administration of Sacraments, Rites, and Ceremonies in the Church of *England*, which was set forth in one Book, Intituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of* England, Authorized by Act of Parliament holden in the Fifth and Sixth Years of our said late Sovereign Lord King *Edward* the Sixth, Intituled, *An Act for the Uniformity of Common Prayer, and Administration of the Sacraments*; the which was repealed, and taken away by Act of Parliament, in the First Year of the Reign of our late Sovereign Lady Queen *Mary*, to the great decay of the due Honour of God, and discomfort to the Professours of the Truth of Christ's Religion:

Be it therefore Enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites and Ceremonies contained or appointed in, or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of St. *John Baptist* next coming: and, That the said Book, with the Order of Service, and of the Administration of Sacraments, Rites, and Ceremonies, with the Alteration and Additions therein added and appointed by this Statute, shall stand, and be, from, and after the said Feast of the Nativity of Saint *John Baptist*, in full force and effect, according to the tenour and effect of this Statute: any thing in the foresaid Statute of Repeal to the contrary notwithstanding.

And further be it Enacted by the Queens Highness, with the Assent of the Lords and Commons in this present Parliament assembled, and by Authority of the same, That all, and singular Ministers in any Cathedral, or Parish-Church, or other place, within this Realm of *England*, *Wales*, and the Marches of the same, or other the Queens Dominions, shall from and after the Feast of the Nativity of St. *John Baptist* next coming, be bounden to say and use the Mattens, Evensong, Celebration of the Lord's Supper, and Administration of each of the Sacraments, and all their Common and Open Prayer, in such Order and Form as is mentioned in the said Book, so authorized by Parliament in the said Fifth and Sixth Year of the Reign of King *Edward* the Sixth; with one Alteration, or Addition of certain Lessons to be used on every *Sunday* in the Year, and the form of the Litany altered and corrected, and two Sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise: and, That if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing, or say Common Prayer mentioned in the said Book, or minister the Sacraments, from and after the Feast of the Nativity of St. *John Baptist* next coming, refuse to use the said Common Prayers, or to minister the Sacraments in such Cathedral, or Parish-Church, or other places, as he should use to minister the same, in such Order and Form as they be mentioned, and set forth in the said Book, or shall wilfully or obstinately standing in the same, use any other Rite, Ceremony, Order, Form, or Manner of Celebrating of the Lord's Supper openly, or privily, or Mattens, Even-song, Administration of the Sacraments, or other open Prayers, than is mentioned, and set forth in the said Book; [*Open Prayer in, and throughout this Act, is meant that Prayer, which is for other to come unto, or hear, either in common Churches, or private Chapels, or Oratories, commonly called the Service of the Church*] or shall Preach, Declare, or Speak any thing in the derogation, or depraving of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted, according to the Laws of this Realm, by Verdict of Twelve Men, or by his own Confession, or by the notorious Evidence of the Fact; he shall lose, and forfeit to the Queens Highness, Her Heirs and Successours, for his first Offence, the Profit of all his Spiritual Benefices, or Promotions, coming, or arising in one whole Year next after this Conviction: And also that the Person so convicted shall for the same Offence suffer Imprisonment by the space of Six Months, without Bail or Mainprise: And if any such Person once Convict of any Offence concerning the Premisses, shall after his first Conviction, eftsoons offend, and be thereof in Form aforesaid lawfully Convict; That then the same Person shall for his second Offence, suffer Imprisonment by the space of one whole Year, and also shall therefore be deprived *ipso facto*, of all his Spiritual Promotions; and, That it shall be lawful to all Patrons or Donors, of all and singular the same Spiritual Promotions, or of any of them, to Present, or Collate to the same, as though the Person and Persons so offending were dead: And, That if any such Person or Persons after he shall be twice Convicted in Form aforesaid, shall offend against any of the Premisses the third time, and shall be thereof in Form aforesaid lawfully Convicted; That then the Person so offending, and Convicted the Third time, shall be deprived *ipso facto* of all his Spiritual Promotions, and also shall suffer Imprisonment during his Life: And if the Person that shall offend, and be Convict in Form aforesaid, concerning any of the Premisses, shall not be Beneficed, nor have any Spiritual Promotion; that then the same Person so offending, and Convict, shall for the first Offence, suffer Imprisonment during one whole Year, next after his said Conviction, without Bail or Mainprise: And if any such Person not having any Spiritual Promotion, after his first Conviction, shall eftsoons offend in any thing concerning the Premisses, and shall in Form aforesaid be thereof lawful Convicted,

victed; that then the same Person shall for his Second Offence suffer Imprisonment during his Life.

And it is Ordained, and Enacted by the Authority aforesaid, That if any Person or Persons whatsoever, after the said Feast of the Nativity of St. *John Baptist* next coming, shall in any Enterludes, Plays, Songs, Rimes, or by other open Words declare, or speak any thing in the derogation, depraving, or despising of the same Book, or of any thing therein contained, or any part thereof, or shall by open Fact, Deed, or by open Threatnings compel, or cause, or otherwise procure or maintain any Parson, Vicar, or other Minister in any Cathedral, or Parish-Church, or in Chapel, or in any other place, to sing, or say any Common or Open Prayer, or to minister any Sacrament otherwise, or in any other Manner, and Form than is mentioned in the said Book; or by any of the said means shall unlawfully interrupt or let any Parson, Vicar, or other Minister in any Cathedral, or Parish-Church, or Chapel, or any other place, to sing or say Common and Open Prayer, or to minister the Sacraments, or any of them, in such Manner and Form, as is mentioned in the said Book; That then every such Person, being thereof lawfully Convicted in Form aforesaid, shall forfeit to the Queen our Sovereign Lady, Her Heirs and Successours, for the first Offence an Hundred Marks: And if any Person, or Persons, being once Convict of any such Offence, eftsoons offend again any of the last recited Offences, and shall in Form aforesaid be thereof lawfully Convict; That then the same Person so offending and Convict, shall for the second Offence forfeit to the Queen our Sovereign Lady, Her Heirs and Successours, Four hundred Marks: And if any Person, after he in Form aforesaid, shall have been twice Convict of any Offence concerning any of the last recited Offences, shall offend the third time, and be thereof in form aforesaid lawfully Convict; That then every Person so offending and Convict, shall for his third Offence forfeit to our Sovereign Lady the Queen, all his Goods and Chattels, and shall suffer Imprisonment during his Life: And if any Person or Persons, that for his first Offence concerning the Premisses, shall be Convict in Form aforesaid, do not pay the Sum to be paid by Virtue of his Conviction, in such Manner and Form, as the same ought to be paid, within Six Weeks next after his Conviction; That then every Person so Convict, and so not paying the same, shall for the same first Offence, in stead of the said Sum, suffer Imprisonment by the space of Six Months, without Bail or Mainprise: And if any Person or Persons that for his second Offence concerning the Premisses, shall be Convict in Form aforesaid, do not pay the said Sum to be paid by Virtue of his Conviction and this Estatute, in such Manner and Form, as the same ought to be paid, within Six Weeks next after his said second Conviction; That then every Person so Convicted, and not so paying the same, shall for the same second Offence, in the stead of the said Sum, suffer Imprisonment during Twelve Months, without Bail or Mainprise: And, That from and after the said Feast of the Nativity of St. *John Baptist* next coming, all, and every Person and Persons, inhabiting within this Realm, or any other the Queens Majesty's Dominions, shall diligently and faithfully, having no lawful or reasonable excuse to be absent, endeavour themselves to resort to their Parish-Church, or Chapel accustomed, or upon reasonable let thereof, to some usual place, where Common Prayer, and such Service of God shall be used in such time of let, upon every Sunday, and other Days ordained and used to be kept as Holidays, and then and there to abide orderly and soberly, during the time of the Common Prayer, Preachings, or other Service of God there to be used and ministred, upon pain of Punishment by the Censures of the Church; and also upon pain, that every Person so offending shall forfeit for every such Offence Twelve Pence, to be levied by the Church Wardens of the Parish where such Offence shall be done, to the use of the Poor of the same Parish, of the Goods, Lands, and Tenements of such Offender by way of Distress.

And for due Execution hereof, the Queens most Excellent Majesty, the Lords Temporal, and all the Commons in this present Parliament assembled, do in God's Name earnestly require, and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges, that the due and true Execution hereof may be had throughout their Dioceses and Charges, as they will answer before God for such Evils and Plagues, wherewith Almighty God may justly punish his People for neglecting this good and wholsome Law. And for their Authority in this behalf, Be it further Enacted by the Authority aforesaid, That all and singular the same Archbishops, Bishops, and all other their Officers, exercising Ecclesiastical Jurisdiction, as well in places exempt, as not exempt within their Dioceses, shall have full Power and Authority by this Act, to reform, correct, and punish by Censures of the Church, all, and singular Persons, which shall offend within any of their Jurisdictions, or Dioceses, after the said Feast of the Nativity of St. *John Baptist* next coming, against this Act and Statute: Any other Law, Statute, Priviledge, Liberty, or Provision heretofore made, had, or suffered to the contrary notwithstanding.

And it is Ordained and Enacted by the Authority aforesaid, That all and every Justice of Oyer and Determiner, or Justices of Assize, shall have full Power and Authority in every of their Open and General Sessions, to enquire, hear, and determine all, and all manner of Offences, that shall be committed, or done contrary to any Article contained in this present Act, within the Limits of the Commission to them directed, and to make Process for the Execution of the same, as they may do against any Person being indicted before them of Trespass, or lawfully convicted thereof.

Provided always, and be it Enacted by the Authority aforesaid, That all and every Archbishop and Bishop shall and may at all time and times, at his liberty and pleasure, joyn and associate himself by Virtue of this Act to the said Justices of Oyer and Determiner, or to the said Justices of Assize at every of the said Open and General Sessions to be holden, in any place within his Dioceses, for and to the enquiry, hearing, and determining of the Offences aforesaid.

Provided also, and be it Enacted by the Authority aforesaid, That the Books concerning the said Services, shall at the Costs and Charges of the Parishioners of every Parish and Cathedral Church, be attained and gotten before the said Feast of the Nativity of St. *John Baptist* next following; and that all such Parishes and Cathedral Churches, or other places, where the said Books shall be attained and gotten before the said Feast of the Nativity of St. *John Baptist*, shall within Three Weeks next after the said Books so attained and gotten, use the said Service, and put the same in ure according to this Act.

And be it further Enacted by the Authority aforesaid, That no Person or Persons shall be at any time hereafter impeached, or otherwise molested, of, or for any the Offences above-mentioned, hereafter to be committed, or done contrary to this Act, unless he or they so offending, be thereof indicted at the next General Sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Assize, next after any Offence committed or done, contrary to the tenour of this Act.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Lords of the Parliament for the Third Offence above mentioned, shall be tried by their Peers.

Provided also, and be it Ordained and Enacted by the Authority aforesaid, That the Mayor of *London* and all other Mayors, Bayliffs, and other Head-officers, of all and singular Cities, Boroughs, and Towns-Corporate within this Realm, *Wales*, and the Marches of the same, to the which Justices of Assize do not commonly repair, shall have full Power and Authority by Virtue of this Act, to enquire, hear, and determine the Offences aforesaid, and every of them yearly, within Fifteen Days after the Feasts of *Easter*, and St. *Michael* the *Archangel*, in like Manner and Form as Justices of Assize, and Oyer and Determiner may do.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Archbishops, and Bishops, and every of their Chancellours, Commissaries, Arch-deacons, and other Ordinaries, having

having any peculiar Eccleſiaſtical Juriſdiction, ſhall have full Power and Authority by Virtue of this Act, as well to enquire in their Viſitations, Synods, and elſewhere within their Juriſdiction, at any other Time and Place, to take Accuſations, and Informations, of all and every the things above-mentioned, done, committed, or perpetrated within the Limits of their Juriſdictions and Authority, as to puniſh the ſame by Admonition, Excommunication, Sequeſtration, or Deprivation, and other Cenſures and Proceſs, in like Form, as heretofore hath been uſed in like Caſes by the Queens Eccleſiaſtical Laws.

Provided always, and be it Enacted, That whatſoever Perſon offending in the Premiſſes, ſhall for the Offence firſt receive Puniſhment of the Ordinary, having a Teſtimonial thereof under the ſaid Ordinary's Seal, ſhall not for the ſame Offence, eftſoons be Convicted before the Juſtices; and likewiſe receiving for the ſaid Offence Puniſhment firſt by the Juſtices, he ſhall not for the ſame Offence eftſoons receive Puniſhment of the Ordinary: Any thing contained in this Act to the contrary notwithſtanding.

Provided always, and be it Enacted, That ſuch Ornaments of the Church, and of the Miniſters thereof, ſhall be retained, and be in uſe, as were in this Church of *England* by the Authority of Parliament, in the Second Year of the Reign of King *Edward* the Sixth, until other Order ſhall be therein taken by the Authority of the Queens Majeſty, with the Advice of Her Commiſſioners, Appointed and Authorized under the Great Seal of *England* for Cauſes Eccleſiaſtical, or of the Metropolitan of this Realm: And alſo, That if there ſhall happen any Contempt, or Irreverence to be uſed in the Ceremonies or Rites of the Church, by the miſuſing of the Orders appointed in this Book; The Queens Majeſty may by the like advice of the ſaid Commiſſioners, or Metropolitan, Ordain and Publiſh ſuch further Ceremonies, or Rites, as may be moſt for the Advancement of God's Glory, the Edifying of his Church, and the due Reverence of Chriſt's holy Myſteries and Sacraments.

And be it further Enacted by the Authority aforeſaid, That all Laws, Statutes, and Ordinances, wherein, or whereby any other Service, Adminiſtration of Sacraments, or Common Prayer is limited, eſtabliſhed, or ſet forth to be uſed within this Realm, or any other the Queens Dominions or Countries, ſhall from henceforth be utterly void, and of none effect.

An ACT for the Uniformity of Publick Prayers, and Adminiſtration of Sacraments, and other Rites and Ceremonies: And for Eſtabliſhing the Form of Making, Ordaining, and Conſecrating Biſhops, Prieſts, and Deacons in the Church of England.

XIV. CAROL. II.

WHereas in the Firſt Year of the late Queen *Elizabeth*, there was one uniform Order of Common Service and Prayer, and of the Adminiſtration of Sacraments, Rites and Ceremonies in the Church of *England*, (agreeable to the Word of God, and uſage of the Primitive Church) compiled by the Reverend Biſhops and Clergy, ſet forth in one Book, Entituled, *The Book of Common Prayer, and Adminiſtration of Sacraments, and other Rites and Ceremonies in the Church of* England, and enjoyned to be uſed by Act of Parliament holden in the ſaid Firſt Year of the ſaid late Queen, Entituled, *An Act for the Uniformity of Common Prayer and Service in the Church, and Adminiſtration of the Sacraments*, very comfortable to all good People deſirous to live in Chriſtian Converſation, and moſt profitable to the Eſtate of this Realm, upon the which the Mercy, Favour, and Bleſſing of Almighty God is in no wiſe ſo readily and plentifully poured, as by Common Prayers, due uſing of the Sacraments, and often Preaching of the Goſpel, with Devotion of the Hearers: And yet this notwithſtanding, a great Number of People in divers parts of this Realm, following their own Senſuality, and living without knowledge and due fear of God, do wilfully and ſchiſmatically abſtain, and refuſe to come to their Pariſh-Churches, and other Publick Places where Common Prayer, Adminiſtration of the Sacraments, and Preaching of the Word of God is uſed, upon the Sundays and other Days ordained and appointed to be kept and obſerved as Holy Days: And whereas by the great and ſcandalous neglect of Miniſters in the ſaid Order, or Liturgy ſo ſet forth and enjoyned as aforeſaid, great miſchiefs and inconveniences, during the times of the late unhappy Troubles have ariſen and grown; and many People have been led into Factions and Schiſms, to the great Decay and Scandal of the Reformed Religion of the Church of *England*, and to the hazard of many Souls: For prevention whereof in time to come, for ſettling the Peace of the Church, and for allaying the preſent Diſtempers which the Indiſpoſition of the Time hath contracted, the King's Majeſty (according to his Declaration of the Five and twentieth of *October*, One thouſand ſix hundred and ſixty) granted his Commiſſion under the Great Seal of *England*, to ſeveral Biſhops, and other Divines, to review the Book of Common Prayer, and to prepare ſuch Alterations and Additions, as they thought fit to offer; And afterwards the Convocations of both the Provinces of *Canterbury* and *York*, being by His Majeſty called and aſſembled (and now ſitting) His Majeſty hath been pleaſed to Authorize and Require the Preſidents of the ſaid Convocations, and other the Biſhops and Clergy of the ſame, to review the ſaid Book of Common Prayer, and the Book of the Form and Manner of the Making and Conſecrating of Biſhops, Prieſts, and Deacons; And that after mature Conſideration, they ſhould make ſuch Additions and Alterations in the ſaid Books reſpectively, as to them ſhould ſeem meet and convenient; And ſhould exhibit and preſent the ſame to His Majeſty in writing, for his further Allowance or Confirmation; Since which time, upon full and mature Deliberation, they the ſaid Preſidents, Biſhops, and Clergy of both Provinces, have accordingly reviewed the ſaid Books, and have made ſome Alterations which they think fit to be inſerted to the ſame; and ſome Additional Prayers to the ſaid Book of Common Prayer, to be uſed upon proper and emergent Occaſions; and have exhibited and preſented the ſame unto His Majeſty in writing, in one Book, Entituled, *The Book of Common Prayer, and Adminiſtration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Uſe of the Church of* England; *together with the Pſalter, or Pſalms of* David, *Pointed as they are to be ſung or ſaid in Churches; and the Form and Manner of*

Making, Ordaining and Consecrating of Bishops, Priests, and Deacons: All which, His Majesty having duly considered, hath fully approved and allowed the same, and recommended to this present Parliament, that the said Book of Common Prayer, and of the Form of Ordination and Consecration of Bishops, Priests, and Deacons, with the Alterations and Additions which have been so made, and presented to His Majesty by the said Convocations, be the Book which shall be appointed to be used by all that Officiate in all Cathedral and Collegiate Churches and Chapels, and in all Chapels of Colleges and Halls in both the Universities, and the Colleges of *Eaton* and *Winchester*, and in all Parish Churches and Chapels within the Kingdom of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, and by all that make or Consecrate Bishops, Priests, or Deacons, in any of the said Places, under such Sanctions and Penalties as the Houses of Parliament shall think fit: Now in regard that nothing conduceth more to the settling the Peace of this Nation (which is desired of all good Men) nor to the Honour of our Religion, and the Propagation thereof, than an Universal Agreement in the Publick Worship of Almighty God; and to the Intent that every Person within this Realm may certainly know the Rule to which he is to conform in Publick Worship, and Administration of Sacraments, and other Rites and Ceremonies in the Church of *England*, and the manner how, and by whom Bishops, Priests, and Deacons are, and ought to be Made, Ordained, and Consecrated;

Be it Enacted by the Kings most excellent Majesty, by the Advice, and with the Consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers, in any Cathedral, Collegiate, or Parish-Church or Chapel, or other Place of Publick Worship within this Realm of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration, and Administration of both the Sacraments, and all other the Publick and Common Prayer in such Order and Form as is mentioned in the said Book annexed and joyned to this present Act, and Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of* England; *together with the Psalter or Psalms of* David, *Pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons:* and, that the Morning and Evening Prayers therein contained, shall upon every Lords-day, and upon all other Days, and Occasions, and at the Times therein appointed, be openly and solemnly read by all and every Minister or Curate in every Church, Chapel, or other Place of Publick Worship within this Realm of *England*, and Places aforesaid.

And to the end that Uniformity in the publick Worship of God (which is so much desired) may be speedily effected, Be it further Enacted by the Authority aforesaid, That every Parson, Vicar, or other Minister whatsoever, who now hath, and enjoyeth any Ecclesiastical Benefice or Promotion, within this Realm of *England*, or Places aforesaid, shall in the Church, Chapel, or Place of Publick Worship belonging to his said Benefice or Promotion, upon some Lords day before the Feast of Saint *Bartholomew*, which shall be in the Year of our Lord God, One thousand six hundred sixty and two, openly, publickly, and solemnly Read the Morning and Evening Prayer, appointed to be read by, and according to the said Book of Common Prayer, at the Times thereby appointed, and after such reading thereof shall openly, and publickly, before the Congregation there assembled, declare his unfeigned Assent and Consent to the use of all things in the said Book contained and prescribed, in these Words and no other;

I *A. B.* Do here declare my unfeigned Assent and Consent to all and every thing contained and prescribed in, and by the Book, Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of* England, *together with the Psalter or Psalms of* David, *Pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons.*

And that all and every such Person, who shall (without some lawful Impediment, to be allowed and approved of by the Ordinary of the Place) neglect or refuse to do the same within the Time aforesaid, or (in case of such Impediment) within one Month after such Impediment removed, shall *ipso facto* be deprived of all his Spiritual Promotions; And that from thenceforth it shall be lawful to, and for all Patrons, and Donors of all and singular the said Spiritual Promotions, or of any of them, according to their respective Rights and Titles, to Present or Collate to the same; as though the Person or Persons so offending, or neglecting, were dead.

And be it further Enacted by the Authority aforesaid, That every Person who shall hereafter be Presented or Collated, or put into any Ecclesiastical Benefice or Promotion within this Realm of *England*, and Places aforesaid, shall in the Church, Chapel, or Place of Publick Worship, belonging to his said Benefice or Promotion, within two Months next after that he shall be in the actual Possession of the said Ecclesiastical Benefice, or Promotion, upon some Lords Day openly, publickly, and solemnly, read the Morning and Evening Prayers, appointed to be read, by, and according to the said Book of Common Prayer, at the times thereby appointed, and after such reading thereof, shall openly, and publickly before the Congregation there assembled, declare his unfeigned Assent and Consent to the Use of all Things therein contained and prescribed, according to the Form before appointed: and, That all and every such Person, who shall (without some lawful Impediment, to be allowed and approved by the Ordinary of the Place) neglect or refuse to do the same within the time aforesaid, or, (in Case of such Impediment) within one Month after such Impediment removed, shall *ipso facto* be deprived of all his said Ecclesiastical Benefices and Promotions; and, That from thenceforth, it shall and may be lawful, to, and for all Patrons, and Donors of all and singular the said Ecclesiastical Benefices and Promotions, or any of them (according to their respective Rights and Titles) to present or collate to the same, as though the Person or Persons so offending, or neglecting, were dead.

And be it further Enacted by the Authority aforesaid, That in all Places, where the proper Incumbent of any Parsonage, or Vicarage, or Benefice with Cure, doth reside on his Living, and keep a Curate, the Incumbent himself in Person (not having some lawful Impediment, to be allowed by the Ordinary of the Place) shall once (at the least) in every Month openly and publickly read the Common Prayers and Service in and by the said Book prescribed, and (if there be occasion) Administer each of the Sacraments, and other Rites of the Church, in the Parish-Church, or Chapel of, or belonging to the same Parsonage, Vicarage, or Benefice, in such Order, Manner and Form, as In, and by the said Book is appointed, upon Pain to forfeit the Sum of Five Pounds to the use of the Poor of the Parish for every Offence, upon Conviction by Confession, or Proof of Two Credible Witnesses upon Oath, before Two Justices of the Peace, of the County, City, or Town-Corporate where the Offence shall be committed, (which Oath the said Justices are hereby impowred to Administer) and in Default of Payment within Ten Days, to be levied by Distress, and Sale of the Goods and Chattels of the Offender, by the Warrant of the said Justices, by the Church-wardens, or Overseers of the Poor of the said Parish, rendring the Surplusage to the Party

And be it further Enacted by the Authority aforesaid, That every Dean, Canon, and Prebendary of every Cathedral or Collegiate Church, and all Masters, and other Heads, Fellows, Chaplains, and Tutors of, or in any College, Hall, House of Learning, or Hospital, and every Publick Professor, and Reader, in either of the Universities, and in every College elsewhere, and every Parson, Vicar, Curate, Lecturer,

ſer, and every other Perſon in holy Orders, and every Schoolmaſter keeping any Publick or Private School, and every Perſon inſtructing or Teaching any Youth in any Houſe or private Family as a Tutour, or Schoolmaſter, who upon the firſt Day of *May*, which ſhall be in the Year of our Lord God, One thouſand ſix hundred ſixty two, or at any time thereafter ſhall be Incumbent, or have poſſeſſion of any Deanry, Canonry, Prebend, Maſterſhip, Headſhip, Fellowſhip, Profeſſour's Place, or Reader's Place, Parſonage, Vicarage, or any other Eccleſiaſtical Dignity or Promotion, or of any Curate's Place, Lecture, or School; or ſhall inſtruct or teach any Youth as Tutour, or Schoolmaſter, ſhall before the Feaſt-day of St. *Bartholomew*, which ſhall be in the Year of our Lord, One thouſand ſix hundred ſixty two, or at or before his, or their reſpective admiſſion to be Incumbent, or have poſſeſſion aforeſaid, ſubſcribe the Declaration or Acknowledgment following, *Scilicet*.

'I *A. B.* Do declare, That it is not lawful upon any 'pretence whatſoever to take Arms againſt the 'King; and that I do abhor that Traiterous Poſition 'of taking Arms by His Authority againſt His Perſon, 'or againſt thoſe that are Commiſſionated by Him; and 'that I will conform to the Liturgy of the Church of '*England*, as it is now by Law eſtabliſhed. And I do de'clare that I do hold, there lies no Obligation upon 'me, or on any other Perſon from the Oath commonly 'called the *Solemn League and Covenant*, to endeavour 'any Change or Alteration of Government, either in 'Church or State, and that the ſame was in it ſelf 'an unlawful Oath, and impoſed upon the Subjects of 'this Realm againſt the known Laws and Liberties of 'this Kingdom.

Which ſaid Declaration and Acknowledgment ſhall be ſubſcribed by every of the ſaid Maſters, and other Heads, Fellows, Chaplains, and Tutours of, or in any College, Hall, or Houſe of Learning, and by every publick Profeſſour and Reader in either of the Univerſities, before the Vice-Chancellour of the reſpective Univerſitits for the time being, or his Deputy; And the ſaid Declaration or Acknowledgment ſhall be ſubſcribed before the reſpective Archbiſhop, Biſhop, or Ordinary of the Dioceſs, by every other Perſon hereby enjoyned to ſubſcribe the ſame, upon pain that all and every of the Perſons aforeſaid failing in ſuch Subſcription, ſhall loſe and forfeit ſuch reſpective Deanry, Canonry, Prebend, Maſterſhip, Headſhip, Fellowſhip, Profeſſour's Place, Reader's Place, Parſonage, Vicarage, Eccleſiaſtical Dignity, or Promotion, Curate's Place, Lecture and School, and ſhall be utterly diſabled, and *ipſo facto*, deprived of the ſame; and that every ſuch reſpective Deanry, Canonry, Prebend, Maſterſhip, Headſhip, Fellowſhip, Profeſſour's Place, Reader's Place, Parſonage, Vicarage, Eccleſiaſtical Dignity or Promotion, Curate's Place, Lecture and School ſhall be void, as if ſuch Perſon ſo failing were naturally dead.

And if any Schoolmaſter, or other Perſon inſtructing or teaching Youth in any private Houſe or Family, as a Tutour or Schoolmaſter, ſhall inſtruct or teach any Youth as a Tutour or Schoolmaſter, before Licenſe obtained from his reſpective Archbiſhop, Biſhop, or Ordinary of the Dioceſs, according to the Laws and Statutes of this Realm (for which he ſhall pay Twelve Pence only) and before ſuch Subſcription and Acknowledgment made as aforeſaid; Then every ſuch Schoolmaſter and other inſtructing and teaching as aforeſaid, ſhall for the firſt Offence ſuffer Three Months Impriſonment without Bail or Mainprize; and for every ſecond and other ſuch Offence, ſhall ſuffer three Months Impriſonment without Bail or Mainprize, and alſo forfeit to His Majeſty the Sum of five Pounds.

And after ſuch Subſcription made, every ſuch Parſon, Vicar, Curate, and Lecturer, ſhall procure a Certificate under the Hand and Seal of the reſpective Archbiſhop, Biſhop, or Ordinary of the Dioceſs (who are hereby enjoyned and required upon demand to make and deliver the ſame) and ſhall publickly and openly Read the ſame together with the Declaration, or Acknowledgment aforeſaid, upon ſome Lords-day within three Months then next following, in his Pariſh-Church where he is to officiate, in the preſence of the Congregation there aſſembled, in the time of Divine Service; upon pain that every Perſon failing therein ſhall loſe ſuch Parſonage, Vicarage or Benefice, Curate's Place, or Lecturer's Place, reſpectively, and ſhall be utterly diſabled and *ipſo facto* deprived of the ſame; And that the ſaid Parſonage, Vicarage, or Benefice, Curate's Place, or Lecturer's Place ſhall be void, as if he were naturally dead.

Provided always, That from and after the Twenty Fifth Day of *March*, which ſhall be in the Year of our Lord God, One thouſand ſix hundred eighty two, there ſhall be omitted in the ſaid Declaration, or Acknowledgment, ſo to be ſubſcribed and read, Theſe words following, *Scilicet*.

'And I do declare, That I do hold there lies no O'bligation upon me, or on any other Perſon from 'the Oath commonly called the *Solemn League and* '*Covenant*, to endeavour any Change, or Alteration 'of Government either in Church or State; And that 'the ſame was in it ſelf an unlawful Oath, and impo'ſed upon the Subjects of this Realm, againſt the 'known Laws and Liberties of this Kingdom;

So as none of the Perſons aforeſaid ſhall from thenceforth be at all obliged to Subſcribe or Read that part of the ſaid Declaration, or Acknowledgment.

Provided always, and be it Enacted, That from and after the Feaſt of Saint *Bartholomew*, which ſhall be in the Year of our Lord, One thouſand ſix hundred ſixty and two, no Perſon, who now is Incumbent, and in poſſeſſion of any Parſonage, Vicarage, or Benefice, and who is not already in holy Orders by Epiſcopal Ordination, or ſhall not before the ſaid Feaſt-day of Saint *Bartholomew* be Ordained Prieſt, or Deacon, according to the Form of Epiſcopal Ordination, ſhall have, hold, or enjoy the ſaid Parſonage, Vicarage, Benefice with Cure, or other Eccleſiaſtical Promotion within this Kingdom of *England*, or the Dominion of *Wales*, or Town of *Berwick* upon *Tweed*; but ſhall be utterly diſabled, and *ipſo facto* deprived of the ſame; and all his Eccleſiaſtical Promotions ſhall be void, as if he were naturally dead.

And be it further Enacted by the Authority aforeſaid, That no Perſon whatſoever ſhall thenceforth be capable to be admitted to any Parſonage, Vicarage, Benefice, or other Eccleſiaſtical Promotion or Dignity whatſoever, nor ſhall preſume to Conſecrate and Adminiſter the holy Sacrament of the Lord's Supper, before ſuch time as he ſhall be ordained Prieſt according to the Form and Manner in, and by the ſaid Book preſcribed, unleſs he have formerly been made Prieſt by Epiſcopal Ordination, upon pain to forfeit for every Offence, the Sum of One hundred Pounds; (one Moiety thereof to the King's Majeſty, the other Moiety thereof to be equally divided between the poor of the Pariſh where the Offence ſhall be committed, and ſuch Perſon or Perſons as ſhall Sue for the ſame by Action of Debt, Bill, Plaint, or Information in any of His Majeſty's Courts of Record, wherein no Eſſoign, Protection, or Wager of Law ſhall be allowed) And to be diſabled from taking, or being admitted into the Order of Prieſt, by the ſpace of one whole Year next following.

Provided that the Penalties in this Act ſhall not extend to the Foreigners or Aliens of the Foreign Reformed Churches, allowed, or to be allowed by the King's Majeſty, His Heirs and Succeſſours, in *England*.

Provided always, That no Title to conſer, or preſent by Lapſe, ſhall accrue by any avoidance or deprivation *ipſo facto* by Virtue of this Statute, but after ſix Months after notice of ſuch voidance, or deprivation, given by the Ordinary to the Patron, or ſuch Sentence of Deprivation openly and publickly read in the Pariſh Church of the Benefice, Parſonage, or Vicarage, becoming void, or whereof the Incumbent ſhall be deprived by Virtue of this Act.

And be it further Enacted by the Authority aforeſaid, That no Form, or Order of Common Prayers, Adminiſtration of Sacraments, Rites or Ceremonies ſhall be openly uſed in any Church, Chapel, or other publick Place, of, or in any College, or Hall in either of the Univerſities, the Colleges of *Weſtminſter*, *Winchester*, or *Eaton*, or any of them, other than what

is prescribed and appointed to be used in and by the said Book; and, That the present Governour or Head of every College and Hall in the said Universities, and of the said Colleges of *Westminster*, *Winchester*, and *Eaton*, within one Month after the Feast of St. *Bartholomew*, which shall be in the Year of our Lord, One thousand six hundred sixty and two: And every Governour or Head of any of the said Colleges or Halls, hereafter to be Elected or Appointed, within One Month next after his Election or Collation, and Admission into the same Government or Headship, shall openly, and publickly in the Church, Chapel, or other publick place of the same College, or Hall, and in the presence of the Fellows, and Scholars of the same, or the greater part of them then resident, subscribe unto the Nine and Thirty Articles of Religion mentioned in the Statute made in the Thirteenth Year of the Reign of the late Queen *Elizabeth*, and unto the said Book, and declare his unfeigned Assent and Consent unto, and Approbation of the said Articles, and of the same Book, and to the Use of all the Prayers, Rites, and Ceremonies, Forms and Orders in the said Book prescribed and contained, according to the Form aforesaid; And that all such Governours, or Heads of the said Colleges and Halls, or any of them, as are, or shall be in holy Orders, shall once at least in every Quarter of the Year (not having a lawful Impediment) openly and publickly read the Morning Prayer and Service in and by the said Book appointed to be read in the Church, Chapel, or other publick place of the same College or Hall, upon pain to lose, and be suspended of, and from all the Benefits and Profits belonging to the same Government or Headship, by the space of Six Months, by the Visitor or Visitors of the same College or Hall; And if any Governour or Head of any College or Hall, suspended for not Subscribing unto the said Articles and Book, or for not Reading of the Morning Prayer and Service as aforesaid, shall not at or before the end of Six Months next after such Suspension, subscribe unto the said Articles and Book, and declare his Consent thereunto as aforesaid, or read the Morning Prayer and Service as aforesaid, then such Government or Headship, shall be *ipso facto* void.

Provided always, That it shall and may be lawful to use the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said Book, in the Chapels, or other Publick Places of the respective Colleges and Halls in both the Universities, in the Colleges of *Westminster*, *Winchester*, and *Eaton*, and in the Convocations of the Clergies of either Province, in Latine; any thing in this Act contained to the contrary notwithstanding.

And be it further Enacted by the Authority aforesaid, That no Person shall be, or be received as a Lecturer, or permitted, suffered, or allowed to Preach as a Lecturer, or to Preach or Read any Sermon or Lecture in any Church, Chapel, or other Place of Publick Worship, within this Realm of *England*, or the Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, unless he be first Approved and thereunto Licensed by the Archbishop of the Province, or Bishop of the Diocess, or (in case the See be void) by the Guardian of the Spiritualties, under his Seal, and shall in the presence of the same Archbishop, or Bishop, or Guardian, Read the Nine and Thirty Articles of Religion, mentioned in the Statute of the Thirteenth Year of the late Queen *Elizabeth*, with Declaration of his unfeigned Assent to the same; And, That every Person and Persons who now is, or hereafter shall be Licensed, Assigned, Appointed, or received as a Lecturer, to Preach upon any Day of the Week in any Church, Chapel, or Place of Publick Worship within this Realm of *England*, or Places aforesaid, the first time he Preacheth (before his Sermon) shall openly, publickly, and solemnly Read the Common Prayers and Service in and by the said Book appointed to be Read for that time of the day, and then and there publickly and openly declare his Assent unto, and Approbation of the said Book, and to the Use of all the Prayers, Rites, and Ceremonies, Forms, and Orders, therein contained and prescribed according to the Form before appointed in this Act; And also shall upon the first Lecture-day of every Month afterwards, so long as he continues Lecturer, or Preacher there, at the place appointed for his said Lecture or Sermon, before his said Lecture or Sermon, openly, publickly, and solemnly Read the Common Prayers and Service in and by the said Book appointed to be Read for that time of the day, at which the said Lecture or Sermon is to be Preached, and after such Reading thereof, shall openly and publickly, before the Congregation there assembled, declare his unfeigned Assent and Consent unto, and Approbation of the said Book, and to the Use of all the Prayers, Rites, and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form aforesaid; And that all and every such Person and Persons who shall neglect or refuse to do the same, shall from thenceforth be disabled to Preach the said, or any other Lecture or Sermon in the said, or any other Church, Chapel, or place of Publick Worship, until such time as he and they shall openly, publickly, and solemnly Read the Common Prayers and Service appointed by the said Book, and conform in all points to the things therein appointed and prescribed, according to the purport, true intent and meaning of this Act.

Provided always, That if the said Sermon or Lecture be to be Preached or Read in any Cathedral or Collegiate Church or Chapel, it shall be sufficient for the said Lecturer openly at the time aforesaid, to declare his Assent and Consent to all things contained in the said Book, according to the Form aforesaid.

And be it further Enacted by the Authority aforesaid, That if any Person who is by this Act disabled, to Preach any Lecture or Sermon, shall during the time that he shall continue and remain so disabled, Preach any Sermon or Lecture; That then for every such Offence, the Person and Persons so offending shall suffer Three Months Imprisonment in the Common Goal, without Bail or Mainprise, and that any Two Justices of the Peace of any County of this Kingdom and places aforesaid, and the Mayor or other chief Magistrate of any City or Town-Corporate within the same, upon Certificate from the Ordinary of the place, made to him or them of the Offence committed, shall, and are hereby required to commit the Person or Persons so offending to the Gaol of the County, City, or Town-Corporate accordingly.

Provided always, and be it further Enacted by the Authority aforesaid, That at all and every time and times, when any Sermon or Lecture is to be Preached, the Common Prayers and Service in and by the said Book appointed to be Read for that time of the Day, shall be openly, publickly, and solemnly Read by some Priest or Deacon, in the Church, Chapel, or place of Publick Worship, where the said Sermon or Lecture is to be Preached, before such Sermon or Lecture be Preached; and that the Lecturer then to preach shall be present at the Reading thereof.

Provided nevertheless, That this Act shall not extend to the University Churches in the Universities of this Realm, or either of them, when, or at such times as any Sermon or Lecture is Preached or Read in the same Churches, or any of them, for, or as the publick University Sermon or Lecture; but that the same Sermons and Lectures may be Preached or Read in such sort and manner as the same have been heretofore Preached or Read; this Act, or any thing herein contained to the contrary thereof in any wise notwithstanding.

And be it further Enacted by the Authority aforesaid, That the several good Laws and Statutes of this Realm, which have been formerly made, and are now in force for the Uniformity of Prayer and Administration of the Sacraments, within this Realm of *England*, and places aforesaid, shall stand in full force and strength, to all intents and purposes whatsoever, for the establishing and confirming of the said Book, Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of* England; *together with the Psalter or Psalms of* David, *Pointed as they are to be Sung or Said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons*; herein before mentioned to be joyned and annexed to this Act; and

shall

shall be applied, practised, amd put in ure for the punishing of all Offences contrary to the said Laws, with relation to the Book aforesaid, and no other.

Provided always, and be it further Enacted by the Authority aforesaid, That in all those Prayers, Litanies and Collects, which do any way relate to the King, Queen, or Royal Progeny, the Names be altered and changed from time to time, and fitted to the present occation, according to the direction of lawful Authority.

Provided also, and be it Enacted by the Authority aforesaid, That a true Printed Copy of the said Book, Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of* England; *together with the Psalter or Psalms of* David, *Pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons*, shall at the Cost and Charges of the Parishioners of every Parish Church, and Chapelry, Cathedral Church, College, and Hall, be attained and gotten before the Feast-day of St. *Bartholomew*, in the Year of our Lord, One thousand six hundred sixty and two, upon pain of forfeiture of Three Pounds by the Month, for so long time as they shall then after be unprovided thereof, by every Parish or Chapelry, Cathedral Church, College, and Hall, making default therein.

Provided always, and be it Enacted by the Authority aforesaid, That the Bishops of *Hereford*, *St. Davids*, *Asaph*, *Bangor*, and *Landaff*, and their Successors, shall take such Order among themselves, for the Souls Health of the Flocks committed to their Charge within *Wales*, That the Book hereunto annexed be truly and exactly translated into the *British*, or *Welsh* Tongue, and that the same so translated, and being by them, or any Three of them at the least, viewed, perused, and allowed, be Imprinted to such Number at least, so that one of the said Books so Translated and Imprinted, may be had for every Cathedral, Collegiate, and Parish-Church, and Chapel of Ease, in the said respective Dioceses, and places in *Wales*, where the *Welsh* is commonly spoken or used, before the First Day of *May*, One thousand six hundred sixty five; and, that from and after the Imprinting and Publishing of the said Book so Translated, the whole Divine Service shall be used and said by the Ministers and Curates throughout all *Wales*, within the said Dioceses, where the *Welsh* Tongue is commonly used, in the *British* or *Welsh* Tongue, in such Manner and Form as is prescribed according to the Book hereunto annexed, to be used in the *English* Tongue, differing nothing in any Order or Form from the said *English* Book; for which Book, so Translated and Imprinted, the Church-Wardens of every the said Parishes, shall pay out of the Parish-Money in their hands, for the use of the respective Churches, and be allowed the same on their Account; and, That the said Bishops, and their Successors, or any Three of them at the least, shall set and appoint the Price for which the said Book shall be sold; And one other Book of Common Prayer in the *English* Tongue, shall be bought and had in every Church throughout *Wales*, in which the Book of Common Prayer in *Welsh* is to be had, by force of this Act, before the First Day of *May*, One thousand six hundred sixty and four, and the same Book to remain in such convenient places, within the said Churches, that such as understand them may resort at all convenient times to read and peruse the same, and also such as do not understand the said Language, may by conferring both Tongues together, the sooner attain to the knowledge of the *English* Tongue; any thing in this Act to the contrary notwithstanding; And until Printed Copies of the said Book so to be translated may be had and provided, the Form of Common Prayer established by Parliament before the making of this Act, shall be used as formerly in such parts of *Wales*, where the *English* Tongue is not commonly understood.

And to the end that the true and perfect Copies of this Act, and the said Book hereunto annexed, may be safely kept, and perpetually preserved, and for the avoiding of all Disputes for the time to come; Be it therefore Enacted by the Authority aforesaid, That the respective Deans and Chapters of every Cathedral, or Collegiate Church, within *England* and *Wales*, shall at their proper Costs and Charges, before the Twenty fifth Day of *December*, One thousand six hundred sixty and two, obtain under the Great Seal of *England*, a true and perfect Copy of this Act, and of the said Book annexed hereunto, to be by the said Deans and Chapters, and their Successors, kept and preserved in safety for ever, and to be also produced, and shewed forth in any Court of Record, as often as they shall be thereunto lawfully required; And also there shall be delivered true and perfect Copies of this Act, and of the same Book, into the respective Courts at *Westminster*, and into the Towre of *London*, to be kept and preserved for ever among the Records of the said Courts, and the Records of the Towre, to be also produced and shewed forth in any Court, as need shall require; which said Book so to be exemplified under the Great Seal of *England*, shall be examined by such Persons as the King's Majesty shall appoint, under the Great Seal of *England* for that purpose, and shall be compared with the Original Book hereunto annexed, and shall have power to correct and amend in writing any Error committed by the Printer in the Printing of the same Book, or of any thing therein contained, and shall certifie in writing under their Hands and Seals, or the Hands and Seals of any three of them, at the end of the same Book, that they have examined and compared the same Book, and find it to be a true and perfect Copy; which said Books, and every one of them so exemplified under the Great Seal of *England* as aforesaid, shall be deemed, taken, adjudged, and expounded to be good, and available in the Law to all intents and purposes whatsoever, and shall be accounted as good Records as this Book it self hereunto annexed; Any Law or Custom to the contrary in any wise notwithstanding.

Provided also, That this Act, or any thing therein contained, shall not be prejudicial or hurtful unto the King's Professor of the Law within the University of *Oxford*, for, or concerning the Prebend of *Shipton*, within the Cathedral Church of *Sarum*, united and annexed unto the place of the same King's Professor for the time being, by the late King *James* of blessed Memory.

Provided always, That whereas the Six and thirtieth Article of the Nine and thirty Articles agreed upon by the Archbishops, and Bishops of both Provinces, and the whole Clergy in the Convocation holden at *London*, in the Year of our Lord, One thousand five hundred sixty two, for the avoiding of Diversities of Opinions, and for establishing of Consent touching true Religion, is in these words following, *viz.*

That the Book of Consecration of Archbishops and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time of K. Edward *the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordaining, neither hath it any thing that of it self is superstitious and ungodly; and therefore whosoever are Consecrated or Ordered according to the Rites of that Book, since the Second Year of the aforenamed K.* Edward *unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites; We decree all such to be rightly, orderly, and lawfully Consecrated and Ordered.*

It be Enacted, and be it therefore Enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the said Articles, by any Deacon, Priest, or Ecclesiastical Person, or other Person whatsoever, who by this Act, or any other Law now in force, is required to subscribe unto the said Articles, shall be construed and taken to extend, and shall be applied (for and touching the said Six and thirtieth Article) unto the Book containing the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons in this Act mentioned, in such sort and manner as the same did heretofore extend unto the Book set forth in the time of King *Edward* the Sixth, mentioned in the said Six and thirtieth Article; any thing in the said Article, or in any Statute, Act, or Canon heretofore had or made to the contrary thereof, in any wise notwithstanding.

Provided

Provided also, That the Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of this Church of *England*, together with the Form and Manner of Ordaining, and Consecrating Bishops, Priests, and Deacons, heretofore in use, and respectively established by Act of Parliament in the First and Eighth Years of Queen *Elizabeth*, shall be still used and observed in the Church of *England*, until the Feast of Saint *Bartholomew*, which shall be in the Year of our Lord God, One thousand six hundred sixty and two.

The PREFACE.

IT hath been the Wisdom of the Church of *England*, ever since the first compiling of Her Publick Liturgy, to keep the mean between the two Extreams, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side Common Experience sheweth, that where a change hath been made of things advisedly Established (no evident necessity so requiring) sundry Inconveniences have thereupon ensued; and those many times more, and greater than the Evils that were intended to be remedied by such change: So on the other side, the particular Forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important Considerations, according to the various Exigency of Times and Occasions, such Changes and Alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed Memory since the Reformation, the Church upon just and weighty Considerations Her thereunto moving, hath yielded to make such Alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it, (as well in the chiefest Materials, as in the Frame and Order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain Attempts, and impetuous Assaults made against it, by such Men as are given to change, and have always discovered a greater regard to their own private Fancies and Interests, than to that Duty they owe to the Publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoyned by the Laws of the Land, and those Laws never yet Repealed) came, during the late unhappy Confusions, to be discontinued, is too well known to the World, and we are not willing here to remember. But when upon His Majesty's happy Restauration it seemed probable, that amongst other things, the use of the Liturgy also would return of course, (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped Powers had made it a great part of their business to render their People disaffected thereunto, saw themselves in point of Reputation and Interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the Restitution thereof. In order whereunto, divers Pamphlets were Published against the Book of *Common Prayer*, the old Objections mustered up, with the Addition of some new ones more than formerly had been made, to make the number swell. In fine, great Importunities were used to His Sacred Majesty, that the said Book might be Revised, and such Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences: Whereunto His Majesty out of His pious Inclination to give Satisfaction (so far as could be reasonably expected) to all His Subjects of what Perswasion soever, did graciously condescend.

In which Review we have endeavoured to observe the like Moderation, as we find to have been used in the like case in former times. And therefore of the sundry Alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable Practice of the Church of *England*, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such Alterations as were tendred to us (by what persons, under what pretences, or to what purpose soever so tendered) as seemed to us in any degree requisite or expedient, we have willingly and of our own accord assented unto: not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations: For we are fully perswaded in our Judgments (and we here profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good Conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable Construction as in Common Equity ought to be allowed to all Humane Writings, especially such as are set forth by Authority, and even to the very best Translations of the holy Scripture it self.

Our general Aim therefore in this Undertaking was, not to gratifie this or that Party in any their unreasonable Demands; but to do that which to our best Understandings we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the Publick Worship of God; and the cutting off occasion from them that seek occasion of Cavil or Quarrel against the Liturgy of the Church. And as to the several Variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general Account, That most of the Alterations were made, either first, For the better Direction of them that are to Officiate in any part of Divine Service; which is chiefly done in the Kalendars and Rubricks: Or secondly, For the more proper expressing of some Words or Phrases of ancient Usage, in Terms more suitable to the Language of the present Times, and the clearer Explanation of some other Words and Phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, For a more perfect rendring of such Portions of holy Scripture as are inserted into the Liturgy; which in the Epistles and Gospels especially, and in sundry other places are now ordered to be read according to the last Translation: and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special Occasions, should be added in their due places; particularly for those at Sea, together with an Office for the Baptism of such as are of Riper Years; which although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the Licentiousness of the late Times crept in amongst us, is now become necessary, and may be always useful for the Baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular Account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our Duties in this weighty Affair, as in the sight of God, and

to

to approve our sincerity therein (so far as lay in us) to the Consciences of all men; although we know it impossible (in such variety of Apprehensions, Humours, and Interests, as are in the World) to please all; nor can expect that men of factious, pevish, and perverse Spirits should be satisfied with any thing that can be done in this kind by any other than themselves: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence Examined and Approved, will be also well Accepted, and Approved by all Sober, Peaceable, and truly Conscientious Sons of the Church of *England*.

¶ *Concerning the Service of the* CHURCH.

THere was never any thing by the Wit of Man so well devised, or so sure Established, which in continuance of time, hath not been corrupted: As among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The first Original and Ground whereof, if a Man would search out by the ancient Fathers, he shall find that the same was not Ordained but of a good purpose, and for a great advancement of Godliness. For they so ordered the matter, that all the whole Bible, (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the Congregation, should (by often reading, and meditation in Gods Word) be stirred up to Godliness themselves, and be more able to exhort others by wholsome Doctrine, and to confute them that were Adversaries to the Truth; and further, That the People, (by daily hearing of Holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But these many Years passed, this Godly and Decent Order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain Stories and Legends, with multitude of Responds, Verses, vain Repetitions, Commemorations and Synodals; that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this sort the Book of *Isaiah* was begun in *Advent*, and the Book of *Genesis* in *Septuagesima*; but they were only begun and never read through: After like sort were other Books of holy Scripture used. And moreover, whereas S. *Paul* would have such Language spoken to the People in the Church, as they might understand, and have profit by hearing the same; the Service in this Church of *England* these many years, hath been read in Latin to the People, which they understand not; So that they have heard with their Ears only, and their Heart, Spirit, and Mind have not been edified thereby. And furthermore, notwithstanding that the Ancient Fathers have divided the Psalms into seven Portions, whereof every one was called a *Nocturn*: Now of late time, a few of them have been daily said, and the rest utterly omitted. Moreover the number and hardness of the Rules called the *Pie*, and the manifold changings of the Service was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These Inconveniences therefore considered, here is set forth such an Order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Kalendar for that purpose, which is plain and easie to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in Order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no Remedy, but that of Necessity there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easie to be understood. So that here you have an Order for Prayer, and for the Reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable, and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a Language and Order, as is most easie and plain for the Understanding both of the Readers and Hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easie.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following *Salisbury* Use, some *Hereford* Use, and some the Use of *Bangor*, some of *York*, some of *Lincoln*; now from henceforth all the whole Realm shall have but one Use.

And forasmuch as nothing can be so plainly set forth, but Doubts may arise in the Use and Practice of the same; to appease all such diversity (if any arise) and for the Resolution of all Doubts, concerning the manner how to understand, do, and execute the things contained in this Book; the Parties that so doubt, or diversly take any thing, shall alway resort to the Bishop of the Diocess, who by his Discretion shall take Order for the quieting and appeasing of the same; so that the same Order be not contrary to any thing contained in this Book. And if the Bishop of the Diocess be in doubt, then he may send for the Resolution thereof to the Archbishop.

THough it be Appointed, That all things shall be Read and Sung in the Church in the English *Tongue, to the end, that the Congregation may be thereby edified; yet it is not meant, but that when Men say Morning and Evening Prayer privately, they may say the same in any Language that they themselves do understand.*

And all Priests and Deacons are to say daily the Morning and Evening Prayer, either privately, or openly, not being let by sickness, or some other urgent cause.

And the Curate that ministreth in every Parish-Church or Chapel, being at home, and not being otherwise reasonably hindred, shall say the same in the Parish-Church or Chapel where he ministreth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the People may come to hear Gods Word, and to pray with him.

Of

Of CEREMONIES, *why ſome be Aboliſhed, and ſome Retained.*

OF ſuch Ceremonies as be uſed in the Church, and have had their beginning by the Inſtitution of Man, ſome at the firſt were of godly intent and purpoſe deviſed, and yet at length turned to Vanity and Superſtition: Some entred into the Church by undiſcreet Devotion, and ſuch a Zeal as was without Knowledge; and for becauſe they were winked at in the beginning, they grew daily to more and more Abuſes, which not only for their unprofitableneſs, but alſo becauſe they have much blinded the People, and obſcured the Glory of God, are worthy to be cut away, and clean rejected: Other there be, which although they have been deviſed by Man, yet it is thought good to reſerve them ſtill, as well for a decent Order in the Church (for the which they were firſt deviſed) as becauſe they pertain to Edification, whereunto all things done in the Church (as the Apoſtle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in it ſelf conſidered, is but a ſmall thing; yet the wilful and contemptuous tranſgreſſion and breaking of a common Order and Diſcipline, is no ſmall Offence before God. *Let all things be done among you*, ſaith St. *Paul*, *in a ſeemly and due order*; The appointment of the which Order pertaineth not to private Men; therefore no Man ought to take in hand, or preſume to appoint or alter any publick or common Order in Chriſt's Church, except he be lawfully called and authoriz'd thereunto.

And whereas in this our time, the Minds of Men are ſo diverſe, that ſome think it a great matter of Conſcience, to depart from a piece of the leaſt of their Ceremonies, they be ſo addicted to their old Cuſtoms; and again on the other ſide, ſome be ſo new-fangled, that they would innovate all things, and ſo deſpiſe the old, that nothing can like them, but that is new: It was thought expedient, not ſo much to have reſpect how to pleaſe and ſatisfie either of theſe Parties, as how to pleaſe God, and profit them both. And yet leſt any Man ſhould be offended, whom good Reaſon might ſatisfie, here be certain Cauſes rendred, why ſome of the accuſtomed Ceremonies be put away, and ſome retained and kept ſtill.

Some are put away, becauſe the great exceſs and multitude of them hath ſo increaſed in theſe latter Days, that the Burden of them was intolerable; whereof St. *Auguſtine* in his time complained, That they were grown to ſuch a number, that the Eſtate of Chriſtian People was in worſe Caſe concerning that matter, than were the Jews. And he counſelled, That ſuch Yoke and Burden ſhould be taken away, as time would ſerve quietly to do it. But what would St. *Auguſtine* have ſaid, if he had ſeen the Ceremonies of late days uſed among us; whereunto the multitude uſed in his time was not to be compared? This our exceſſive multitude of Ceremonies was ſo great, and many of them ſo dark, that they did more confound and darken, than declare and ſet forth Chriſt's Benefits unto us. And beſides this, Chriſt's Goſpel is not a Ceremonial Law (as much of *Moſes* Law weas) but it is a Religion to ſerve God, not in Bondag of the Figure or Shadow, but in the Freedom of the Spirit; being content only with thoſe Ceremonies which do ſerve to a decent Order, and godly Diſſpline, and ſuch as be apt to ſtir up the dull Mind of Man to the remembrance of his Duty to God, by ſome notable and ſpecial ſignification, whereby he might be edified. Furthermore, the moſt weighty Cauſe of the Aboliſhment of certain Ceremonies was, That they were ſo far abuſed; partly by the ſuperſtitious Blindneſs of the Rude and Unlearned, and partly by the unſatiable Avarice of ſuch as ſought more their own Lucre, than the Glory of God, that the Abuſes could not well be taken away, the Thing remaning ſtill.

But now as concerning thoſe Perſons, which peradventure will be offened, for that ſome of the old Ceremonies are retained ſtill: If they conſider, that without ſome Ceremonies it is not poſſible to keep any Order or quiet Diſcipline in the Church, they ſhall eaſily perceive juſt cauſe to reform their Judgments. And if they think much that any of the old do remain, and would rather have all deviſed a new: Then ſuch Men granting ſome Ceremonies convenient to be had, ſurely where the old may be well uſed, there they cannot reaſonably reprove the Old: only for their Age, without bewraying of their own Folly. For in ſuch a caſe they ought rather to have Reverence unto them for their Antiquity, if they will declare themſelves to be more ſtudious of Unity and Concord, than of Innovations, and New-fangleneſs, which, (as much as may be with true ſetting forth of Chriſt's Religion) is always to be eſchewed. Furthermore, ſuch ſhall have no juſt cauſe with the Ceremonies reſerved to be offended. For as thoſe are taken away which were moſt abuſed, and did burden Mens Conſciences without any cauſe; ſo the other that remain are retained for a Diſcipline and Order, which (upon juſt Cauſes) may be altered and changed, and therefore are not to be eſteemed equal with God's Law. And moreover, they be neither dark nor dumb Ceremonies, but are ſo ſet forth, that every Man may underſtand what they do mean, and to what uſe they do ſerve. So that it is not like that they in time to come ſhould be abuſed as other have been. And in theſe our Doings we condemn no other Nations, nor preſcribe any thing but to our own People only: For we think it convenient, that every Country ſhould uſe ſuch Ceremonies as they ſhall think beſt to the ſetting forth of God's Honour and Glory, and to the reducing of the People to a moſt perfect and godly living, without Error or Superſtition; and that they ſhould put away other things which from time to time they perceive to be moſt abuſed, as in Mens Ordinances it often chanceth diverſly in divers Countries.

¶ *The ORDER how the* PSALTER *is appointed to be Read.*

THE Pſalter ſhall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in *February* it ſhall be read only to the Twenty eighth, or Twenty ninth Day of the Month.

And whereas *January*, *March*, *May*, *July*, *Auguſt*, *October*, and *December*, have One and thirty Days apiece; it is ordered, that the ſame Pſalms ſhall be read the laſt Day of the ſaid Months, which were read the Day before: So that the Pſalter may begin again the Firſt Day of the next Month enſuing.

And whereas the Hundred and nineteenth Pſalm is divided into Twenty two Portions, and is over long to be read at one time; it is ſo ordered, that at one time ſhall not be read above Four or Five of the ſaid Portions.

And at the end of every Pſalm, and of every ſuch part of the Hundred and nineteenth Pſalm, ſhall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghoſt; As it was in the beginning, is now, and ever ſhall be: World without end. Amen.

Note, That the Pſalter followeth the Diviſion of the *Hebrews*, and the Tranſlation of the Great *Engliſh* Bible, ſet forth and uſed in the time of King *Henry* the Eighth, and *Edward* the Sixth.

¶ *The ORDER how the reſt of Holy Scripture is appointed to be Read.*

THE Old Teſtament is appointed for the firſt Leſſons at Morning and Evening Prayer; ſo as the moſt part thereof will be read every Year once, as in the Kalendar is appointed.

The New Teſtament is appointed for the Second Leſſons at Morning and Evening Prayer, and ſhall be read over orderly every Year thrice, beſides the Epiſtles and Goſpels; except the Apocalyps, out of which there are only certain proper Leſſons appointed upon divers Feaſts.

And to know what Leſſons ſhall be read every Day, look for the Day of the Month in the Kalendar following, and there ye ſhall find the Chapters that ſhall be read for the Leſſons both at Morning and Evening Prayer; except only the Movable Feaſts, which are not in the Kalendar, and the Immovable, where there is a Blank left in the Column of Leſſons; the proper Leſſons for all which Days are to be found in the Table of proper Leſſons.

And *Note*, That whenſoever proper Pſalms or Leſſons are appointed then the Pſalms and Leſſons of ordinary courſe appointed in the Pſalter and Kalendar (if they be different) ſhall be omitted for that time.

Note alſo, That the Collect, Epiſtle and Goſpel appointed for the *Sunday*, ſhall ſerve all the Week after, where it is not in this Book otherwiſe ordered.

TABLES and RULES for the Movable and Immovable Feasts; Together, with the Days of Fasting and Abstinence, through the whole Year.

Rules to know when the Movable Feasts, and Holy-days begin.

Easter-day (on which the rest depend) is always the First *Sunday* after the First *Full Moon*, which happens next after the One and twentieth Day of *March*. And if the *Full Moon* happens upon a *Sunday*, *Easter-day* is the *Sunday* after.

Advent-Sunday is always the neareſt *Sunday* to the Feaſt of St. *Andrew*, whether before or after.

Septuageſima, *Sexageſima*, *Quinquageſima*, *Quadrageſima* } Sunday is { Nine, Eight, Seven, Six } Weeks before *Easter*.

Rogation Sunday, Aſcenſion-Day, Whitſunday, Trinity Sunday } is { Five Weeks, Forty Days, Seven Weeks, Eight Weeks } after *Easter*.

A TABLE of all the Feaſts that are to be obſerved in the Church of England *through the Year.*

ALL Sundays in the Year.

The Days of the Feaſts of
- The Circumciſion of our Lord JESUS CHRIST.
- The Epiphany.
- The Converſion of S. *Paul*.
- The Purification of the Bleſſed Virgin.
- S. *Matthias* the Apoſtle.
- The Annunciation of the Bleſſed Virgin.
- S. *Mark* the Evangeliſt.
- S. *Philip* and S. *Jacob* the Apoſtles.
- The Aſcenſion of our Lord JESUS CHRIST.
- S. *Barnabas*.

Munday and *Tueſday* in *Eaſter*-Week.

The Days of the Feaſts of
- The Nativity of S. *John Baptiſt*.
- S. *Peter* the Apoſtle.
- S. *James* the Apoſtle.
- S. *Bartholomew* the Apoſtle.
- S. *Matthew* the Apoſtle.
- S. *Michael*, and all Angels.
- S. *Luke* the Evangeliſt.
- S. *Simon* and S. *Jude* the Apoſtles.
- All Saints.
- S. *Andrew* the Apoſtle.
- S. *Thomas* the Apoſtle.
- The Nativity of our Lord.
- S. *Stephen* the Martyr.
- S. *John* the Evangeliſt.
- The Holy Innocents.

Munday and *Tueſday* in *Whitſun*-Week.

¶ *Proper Lessons to be Read at Morning and Evening Prayer on the Sundays and other Holy-days throughout the Year.*

¶ *Lessons Proper for Sundays.*

Sundays of Advent.	¶ *Mattins.*	¶ *Evensong.*
1	Isaiah 1.	Isaiah 2.
2	5	24
3	25	26
4	30	32
Sundays after Christmas.		
The first	37	38
2	41	43
Sundays after the Epiphany.		
1	44	46
2	51	53
3	55	56
4	57	58
5	59	64
6	65	66
Septuagesima.	Gen. 1.	Gen. 2
Sexagesima.	3	6
Quinquagesima.	9 to *ver.* 20.	12
Lent.		
1 Sunday.	19 to *ver.* 30.	22
2	27	34
3	39	42
4	43	45
5	Exod. 3	Exod. 5
6		
1 Lesson.	9.	10.
2 Lesson.	Matth. 26	Heb. 5. to *v.* 11
Easter day.		
1 Lesson.	Exod. 12.	Exod. 14.
2 Lesson.	Rom. 6.	Acts 2. *v.* 22.
Sundays after Easter.		
The first	Numb. 16.	Numb. 22.
2	23, 24.	25
3	Deut. 4.	Deut. 5.
4	6	7
5	8	9
Sunday after Ascension-day.	12	13
Whitsunday.	(*v.* 18	
1 Lesson.	Deut. 16. to	Isaiah 11.
2 Lesson.	Acts 10. *v.* 34.	Act. 19. to *v.* 21.
Trinity Sund.		
1 Lesson.	Gen. 1.	Gen. 18
2 Lesson.	Mat. 3.	1 John 5.

Sundays after Trinity.	¶ *Mattins.*	¶ *Evensong.*
The first	Josh. 10.	Josh. 23.
2	Judg. 4.	Judg. 5.
3	1 Sam. 2.	1 Sam. 3.
4	12	13
5	15	17
6	2 Sam. 12.	2 Sam. 19.
7	21	24
	1 Kings 13.	1 Kings 17.
	18	19
10	21	22
11	2 Kings 5.	2 Kings 9
12	10	18
13	19	23
14	Jer. 5.	Jer. 22
15	35	36
16	Ezek. 2.	Ezek. 13
17	14	18
18	20	24
19	Dan. 3.	Dan. 6
20	Joel 2.	Mic. 6
21	Hab. 2.	Prov. 1
22	Prov 2.	3
23	11	12
24	13	14
25	15	16
26	17	19

¶ *Lessons proper for Holy-days.*

	¶ *Mattins.*	¶ *Evensong.*
S. Andrew.	Proverbs 20.	Proverbs 21.
S. Thomas the Apostle.	23	24
Nativity of Christ.		(*to* v. 17.
1 Lesson.	Isa. 9. *to* v. 8.	Isa. 7. v. 10.
2 Lesson	Luk. 2. *to* v. 15.	Tit. 3. v. 4. *to* (v. 9.)
S. Stephen.		
1 Lesson.	Proverbs 28.	Eccles. 4.
2 Lesson.	Act. 6. v. 8. &	Act 7. v. 30. *to*
S. John.	*c.* 7. *to* v. 30.	(v. 55.)
1 Lesson.	Eccles. 5.	Eccles. 6.
2 Lesson.	Apoc. 1.	Apoc. 22.
Innocents day.	Jer. 31. *to* v. 18.	Wisd. 1.

	¶ *Mattins.*	¶ *Evensong.*
Circumcision.		
1 Lesson.	Gen. 17.	Deu. 10. v. 12.
2 Lesson.	Rom. 2.	Colos. 2.
Epiphany.		
1 Lesson.	Isa. 60.	Isa. 49.
2 Lesson.	Luk. 3. *to* v. 23.	Joh. 2. *to* v. (12
Conversion of S. Paul.		
1 Lesson.	Wisd. 5.	Wisd. 6.
2 Lesson.	Act. 22. *to* v. 22	Acts 26.
Purification of the Virgin Mary.	Wisd. 9.	Wisd. 12.
S. Matthias.	19	Ecclus. 1.
Annunciation of our Lady.	Ecclus 2.	3.
Wednesday before Easter.		
1 Lesson	Hosea 13.	Hosea 14.
2 Lesson.	Joh. 11. v. 45.	
Thursday before Easter.		
1 Lesson.	Daniel 9.	Jer. 31.
2 Lesson.	John 13.	
Good Friday.		
1 Lesson.	Ge. 22 *to* v. 20	Isa. 53.
2 Lesson.	John 18.	1 Pet. 2.
Easter Even.		
1 Lesson.	Zech. 9.	Exod. 13.
2 Lesson.	Luk. 23. v. 50	Heb. 4.
Munday in Easter week.		
1 Lesson.	Exod. 16.	Exod. 17.
2 Lesson.	Matth. 28.	Acts 3.
Tuesday in Easter week.		
1 Lesson.	Exod. 20.	Exod. 32.
2 Lesson.	Lu. 24 *to* v. 13	1 Cor. 15.

	¶ *Mattins.*	¶ *Evensong.*
S. Mark	Ecclus. 4.	Ecc 1 us. 5.
S. Phil. & Jac	7	9
1 Lesson.		
2 Lesson.	Joh. 1. v 43.	
Ascension-day.		
1 Lesson.	Deut. 10.	2 Kings. 2.
2 Lesson.	Luk. 24. v. 44.	Eph. 4. *to* v. 17.
Munday in Whitsunweek	(10.	(*to* v. 30
1 Lesson.	Gen. 11. *to* v.	Num. 11. v. 16
2 Lesson.	1 Cor. 12.	1 Cor 14. *to* (v. 26
Tuesday in Whitsunweek.		
1 Lesson.	1 Sam. 19. v. 18.	Deut. 30.
2 Lesson.	1 Thes. 5. ver. 12. *to* v. 24.	1 Joh. 4. *to* v. 14.
S. Barnabas		
1 Lesson.	Ecclus. 10.	Ecclus. 12.
2 Lesson.	Acts 14.	Acts 15. *to* v (36.
S. Joh. Baptist		
1 Lesson.	Malach. 3.	Mal. 4.
2 Lesson.	Matth. 3.	Mat. 14. *to* v. (13.
S. Peter.		
1 Lesson.	Ecclus. 15.	Ecclus. 19.
2 Lesson.	Acts 3.	Acts 4.
S. James.	Ecclus. 21	Ecclus. 22.
S. Bartholomew.	24	29.
S. Matthew.	35.	38.
S. Michael.		
1 Lesson.	Gen. 32.	Dan. 10. v. 5.
2 Lesson.	Act. 12. to v. 20.	Jude v. 6. *to* v.
S. Luke.	Ecclus. 51.	Job. 1. (16.
S. Simon. and *S. Jude.*	Job. 24, 25.	42.
All Saints		
1 Lesson.	Wis. 3. *to* v. 10.	Wis. 5. *to* v. 17.
2 Lesson.	Heb. 11. v. 33. & c. 12. *to* v. 7.	Apoc. 19. *to* v. 17.

¶ *Proper Psalms on Certain Days.*

	Mattins.	*Evensong.*
¶ *Christmas-day.*	Psal. xix. xlv. lxxxv.	Psal. lxxxix. cx. cxxxii.
¶ *Ashwednesday.*	vj. xxxij. xxxviij.	cii. cxxx. cxliii.
¶ *Goodfriday.*	xxij. xl. liv.	lxix. lxxxviii.

	Mattins.	*Evensong.*
¶ *Easter-day.*	Psal. ii. lvii. cxi.	Psal. cxiii. cxiv. cxviii.
¶ *Ascension-day.*	viii. xv. xxi.	xxiv xlvii. cviii.
¶ *Whitsunday.*	xlviii. lxviii.	civ. cxlv.

The KALENDAR.

JANUARY hath xxxj. Days.

			MORNING Prayer.		EVENING Prayer.	
			1 Lef.	2 Lef.	1 Lef.	2 Lef.
1	A	*Circum-*				
2	b	*ciſion.*	Gen.1	Mat.1	Gen.2	Ro. 1
3	c		3	2	4	2
4	d		5	3	6	3
5	e		7	4	8	4
6	f	*Epipha-*				
7	g	*ny.*	9	5	12	5
8	A	Lucian.	13	6	14	6
9	b		15	7	16	7
10	c		17	8	18	8
11	d		19	9	20	9
12	e		21	10	22	10
13	f	Hillary	23	22	24	11
14	g	Biſh.	25	12	26	12
15	A		27	13	28	13
16	b		29	14	30	14
17	c		31	15	32	15
18	d	Priſc.	33	16	34	16
19	e		35	17	37	1Co.1
20	f	Fabian.	38	18	39	2
21	g	Agnes.	40	19	41	3
22	A	Vinc.	42	20	43	4
23	b		44	21	45	5
24	c		46	22	47	6
25	d	*Conv. of*				
26	e	*S Paul.*	48	23	49	7
27	f		50	24	Exo.1	8
28	g		Ex. 2	25	3	9
29	A		4	26	5	10
30	b	*K. Char.*	† 6	27	7	11
31	c	*Mart.*	8	28	9	12

Note, that † Exodus 6. is to be read only to ver. 14.

FEBRUARY hath xxviij. Days.

			MORNING Prayer.		EVENING Prayer.	
			1 Lef.	2 Lef.	1 Lef.	2 Lef.
1	d	Faſt.	Ex.10	Mar.1	Ex. 11	1Co.13
2	e	*Purif. of*		2		14
3	f	*Mary.*	12	3	13	15
4	g		14	4	15	16
5	A	Agath.	16	5	17	2Co.1
6	b		18	6	19	2
7	c		20	7	21	3
8	d		22	8	23	4
9	e		24	9	32	5
10	f		33	10	34	6
11	g		Le.18	11	Le.19	7
12	A		20	12	26	8
13	b		Nu.11	13	Nu12	9
14	c	Valent.	13	14	14	10
15	d		16	15	17	11
16	e		20	16	21	12
17	f		22	Lu.di.	23	13
18	g		24	1.di.1	25	Gal.1
19	A		27	2	30	2
20	b		31	3	32	3
21	c		35	4	36	4
22	d		Deu.1	5	De.2	5
23	e	Faſt.	3	6	4	6
24	f	*S. Mat-*		7.		Eph.1
25	g	*thias.*	5	8	6	2
26	A		7	9	8	3
27	b		9	10	10	4
28	c		11	11	12	5
29			13	Mat.7	14	Ro.12

MARCH hath xxxj Days.

			MORNING Prayer.		EVENING Prayer.	
			1 Lef.	2 Lef.	1 Lef.	2 Lef.
1	d	*David.*	De.15	Lu.12	De.16	Ep. 6
2	e	Chad.	17	13	18	Phi.1
3	f		19	14	20	2
4	g		21	15	22	3
5	A		24	16	25	4
6	b		26	17	27	Col. 1
7	c	*Perpe-*	28	18	29	2
8	d	*tua.*	30	19	31	3
9	e		32	20	33	4
10	f		34	21	Joſh.1	1Th.1
11	g		Joſh.2	22	3	2
12	A	Grego.	4	23	5	3
13	b		6	24	7	4
14	c		8	Joh. 1	9	5
15	d		10	2	23	2Th.
16	e		24	3	Jud. 1	2
17	f		Jud. 2	4	3	3
18	g	Edward	4	5	5	1Ti.1
19	A		6	6	7	2, 3
20	b		8	7	9	4
21	c	*Bene-*	10	8	11	5
22	d	*dict.*	12	9	13	6
23	e		14	10	15	2Ti.1
24	f	Faſt.	16	11	17	2
25	g	*Ann. of*		12		3
26	A	*Mary.*	18	13	19	4
27	b		20	14	21	Tit. 1
28	c		Rut. 1	15	Rut.2	2,3
29	d		3	16	4	Phile
30	e		1 Sa.1	17	1 Sa.2	Heb.1
31	f		3	18	4	2

APRIL hath xxx. Days

			MORNING Prayer.		EVENING Prayer.	
			1 Lef.	2 Lef.	1 Lef.	2 Lef.
1	g		1 Sa.5	Jo.19.	1Sa.6	Heb.3
2	A		7	20	8	4
3	b	Rich. B.	9	21	10	5
4	c	Ambr.	11	A&. 1	12	6
5	d		13	2	14	7
6	e		15	3	16	8
7	f		17	4	18	9
8	g		19	5	20	10
9	A		21	6	22	11
10	b		23	7	24	12
11	c		25	8	26	13
12	d		27	9	28	Jam.1
13	e		29	10	30	2
14	f		31	11	2Sa.1	3
15	g		2Sa.2	12	3	4
16	A		4	13	5	5
17	b		6	14	7	1Pe.1
18	c		8	15	9	2
19	d	Alphæg.	10	16	11	3
20	e		12	17	13	4
21	f		14	18	15	5
22	g		16	19	17	2Pe.1
23	A	S. Geor.	18	20	19	2
24	b		20	21	21	3
25	c	*S. Mark*		22		1 Jo.1
26	d	*Evan.*	22	23	23	2
27	e		24	24	1Ki.1	3
28	f		1Ki.2	25	3	4
29	g		4	26	5	5
30	A		6	27	7	2,3Jo

The KALENDAR.

MAY hath xxxj. Days.

			MORNING Prayer.		EVENING Prayer.	
			1 Lef.	2 Lef. (28.	1 Lef.	2 Lef Jude
1	b	S. Philip	and Jac.	1Ki.8	A&s	1Ki.9	Ro. 1
2	c		Invent.	10	Mat.1	11	2
3	d		of the	12	2	13	3
4	e		Croſs.	14	3	15	4
5	f		John	16	4	17	5
6	g		Port.	18	5	19	6
7	A			20	6	21	7
8	b			22	7	2Ki.1	8
9	c			2Ki.2	8	3	9
10	d			4	9	5	10
11	e			6	10	7	11
12	f			8	11	9	12
13	g			10	12	11	13
14	A			12	13	13	14
15	b			14	14	15	15
16	c			16	15	17	16
17	d			18	16	19	1Cor.1
18	e			20	17	21	2
19	f		Dunſt.	22	18	23	3
20	g			24	19	25	4
21	A			Ezra 1	20	Ezra 3	5
22	b			4	21	5	6
23	c			6	22	7	7
24	d			9	23	Neh.1	8
25	e		Auguſt.	Neh.2	24	4	9
26	f		Bede.	5	25	6	10
27	g			8	26	9	11
28	A		K. Char.	10	27	13	12
29	b		II. Nat. & Reſt.	Eſth.1	28	Eſth.2	13
30	c			3	Mar.1	4	14
31	d						

JULY hath xxxj. Days.

			MORNING Prayer.		EVENING Prayer.	
			1 Lef.	2 Lef.	1 Lef.	2 Lef.
1	g		Pr.11	Lu.13	Pr.12	Phi.1
2	A	Viſ. M.	13	14	14	2
3	b		15	15	16	3
4	c	Tranſl.	17	16	18	4
5	d	S. Mar.	19	17	20	Col.1
6	e		21	18	22	2
7	f		23	19	24	3
8	g		25	20	26	4
9	A		27	21	28	1Th.1
10	b		29	22	31	2
11	c		Eccl.1	23	Ecc. 2	3
12	d		3	24	4	4
13	e		5	Joh. 1	6	5
14	f		7	2	8	2Th.1
15	g	Swith.	9	3	10	2
16	A		11	4	12	3
17	b		Jer. 1	5	Jer. 2	1Ti.1
18	c		3	6	4	2, 3
19	d		5	7	6	4
20	e	Marga.	7	8	8	5
21	f	Magd.	9	9	10	6
22	g		11	10	12	2Ti.1
23	A		13	11	14	2
24	b	Faſt.	15	12	16	3
25	c	S. Jam.		13		4
26	d	Anne	17	14	18	Tit. 1
27	e		19	15	20	2, 3.
28	f		21	16	22	Phile.
29	g		23	17	24	Heb.1
30	A		25	18	26	2
31	b		27	19	28	3

JUNE hath xxx. Days.

			MORNING Prayer.		EVENING Prayer.	
			1 Lef.	2 Lef.	1 Lef.	2 Lef.
1	e	Nicom.	Eſth.5	Mar.2	Eſth.6	1Cor.15
2	f		7	3	8	16
3	g		9	4	Job 1.	2Cor.1
4	A		Job 2	5	3	2
5	b	Bonif.	4	6	5	3
6	c		6	7	7	4
7	d		8	8	9	5
8	e		10	9	11	6
9	f		12	10	13	7
10	g		14	11	15	8
11	A	S. Barn.				
12	b	Ap.	16	12	17,18	9
13	c		19	13	20	10
14	d		21	14	22	11
15	e		23	15	24,25	12
16	f		26,27	16	28	13
17	g	S. Alb.	29	Lu. 1	30	Gal.1
18	A		31	2	32	2
19	b		33	3	34	3
20	c	Edward	35	4	36	4
21	d		37	5	38	5
22	e		39	6	40	6
23	f	Faſt.	41	7	42	Eph.1
24	g	Joh. Ba.				
25	A		Pro.1	8	Prov.2	2
26	b		3	9	4	3
27	c		5	10	6	4
28	d	Faſt.	7	11	8	5
29	e	S. Peter				
30	f	Apoſt.	9	12	10	6

AUGUST hath xxxj. Days.

			MORNING Prayer		EVENING Prayer.	
			1 Lef.	2 Lef.	1 Lef.	2 Lef.
1	c	Lamm.	Je. 29	Jo. 20	Je. 30	Heb.4
2	d		31	21	32	5
3	e		33	A&s 1	34	6
4	f		35	2	36	7
5	g		37	3	38	8
6	A	Transf.	39	4	40	9
7	b	Name of	41	5	42	10
8	c	Jeſu.	43	6	44	11
9	d		45,46	7	47	12
10	e	Lau.	48	8	49	13
11	f		50	9	51	Jam.1
12	g		52	10	La. 1	2
13	A		Lam2	11	3	3
14	b		4	12	5	4
15	c		Eze. 2	13	Eze. 3	5
16	d		6	14	7	1Pe.1
17	e		13	15	14	2
18	f		18	16	33	3
19	g		34	17	Dan.1	4
20	A		Dan.2	18	3	5
21	b		4	19	5	2Pe.1
22	c		6	20	7	2
23	d	Faſt.	8	21	9	3
24	e	S. Barth.		22		1Jo.1
25	f	Ap.	10	23	11	2
26	g		12	24	Hoſ.1	3
27	A		Ho2,3	25	4	4
28	b	S. Aug.	5, 6	26	7	5
29	c	S. John	8	27	9	2,3Jo
30	d	behead.	10	28	11	Jude.
31	e		12	Mat.1	13	Ro.1

SEP-

The KALENDAR.

SEPTEMB. hath xxx. Days

			MORNING Prayer.		EVENING Prayer.	
			1 Lef.	2 Lef.	1 Lef.	2 Lef
1	f	Giles.	Ho.14	Mat.2	Joel1.	Ro. 2
2	g		Joel2.	3	3	3
3	A		Am. 1	4	Am. 2	4
4	b		3	5	4	5
5	c		5	6	6	6
6	d		7	7	8	7
7	e	Enur.	9	8	Obad.	8
8	f	Nat. of	Jon. 1	9	J.2, 3	9
9	g	Mary.	4.	10	Mi. 1	10
10	A		Mi 2	11	3	11
11	b		4	12	5	12
12	c		6	13	7	13
13	d		Nah.1	14	Na. 2	14
14	e	Holy	3	15	Hab.1	15
15	f	Croſs.	Hab.2	16	3	16
16	g		Zep. 1	17	Ze. 2	1Co.1
17	A	Lamb.	3	18	Ha. 1	2
18	b		Hag.2	19	Zec.1	3
19	c		Zec 2,	20	4, 5	4
20	d	Faſt.	6 (3	21	7	5
21	e	*S.Matt.*		22		6
22	f	*Apo.*	8	23	9	7
23	g		10	24	11	8
24	A		12	25	13	9
25	b		14	26	Mal.1	10
26	c	S. Cyp.	Ma.2.	27	3	11
27	d		4	28	Tob.1	12
28	e		To.2.	Mat.1	3	13
29	f	*S. Mic.*		2		14
30	g	S. Jer.	4	3	6	15

NOVEMB. hath xxx. Days

			MORNING Prayer.		EVENING Prayer.	
			1 Lef.	2 Lef.	1 Lef.	2 Le
1	d	*All*				
2	e	*Saints.*	Ec. 16	Lu.18	Ec. 17	Col.2
3	f		18	19	19	3
4	g		20	20	21	4
5	A	Pa.con.	22	21	23	1Th.1
6	b	Leon.	24	22	(a)25	2
7	c		27	23	28	3
8	d		29	24	(b)30	4
9	e		31	Joh.1	32	5
10	f		33	2	34	2Th.1
11	g	S.Mart.	35	3	36	2
12	A		37	4	38	3
13	b	Brice.	39	5	40	1Tim
14	c		41	6	42	2, 3
15	d	Machut	43	7	44	4
16	e		45	8	(c)46	5
17	f	Hug.B.	47	9	48	6
18	g		49	10	50	2Ti.1
19	A		51	11	Baru.1	2
20	b	Edmun.	Bar. 2	12	3	3
21	c	Elis.	4	13	5	4
22	d	Cecil.	6	14	Hi.Su.	Tit.1
23	e	Clem.	B&D.	15	Iſa. 1.	2, 3
24	f		Iſa. 2	16	3	Phile.
25	g	Cathe-	4	17	5	Heb.1
26	A	rine	6	18	7	2
27	b		8	19	9	3
28	c		10	20	11	4
29	d	Faſt.	12	21	13	5
30	e	*Andr.A.*		A&. 1		6

Note that, (a) Eccius 25. Is to be read only to verſ. 13. and (b) Eccius 30. only to verſ. 18. and (c) Eccius 46 only to verſ. 20.

OCTOBER hath xxxj. Days

			MORNING Prayer.		EVENING Prayer.	
			1 Lef.	2 Lef.	1 Lef.	2 Lef.
1	A	Remig.	Tob.7	Mar.4	Tob.8	1Co.16
2	b		9	5	10	2Co.1
3	c		11	6	12	2
4	d		13	7	14	3
5	e	Faith.	Jud. 1	8	Jud.2	4
6	f		3	9	4	5
7	g		5	10	6	6
8	A	Denys.	7	11	8	7
9	b		9	12	10	8
10	c		11	13	12	9
11	d		13	14	14	10
12	e		15	15	16	11
13	f	Tra. R.	Wiſ.1	16 (39	Wiſ.2	12
14	g	Edw.	3	Lu.1to	4	13
15	A		5	1v.39	6	Gal.1
16	b		7	2	8	2
17	c	Etheld.	9	3	10	3
18	d	*S. Luke*		4		4
19	e	*Evan.*	11	5	12	5
20	f		13	6	14	6
21	g		15	7	16	Ep.1.
22	A		17	8	18	2
23	b		19	9	Eccl.1	3
24	c		Eccl.2	10	3	4
25	d	Criſpin.	4	11	5	5
26	e		6	12	7	6
27	f	Faſt.	8	13	9	Ph. 1
28	g	*S. Sim.*		14		2
29	A	*& Jude*	10	15	11	3
30	b		12	16	13	4
31	c	Faſt.	14	17	15	Co.1.

DECEMB. hath xxxj. Days.

			MORNING Prayer.		EVENING Prayer.	
			1 Lef.	2 Lef.	1 Lef.	2 Lef.
1	f		Iſa.14	Act. 2	Iſa.15	Heb.7
2	g		16	3	17	8
3	A		18	4	19	9
4	b		20,21	5	22	10
5	c		23	6	24	11
6	d	Nicho-	25	7to30	26	12
7	e	las Biſ.	27	7v.30	28	13
8	f	Conc.	29	8	30	Jam.1
9	g	Mary.	31	9	32	2
10	A		33	10	34	3
11	b		35	11	36	4
12	c		37	12	38	5
13	d	Lucy	39	13	40	1Pet.
14	e	V.& M.	41	14	42	2
15	f		43	15	44	3
16	g	O Sapi-	45	16	46	4
17	A	entia.	47	17	48	5
18	b		49	18	50	2Pet.
19	c		51	19	52	2
20	d	Faſt.	53	20	54	3
21	e	*S.Thom.*		21		1Joh.1
22	f	*Ap.*	55	22	56	2
23	g		57	23	58	3
24	A	Faſt.	59	24	60	4
25	b	*Chriſtm*				
26	c	*S.Steph.*				
27	d	*S.John.*				
28	e	*Innocen.*		25		5
29	f		61	26	62	2Joh
30	g		63	27	64	3Joh
31	A	Silves.	65	28	66	Jud.

A TABLE of the Vigils, Faſts, and Days of Abſtinence, to be obſerved in the Year.

THE Evens or Vigils before
- The Nativity of our Lord.
- The Purification of the Bleſſed Virgin *Mary*.
- The Annunciation of the Bleſſed Virgin.
- *Eaſter*-day.
- *Aſcenſion*-day.
- *Pentecoſt*.
- St. *Matthias*.
- St. *John Baptiſt*.
- St. *Peter*.
- St. *James*.
- St. *Bartholomew*.
- St. *Matthew*.
- St. *Simon* and St. *Jude*.
- St. *Andrew*.
- St. *Thomas*.
- All Saints.

Note, That if any of theſe Feaſt-days fall upon a *Munday*, then the Vigil or Faſt-day ſhall be kept upon the *Saturday*, and not upon the *Sunday* next before it.

Days of Faſting or Abſtinence.

I. THE Forty days of Lent.

II. The Ember-days at the Four Seaſons, being the Wedneſday, Friday, and Saturday after the Firſt Sunday in Lent, the Feaſt of Pentecoſt. *September* 14. *December* 13.

III. The Three Rogation-days, being the Munday, Tueſday and Wedneſday before Holy-Thurſday, or the Aſcenſion of our Lord.

IV. All the Fridays in the year, except *Chriſtmas*-day.

Certain Solemn Days for which particular Services are appointed.

I. THe Fifth day of *November*, being the day of the Papiſts Conſpiracy.

II. The Thirtieth day of *January*, being the day of the Martyrdom of King *Charles* the Firſt.

III. The Nine and Twentieth day of *May*, being the Day of the Birth and Return of King *Charles* the Second.

¶ To

¶ To find *Easter* for Ever.

Golden Number.	A	B	C	D	E	F	G
I	April 9	10	11	12	6	7	8
II	March 26	27	28	29	30	31	April 1
III	April 16	17	18	19	20	14	15
IV	April 9	3	4	5	6	7	8
V	March 26	27	28	29	23	24	25
VI	April 16	17	11	12	13	14	15
VII	April 2	3	4	5	6	Mar. 31	April 1
VIII	April 23	24	25	19	20	21	22
IX	April 9	10	11	12	13	14	8
X	April 2	3	Mar. 28	29	30	31	April 1
XI	April 16	17	18	19	20	21	22
XII	April 9	10	11	5	6	7	8
XIII	March 26	27	28	29	30	31	25
XIV	April 16	17	18	19	13	14	15
XV	April 2	3	4	5	6	7	8
XVI	March 26	27	28	22	23	24	25
XVII	April 16	10	11	12	13	14	15
XVIII	April 2	3	4	5	Mar. 30	31	April 1
XIX	April 23	24	18	19	20	21	22

¶ WHen ye have found the Sunday Letter in the uppermoſt Line, guide your Eye downward from the ſame, till ye come right over againſt the Prime; and there is ſhewed both what Month, and what Day of the Month *Eaſter* falleth that Year. But note, That the Name of the Month is ſet at the Left-hand, or elſe juſt with the Figure, and followeth not, as in other Tables, by deſcent, but collateral.

A TABLE of the Movable Feasts calculated for Forty Years.

The Year of our Lord.	The Golden Number.	The Epact.	Dominical Letter.	Sundays after Epiphany.	Septuagesima Sunday.	The first Day of Lent.	Easter-day.	Rogation Sunday.	Ascension day.	Whitsun-day.	Sundays after Trinity.	Advent Sunday.
1701	11	1	E	5	Feb. 16	Mar. 5	Ap.20	Mai25	Mai29	June 8	23	Nov. 30
1702	12	12	D	3	1	Feb. 18	5	10	14	Mai24	25	29
1703	13	23	C	2	Jan. 24	10	Ma.28	2	6	16	26	28
1704	14	4	BA	5	Feb. 13	Mar. 1	Ap.16	21	25	June 4	24	Dec. 3
1705	15	15	G	4	4	Feb. 21	8	13	17	Mai27	25	2
1706	16	26	F	1	Jan. 20	6	Ma.24	Ap.28	2	12	27	1
1707	17	7	E	4	Feb. 9	26	Ap.13	Mai18	22	Jun. 1	24	Nov.30
1708	18	18	DC	3	1	18	4	9	13	Mai23	25	28
1709	19	29	B	6	20	Mar. 9	24	29	June 2	Ju. 12	22	27
1710	1	11	A	4	5	Feb. 22	9	14	Mai18	Mai28	25	Dec. 3
1711	2	22	G	3	Jan. 28	14	1	6	10	20	26	2
1712	3	3	FE	5	Feb. 17	Mar. 5	20	25	29	June 8	23	Nov.30
1713	4	14	D	3	1	Feb. 18	5	10	14	Mai24	25	29
1714	5	25	C	2	Jan. 24	10	Ma.28	2	6	16	26	28
1715	6	6	B	5	Feb. 13	Mar. 2	Ap.17	22	26	June5	23	27
1716	7	17	AG	3	Jan. 19	Feb. 15	1	6	10	Mai20	26	Dec. 2
1717	8	28	F	5	Feb. 17	Mar. 6	21	26	30	June9	23	1
1718	9	9	E	4	9	Feb. 26	13	18	22	1	24	Nov.30
1719	10	20	D	2	Jan. 25	11	Ma.29	3	7	Mai17	26	29
1720	11	1	CB	5	Feb. 14	Mar. 2	Ap.17	22	26	Jun. 5	23	27
1721	12	12	A	4	5	Feb. 22	9	14	18	Mai28	25	Dec. 3
1722	13	23	G	2	Jan. 21	7	Ma.25	Ap.29	3	13	27	2
1723	14	4	F	4	Feb. 10	27	Ap.14	Mai19	23	June2	24	1
1724	15	15	ED	3	2	19	5	10	14	Mai24	25	Nov.29
1725	16	26	C	2	Jan. 24	10	Ma.28	2	6	16	26	28
1726	17	7	B	4	Feb. 6	23	Ap.10	15	19	29	24	27
1727	18	18	A	3	Jan. 29	15	2	7	11	21	26	Dec. 3
1728	19	29	GF	6	Feb. 18	Mar. 6	21	26	30	June9	23	1
1729	1	11	E	3	2	Feb. 19	6	11	15	Mai25	25	Nov.30
1730	2	22	D	2	Jan. 25	11	Ma.29	3	7	17	26	29
1731	3	3	C	5	Feb. 14	Mar. 3	Ap.18	23	27	June6	23	28
1732	4	14	BA	4	6	Feb. 23	9	14	18	Mai28	25	Dec. 3
1733	5	25	G	2	Jan. 21	7	Ma.25	Ap.29	3	13	27	2
1734	6	6	F	4	Feb. 10	27	Ap.14	Mai19	23	June2	24	1
1735	7	17	E	3	2	19	6	11	15	Mai25	25	Nov.30
1736	8	28	DC	6	22	Mar. 10	25	30	Jun. 3	Jun13	22	28
1737	9	9	B	4	6	Feb. 23	10	15	Mai19	Mai29	24	27
1738	10	20	A	3	Jan. 29	15	2	7	11	21	26	Dec. 3
1739	11	1	G	6	Feb. 18	Mar. 7	22	27	31	Jun10	23	2
1740	12	12	FE	3	3	Feb. 20	6	11	15	Mai25	25	Nov.30

Note, That the Supputation of the Year of our LORD in the Church of *ENGLAND* beginneth the Twenty Fifth Day of *March*.

The ORDER for Morning and Evening Prayer, Daily to be said and used throughout the Year.

THE Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

And here is to be noted, That such Ornaments of the Church, and of the Ministers thereof at all times of their Ministration, shall be retained and be in use, as were in this Church of *England* by the Authority of Parliament, in the Second Year of the Reign of King *Edward* the Sixth.

THE

THE ORDER FOR Morning Prayer,

Daily throughout the YEAR.

¶ *At the beginning of Morning Prayer, the Minister shall read with a loud voice some one, or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* 18. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psal.* 51. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psal.* 51. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal.* 51. 17.

Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious, and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* 2. 13.

To the Lord our God belong mercies, and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* 9. 9, 10.

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer.* 10. 24.

Repent ye; for the kingdom of heaven is at hand. S. *Matt.* 3. 2.

I will arise and go to my Father, and will say unto him,

Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy Son. S. *Luke* 15. 18, 19.

Enter not into judgment with thy ſervant, O Lord; for in thy ſight ſhall no man living be juſtified. *Pſal.* 143. 2.

If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. But if we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 S. *John* 1. 8, 9.

DEarly beloved brethren, the Scripture moveth us in ſundry places to acknowledge and confeſs our manifold ſins and wickedneſs, and that we ſhould not diſſemble nor cloak them before the face of Almighty God our heavenly Father, but confeſs them with an humble, lowly, penitent and obedient heart, to the end that we may obtain forgiveneſs of the ſame by his infinite goodneſs and mercy. And although we ought at all times humbly to acknowledge our ſins before God, yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render thanks for the great benefits that we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy word, and to ask thoſe things which are requiſite and neceſſary, as well for the body as the ſoul. Wherefore I pray and beſeech you, as many as are here preſent, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, ſaying after me.

¶ *A general Confeſſion to be ſaid of the whole Congregation, after the Miniſter, all kneeling.*

ALmighty and moſt merciful Father; We have erred and ſtrayed from thy ways like loſt ſheep. We have followed too much the devices and deſires of our own hearts. We have offended againſt thy holy laws. We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults. Reſtore thou them that are penitent; According to thy promiſes declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his ſake; That we may hereafter live a godly, righteous, and ſober life, To the glory of thy holy Name. Amen.

¶ *The Abſolution or Remiſſion of Sins, to be pronounced by the Prieſt alone, ſtanding; the People ſtill kneeling.*

ALmighty God, the Father of our Lord Jeſus Chriſt

Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs, and live; and hath given power and commandment to his Miniſters, to declare and pronounce to his people, being penitent, the abſolution and remiſſion of their ſins: He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel. Wherefore let us beſeech him to grant us true repentance, and his holy Spirit, that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our life hereafter may be pure and holy, ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord.

¶ *The People ſhall anſwer here, and at the end of all other Prayers,* Amen.

¶ *Then the Miniſter ſhall kneel, and ſay the Lords Prayer with an audible voice; the People alſo kneeling, and repeating it with him, both here, and whereſoever elſe it is uſed in Divine Service.*

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, And the power, and the glory, For ever and ever. Amen.

¶ *Then likewiſe he ſhall ſay,*

O Lord, open thou our lips.

Anſw. And our mouth ſhall ſhew forth thy praiſe.

Prieſt. O God, make ſpeed to ſave us.

Anſw. O Lord, make haſte to help us.

¶ *Here all ſtanding up, the Prieſt ſhall ſay,*

Glory be to the Father, and to the Son: and to the holy Ghoſt;

Anſw. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Prieſt. Praiſe ye the Lord.

Anſw. The Lords Name be praiſed.

¶ *Then ſhall be ſaid or ſung this Pſalm following: except on Eaſter-day, upon which another Anthem is appointed: and on the Nineteenth Day of every Month it is not to be read here, but in the ordinary courſe of the Pſalms.*

Venite, exultemus Domino. Pſ. 95.

O Come, let us ſing unto the Lord: let us heartily rejoyce in the ſtrength of our ſalvation.

Let us come before his preſence with thankſgiving: and ſhew our ſelves glad in him with pſalms.

For the Lord is a great God: and a great King above all gods.

In

In his hand are all the corners of the earth: and the ſtrength of the hills is his alſo.

The ſea is his, and he made it: and his hands prepared the dry land.

O come, let us worſhip, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderneſs;

When your fathers tempted me: proved me, and ſaw my works.

Forty years long was I grieved with this generation, and ſaid: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall follow the Pſalms in order as they are appointed. And at the end of every Pſalm throughout the Year, and likewiſe at the end of* Benedicite, Benedictus, Magnificat, *and* Nunc dimittis, *ſhall be repeated.*

Glory be to the Father, and to the Son: and to the holy Ghoſt;

Anſwer. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall be read diſtinctly with an audible voice, the firſt Leſſon taken out of the Old Teſtament, as is appointed in the Kalendar (except there be proper Leſſons aſſigned for that Day:) He that readeth, ſo ſtanding, and turning himſelf, as he may beſt be heard of all ſuch as are preſent. And after that, ſhall be ſaid or ſung in Engliſh, the Hymn called,* Te Deum, Laudamus, *daily throughout the Year.*

¶ Note, *That before every Leſſon, the Miniſter ſhall ſay,* Here beginneth ſuch a Chapter, or Verſe of ſuch a Chapter of ſuch a Book: *And after every Leſſon,* Here endeth the Firſt, or the Second Leſſon.

Te Deum Laudamus.

WE praiſe thee, O God: we acknowledge thee to be the Lord.

All the earth doth worſhip thee: the Father everlaſting.

To thee all angels cry aloud: the heavens, and all the powers therein.

To thee Cherubin, and Seraphin: continually do cry,

Holy, holy, holy: Lord God of Sabaoth.

Heaven and earth are full of the Majeſty: of thy glory.

The glorious company of the Apoſtles: praiſe thee.

The goodly fellowſhip of the Prophets: praiſe thee.

The

The noble army of Martyrs: praiſe thee.

The holy Church throughout all the world: doth acknowledge thee;

The Father: of an infinite Majeſty;

Thine honourable, true: and only Son;

Alſo the holy Ghoſt: the Comforter.

Thou art the King of glory: O Chriſt.

Thou art the everlaſting Son: of the Father.

When thou tookeſt upon thee to deliver man: thou didſt not abhor the Virgins womb.

When thou hadſt overcome the ſharpneſs of death: thou didſt open the kingdom of heaven to all believers.

Thou ſitteſt at the right hand of God: in the glory of the Father.

We believe that thou ſhalt come: to be our Judge.

We therefore pray thee, help thy ſervants: whom thou haſt redeemed with thy precious blood.

Make them to be numbred with thy ſaints: in glory everlaſting.

O Lord, ſave thy people: and bleſs thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnifie thee;

And we worſhip thy Name: ever world without end.

Vouchſafe, O Lord: to keep us this day without ſin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us: as our truſt is in thee.

O Lord, in thee have I truſted: let me never be confounded.

¶ *Or this Canticle,* Benedicite, omnia opera Domini.

O All ye Works of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Angels of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Heavens, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Waters that be above the firmament, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O all ye Powers of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Sun and Moon, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Stars of heaven, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Showres and Dew, bleſs

bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Winds of God, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Fire and Heat, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Winter and Summer, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Dews and Froſts, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Froſt and Cold, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Ice and Snow, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Nights and Days, bleſs ye the Lord: praiſe him and magnifie him for ever.

O ye Light and Darkneſs, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Lightnings and Clouds, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O let the Earth bleſs the Lord: yea, let it praiſe him, and magnifie him for ever.

O ye Mountains and Hills, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O all ye Green Things upon the Earth, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Wells, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Seas and Flouds, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Whales, and all that move in the Waters, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O all ye Fowls of the Air, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O all ye Beaſts and Cattel, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Children of Men, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O let Iſrael bleſs the Lord: praiſe him, and magnifie him for ever.

O ye Prieſts of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Servants of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Spirits and Souls of the righteous, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Holy and Humble Men of Heart, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O Ananias, Azarias, and Miſael, bleſs ye the Lord: praiſe him, and magnifie him for ever.

Glory be to the Father, and to

to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall be read in like manner the Second Leſſon, taken out of the new Teſtament. And after that, the Hymn following; except when that ſhall happen to be read in the Chapter for the Day, or for the Goſpel on S.* John Baptiſt's *Day.*

Benedictus. S. Luke 1. 68.

BLeſſed be the Lord God of Iſrael: for he hath viſited and redeemed his people;

And hath raiſed up a mighty ſalvation for us: in the houſe of his ſervant David;

As he ſpake by the mouth of his holy prophets: which have been ſince the world began;

That we ſhould be ſaved from our enemies: and from the hands of all that hate us;

To perform the mercy promiſed to our forefathers: and to remember his holy covenant;

To perform the oath which he ſware to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies: might ſerve him without fear;

In holineſs and righteouſneſs before him: all the days of our life.

And thou, Child, ſhalt be called the Prophet of the Higheſt: for thou ſhalt go before the face of the Lord to prepare his way;

To give knowledge of ſalvation unto his people: for the remiſſion of their ſins,

Through the tender mercy of our God: whereby the Day-ſpring from on high hath viſited us;

To give light to them that ſit in darkneſs, and in the ſhadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or this Pſalm,* Jubilate Deo.

Pſal. 100.

OBe joyful in the Lord, all ye lands: ſerve the Lord with gladneſs, and come before his preſence with a ſong.

Be ye ſure, that the Lord he is God: it is he that hath made us, and not we our ſelves, we are his people, and the ſheep of his paſture.

O go your way into his gates with thankſgiving, and into his courts with praiſe: be thankful unto him, and ſpeak good of his Name.

For the Lord is gracious, his mercy is everlaſting: and his

his truth endureth from generation to generation.

Glory be to the Father, and to the Son : and to the holy Ghoſt ;

As it was in the beginning, is now, and ever ſhall be : world without end. Amen.

¶ *Then ſhall be ſung or ſaid the Apoſtles Creed, by the Miniſter and the People ſtanding. Except only ſuch Days, as the Creed of St.* Athanaſius *is appointed to be read.*

I Believe in God the Father Almighty, Maker of heaven and earth :

And in Jeſus Chriſt his only Son our Lord, Who was conceived by the holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, he deſcended into hell ; The third day, he roſe again from the dead, He aſcended into heaven, and ſitteth on the right hand of God the Father Almighty ; From thence he ſhall come to judge the quick and the dead.

I believe in the holy Ghoſt ; The holy Catholick Church ; The Communion of Saints ; The Forgiveneſs of ſins ; The reſurrection of the body, And the life everlaſting. Amen.

¶ *And after that, theſe Prayers following, all devoutly kneeling, the Miniſter firſt pronouncing with a loud voice,*

The Lord be with you.

Anſw. And with thy Spirit.

Miniſter. ¶ Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Miniſter, Clerks, and People, ſhall ſay the Lords Prayer with a loud voice.*

OUr Father, which art in heaven ; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation ; But deliver us from evil. Amen.

¶ *Then the Prieſt ſtanding up, ſhall ſay,*

O Lord, ſhew thy mercy upon us.

Anſw. And grant us thy ſalvation.

Prieſt. O Lord, ſave the Queen.

Anſw. And mercifully hear us, when we call upon thee.

Prieſt. Endue thy miniſters with righteouſneſs.

Anſw. And make thy choſen people joyful.

Prieſt. O Lord, ſave thy people.

Anſw. And bleſs thine inheritance.

Prieſt. Give peace in our time, O Lord.

Anſw. Becauſe there is none other that fighteth for us, but only thou, O God.

Prieſt.

Prieſt. O God, make clean our hearts within us.

Anſw. And take not thy holy Spirit from us.

¶ *Then ſhall follow three Collects; the firſt of the Day, which ſhall be the ſame that is appointed at the Communion; the ſecond for Peace; the third for Grace to live well. And the two laſt Collects ſhall never alter, but daily be ſaid at Morning Prayer throughout all the Year, as followeth; all kneeling.*

¶ *The ſecond Collect for Peace.*

O God, who art the author of peace and lover of concord, in knowledge of whom ſtandeth our eternal life, whoſe ſervice is perfect freedom; Defend us thy humble ſervants in all aſſaults of our enemies, that we ſurely truſting in thy defence, may not fear the power of any adverſaries, through the might of Jeſus Chriſt our Lord. *Amen.*

¶ *The third Collect for Grace.*

O Lord our heavenly Father, Almighty and everlaſting God, who haſt ſafely brought us to the beginning of this day; Defend us in the ſame with thy mighty power, and grant that this day we fall into no ſin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy ſight, through Jeſus Chriſt our Lord. *Amen.*

¶ *In Quires and Places where they ſing, here followeth the Anthem.*

¶ *Then theſe five Prayers following are to be read here, except when the Litany is read; and then only the two laſt are to be read, as they are there placed.*

¶ *A Prayer for the Queens Majeſty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who doſt from thy throne behold all the dwellers upon earth; Moſt heartily we beſeech thee with thy favour to behold our moſt gracious Sovereign Lady, Queen *ANNE*, and ſo repleniſh her with the grace of thy holy Spirit, that ſhe may alway incline to thy will, and walk in thy way: Endue her plenteouſly with heavenly gifts, grant her in health and wealth long to live, ſtrengthen her that ſhe may vanquiſh and overcome all her enemies, and finally after this life, ſhe may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

ALmighty God, the fountain of all goodneſs, we humbly beſeech thee to bleſs *Catherine* the Queen Dowager, the

the Princeſs *Sophia*, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly Grace; proſper them with all happineſs; and bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALmighty and everlaſting God, who alone workeſt great marvels; Send down upon our Biſhops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly pleaſe thee, pour upon them the continual dew of thy Bleſſing. Grant this, O Lord, for the honour of our Advocate and Mediatour Jeſus Chriſt. *Amen.*

¶ *A Prayer of St.* Chryſoſtom.

ALmighty God, who haſt given us grace at this time with one accord, to make our common ſupplications unto thee, and doſt promiſe that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 *Cor.* 13. 14.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the Year.

THE

THE ORDER for EVENING PRAYER,

Daily throughout the YEAR.

¶ *At the beginning of Evening Prayer, the Minister shall read with a loud voice some one, or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

WHen the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* 18. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psal.* 51. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psal.* 51. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal.* 51. 17.

Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious, and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* 2. 13.

To the Lord our God belong mercies, and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* 9. 9, 10.

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer.* 10. 24.

Repent ye; for the kingdom of heaven is at hand. S. *Matt.* 3. 2.

I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy Son. S. *Luke* 15. 18, 19.

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal.* 143. 2.

If we say that we have no sin, we deceive our selves, and the truth is not in us. But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 S. *John* 1. 8, 9.

DEarly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloak them before the face of Almighty God our heaven-

ly Father, but confeſs them with an humble, lowly, penitent and obedient heart, to the end that we may obtain forgiveneſs of the ſame by his infinite goodneſs and mercy. And although we ought at all times humbly to acknowledge our ſins before God, yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render thanks for the great benefits that we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy word, and to ask thoſe things which are requiſite and neceſſary, as well for the body as the ſoul. Wherefore I pray and beſeech you, as many as are here preſent, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, ſaying after me.

¶ *A general Confeſſion to be ſaid of the whole Congregation, after the Miniſter, all kneeling.*

ALmighty and moſt merciful Father; We have erred and ſtrayed from thy ways like loſt ſheep. We have followed too much the devices and deſires of our own hearts. We have offended againſt thy holy laws. We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults. Reſtore thou them that are penitent; According to thy promiſes declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his ſake; That we may hereafter live a godly, righteous, and ſober life, To the glory of thy holy Name. Amen.

¶ *The Abſolution or Remiſſion of Sins, to be pronounced by the Prieſt alone, ſtanding; the People ſtill kneeling.*

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs, and live; and hath given power and commandment to his Miniſters, to declare and pronounce to his people, being penitent, the abſolution and remiſſion of their ſins: He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel. Wherefore let us beſeech him to grant us true repentance, and his holy Spirit, that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our life hereafter may be pure and holy, ſo that at the laſt we may come

to his eternal joy, through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall kneel, and say the Lords Prayer; the People also kneeling, and repeating it with him.*

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, And the power, and the glory, For ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Answ. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Answ. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son: and to the holy Ghost;

Answ. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord.

Answ. The Lords Name be praised.

¶ *Then shall be said or sung the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed: And after that,* Magnificat *(or the Song of the Blessed Virgin* Mary*) in English, as followeth.*

Magnificat. S. Luke 1. 46.

MY soul doth magnifie the Lord: and my spirit hath rejoyced in God my Saviour.

For he hath regarded: the lowlines of his hand-maiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembring his mercy, hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed for ever.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or elſe this Pſalm; except it be on the Nineteenth day of the Month, when it is read in the ordinary courſe of the Pſalms.*

Cantate Domino. Pſal. 98.

O Sing unto the Lord a new ſong: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himſelf the victory.

The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

He hath remembred his mercy and truth toward the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God.

Shew your ſelves joyful unto the Lord, all ye lands: ſing, rejoyce and give thanks.

Praiſe the Lord upon the harp: ſing to the harp with a pſalm of thankſgiving.

With trumpets alſo and ſhawms: O ſhew your ſelves joyful before the Lord the King.

Let the ſea make a noiſe and all that therein is: the round world, and they that dwell therein.

Let the flouds clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With righteouſneſs ſhall he judge the world: and the people with equity.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then a Leſſon of the New Teſtament, as it is appointed: And after that* Nunc dimittis, *(or the Song of Simeon) in Engliſh, as followeth.*

Nunc dimittis. S. Luke 2. 29.

LOrd, now letteſt thou thy ſervant depart in peace: according to thy word.

For mine eyes have ſeen: thy ſalvation,

Which thou haſt prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Iſrael.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or elſe this Pſalm; Except it be on the Twelfth day of the Month.*

Deus Miſereatur. Pſal. 67.

GOd be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy ſaving health among all nations.

Let the people praiſe thee,

O

O God: yea, let all the people praiſe thee.

O let the nations rejoyce and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, even our own God, ſhall give us his bleſſing.

God ſhall bleſs us: and all the ends of the world ſhall fear him.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall be ſaid or ſung the Apoſtles Creed, by the Miniſter and the People ſtanding.*

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt his only Son our Lord, Who was conceived by the holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, he deſcended into hell; The third day, he roſe again from the dead, He aſcended into heaven, and ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the holy Ghoſt; The holy Catholick Church; The Communion of Saints; The Forgiveneſs of ſins; The reſurrection of the body, And the life everlaſting. Amen.

¶ *And after that, theſe Prayers following, all devoutly kneeling, the Miniſter firſt pronouncing with a loud voice,*

The Lord be with you.

Anſw. And with thy Spirit.

Miniſter.

¶ Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Miniſter, Clerks, and People, ſhall ſay the Lords Prayer with a loud voice.*

OUr Father, which art in heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Prieſt ſtanding up, ſhall ſay,*

O Lord, ſhew thy mercy upon us.

Anſw. And grant us thy ſalvation.

Prieſt. O Lord, ſave the Queen.

Answ. And mercifully hear us when we call upon thee.

Priest. Endue thy ministers with righteousness.

Answ. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answ. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answ. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Answ. And take not thy holy Spirit from us.

¶ *Then shall follow three Collects; the first of the Day; the second for Peace; the third for Aid against all Perils, as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without alteration.*

¶ *The second Collect at Evening Prayer.*

O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give, that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

¶ *The third Collect for Aid against all Perils.*

LIghten our darkness, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jesus Christ. *Amen.*

¶ *In Quires and places where they sing, here followeth the Anthem.*

¶ *A Prayer for the Queens Majesty.*

O Lord our heavenly Father, high and mighty King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lady, Queen *ANNE*, and so replenish her with the grace of thy holy Spirit, that she may alway incline to thy will, and walk in thy way: Endue her plenteously with heavenly gifts, grant her in health and wealth long to live, strengthen her that she may vanquish and overcome all her enemies, and finally after this life, she may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ *A*

¶ *A Prayer for the Royal Family.*

ALmighty God, the fountain of all goodness, we humbly beseech thee to bless *Catharine* the Queen Dowager, the Princess *Sophia*, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly Grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALmighty and everlasting God, who alone workest great marvels; Send down upon our Bishops and Curates, and all Congregations committed to their charge, the heathful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy Blessing. Grant this, O Lord, for the honour of our Advocate and Mediatour Jesus Christ. *Amen.*

¶ *A Prayer of St.* Chrysostom.

ALmighty God, who hast given us grace at this time with one accord, to make our common supplications unto thee, and dost promise that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the Year.

¶ *Upon these Feasts*; Christmas-day, *the* Epiphany; *St.* Matthias, Easter-day, Ascension-day, Whitsunday, *St.* John Baptist, *St.* James, *St.* Bartholomew, *St.* Matthew, *St.* Simon *and St.* Jude, *St.* Andrew, *and upon* Trinity-Sunday, *shall be sung or said at Morning Prayer, instead of the Apostles Creed, this Confession of our Christian Faith, commonly called, the Creed of St.* Athanasius, *by the Minister and People standing.*

Quicunque vult.

WHosoever will be saved: before all things it is necessary that he hold the Catholick Faith.

Which Faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons: nor dividing the substance.

For there is one Person of the Father, another of the Son: and another of the holy Ghost.

But the Godhead of the Father, of the Son, and of the holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the holy Ghost.

The Father uncreate, the Son uncreate: and the holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the holy Ghost Lord;

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholick Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Son: neither made nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one holy Ghost, not three holy Ghosts.

And in this Trinity, none is afore, or after other: none is greater or less than another;

But the whole three Persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the incarnation of our Lord Jesus Christ.

For

For the right Faith is, that we believe and confeſs: that our Lord Jeſus Chriſt, the Son of God, is God and man;

God of the ſubſtance of the Father, begotten before the Worlds: and Man of the ſubſtance of his mother, born in the world;

Perfect God, and perfect Man: of a reaſonable ſoul, and humane fleſh ſubſiſting;

Equal to the Father, as touching his Godhead: and inferiour to the Father, as touching his Manhood.

Who although he be God, and Man: yet he is not two, but one Chriſt;

One; not by converſion of the Godhead into fleſh: but by taking of the Manhood into God;

One altogether; not by confuſion of ſubſtance: but by unity of Perſon.

For as the reaſonable ſoul and fleſh is one man: ſo God and man is one Chriſt.

Who ſuffered for our ſalvation: deſcended into hell, roſe again the third day from the dead.

He aſcended into heaven, he ſitteth on the right hand of the Father, God Almighty: from whence he ſhall come to judge the quick and the dead.

At whoſe coming all men ſhall riſe again with their bodies: and ſhall give account for their own works.

And they that have done good, ſhall go into life everlaſting: and they that have done evil, into everlaſting fire.

This is the Catholick Faith: which except a man believe faithfully he cannot be ſaved.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Here followeth the Litany or general ſupplication, to be ſung or ſaid after Morning Prayer, upon* Sundays, Wedneſdays, *and* Fridays, *and at other times when it ſhall be commanded by the* Ordinary.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.

O God the holy Ghoſt, proceeding from the Father and the Son: have mercy upon us miſerable ſinners.

O God the holy Ghoſt, proceeding from the Father and the Son: have mercy upon us miſerable ſinners.

O

O holy, bleſſed, and glorious Trinity, three Perſons and one God: have mercy upon us miſerable ſinners.

O holy, bleſſed, and glorious Trinity, three Perſons and one God: have mercy upon us miſerable ſinners.

Remember not, Lord, our offences, nor the offences of our fore-fathers, neither take thou vengeance of our ſins: ſpare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and miſchief, from ſin, from the crafts and aſſaults of the devil, from thy wrath, and from everlaſting damnation,

Good Lord, deliver us.

From all blindneſs of heart; from pride, vain-glory and hypocriſie; from envy, hatred, and malice, and all uncharitableneſs,

Good Lord, deliver us.

From fornication, and all other deadly ſin; and from all the deceits of the world, the fleſh and the devil,

Good Lord, deliver us.

From lightning and tempeſt; from plague, peſtilence, and famine; from battel, and murder, and from ſudden death,

Good Lord, deliver us.

From all ſedition, privy conſpiracy, and rebellion; from all falſe doctrine, hereſie, and ſchiſm; from hardneſs of heart, and contempt of thy word and commandment,

Good Lord, deliver us.

By the myſtery of thy holy incarnation; by thy holy nativity and circumciſion; by thy baptiſm, faſting, and temptation,

Good Lord, deliver us.

By thine agony and bloody ſweat; by thy croſs and paſſion; by thy precious death and burial; by thy glorious reſurrection and aſcenſion; and by the coming of the holy Ghoſt,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We ſinners do beſeech thee to hear us, O Lord God. and that it may pleaſe thee to rule and govern thy holy Church univerſal in the right way;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſs and holineſs of life, thy ſervant *ANNE*, our moſt gracious Queen and Governour;

We beſeech thee to hear us, good Lord.

That

That it may pleaſe thee to rule her heart in thy faith, fear, and love, and that ſhe may evermore have affiance in thee, and ever ſeek thy honour and glory;

We beſeech to hear us, good Lord.

That it may pleaſe thee to be her defender and keeper, giving her the victory over all her enemies;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and preſerve *Catherine* the Queen Dowager, the Princeſs *Sophia*, and all the Royal Family;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to illuminate all Biſhops, Prieſts and Deacons, with true knowledge and underſtanding of thy Word, and that both by their preaching and living they may ſet it forth and ſhew it accordingly;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to endue the Lords of the Council, and all the Nobility, with grace, wiſdom, and underſtanding;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep the Magiſtrates, giving them grace to execute juſtice, and to maintain truth;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep all thy people;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all Nations, unity, peace, and concord;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bring into the way of truth all ſuch as have erred, and are deceived;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and help the weak-hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet;

We

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſuccour, help, and comfort all that are in danger, neceſſity, and tribulation;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to preſerve all that travel by land or by water, all women labouring of child, all ſick perſons and young children, and to ſhew thy pity upon all priſoners and captives;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to defend and provide for the fatherleſs children and widows, and all that are deſolate and oppreſſed;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to have mercy upon all men;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to forgive our enemies, perſecutours, and ſlanderers, and to turn their hearts;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word;

We beſeech thee to hear us, good Lord.

Son of God: we beſeech thee to hear us.

Son of God: we beſeech thee to hear us.

O Lamb of God: that takeſt away the ſins of the world;

Grant us thy peace.

O Lamb of God: that takeſt away the ſins of the world;

Have mercy upon us.

O Chriſt, hear us.

O Chriſt, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then ſhall the Prieſt and the People, with him, ſay the Lords Prayer.*

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Prieſt.

Prieſt. O Lord, deal not with us after our ſins.

Anſw. Neither reward us after our iniquities.

¶ Let us pray.

O God merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful; Mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities, whenſoever they oppreſs us; and graciouſly hear us, that thoſe evils which the craft and ſubtilty of the devil or man worketh againſt us, be brought to nought, and by the providence of thy goodneſs they may be diſperſed, that we thy ſervants, being hurt by no perſecutions, may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord, ariſe, help us, and deliver us, for thy Names ſake.

O God, we have heard with our ears, and our Fathers have declared unto us the noble works that thou didſt in their days, and in the old time before them.

O Lord, ariſe, help us, and deliver us, for thine Honour.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

Anſw. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

From our enemies defend us, O Chriſt.

Graciouſly look upon our afflictions.

Pitifully behold the ſorrows of our hearts.

Mercifully forgive the ſins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchſafe to hear us, O Chriſt.

Graciouſly hear us, O Chriſt; graciouſly hear us, O Lord Chriſt.

Prieſt. O Lord, let thy mercy be ſhewed upon us,

Anſw. As we do put our truſt in thee.

Let us pray.

WE humbly beſeech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all thoſe evils that we moſt righteouſly have deſerved; and grant that in all our troubles we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſs and pureneſs of living, to thy honour and glory, through our only Mediatour and Advocate, Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer of St.* Chryſoſtom.

ALmighty God, who haſt given us grace at this time with one accord, to make

our

our common ſupplications unto thee, and doſt promiſe that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come, life everlaſting. *Amen.*

2 *Cor.* 13. 14.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt be with us all evermore. *Amen.*

Here endeth the Litany.

PRAYERS and THANKSGIVINGS upon ſeveral Occaſions, to be uſed before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

¶ *For Rain.*

O God heavenly Father, who by thy Son Jeſus Chriſt haſt promiſed to all them that ſeek thy kingdom and the righteouſneſs thereof, all things neceſſary to their bodily ſuſtenance; Send us, we beſeech thee, in this our neceſſity, ſuch moderate rain and ſhowres, that we may receive the fruits of the earth, to our comfort, and to thy honour, through Jeſus Chriſt our Lord. *Amen.*

¶ *For fair Weather.*

O Almighty Lord God, who for the ſin of man didſt once drown all the world, except eight Perſons, and afterward of thy great mercy didſt promiſe never to deſtroy it ſo again; We humbly beſeech thee, that although we for our iniquities have worthily deſerved a plague of rain and waters, yet upon our true repentance thou wilt ſend us ſuch weather, as that we may receive the fruits of the earth in due ſeaſon, and learn both by thy puniſhment to amend our lives, and for thy clemency to give thee praiſe and glory, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the time of Dearth and Famine.*

O God heavenly Father whoſe gift it is that the rain doth fall, the earth is fruitful, beaſts increaſe, and fiſhes do multiply; Behold, we beſeech thee the afflictions of thy people, and grant that the ſcarcity and dearth (which we do now moſt juſtly ſuffer for our iniquity) may through thy goodneſs be mercifully turned

turned into cheapneſs and plenty, for the love of Jeſus Chriſt our Lord; to whom with thee, and the holy Ghoſt be all honour and glory, now and for ever. *Amen.*

¶ *Or this.*

O God merciful Father, who in the time of Eliſha the prophet didſt ſuddenly in Samaria turn great ſcarcity and dearth into plenty and cheapneſs; Have mercy upon us, that we who are now for our ſins puniſhed with like adverſity, may likewiſe find a ſeaſonable relief: Increaſe the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may uſe the ſame to thy glory, the relief of thoſe that are needy, and our own comfort, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the time of War and Tumults.*

O Almighty God, King of all kings, and Governour of all things, whoſe power no creature is able to reſiſt, to whom it belongeth juſtly to puniſh ſinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beſeech thee, from the hands of our enemies; abate their pride, aſſwage their malice, and confound their devices, that we, being armed with thy defence, may be preſerved evermore from all perils, to glorifie thee, who art the only giver of all victory, through the merits of thy only Son Jeſus Chriſt our Lord. *Amen.*

¶ *In the time of any common Plague or Sickneſs.*

O Almighty God, who in thy wrath didſt ſend a plague upon thine own people in the wilderneſs for their obſtinate rebellion againſt Moſes and Aaron, and alſo in the time of king David didſt ſlay with the plague of peſtilence threeſcore and ten thouſand, and yet remembring thy mercy didſt ſave the reſt; Have pity upon us miſerable ſinners, who now are viſited with great ſickneſs and mortality; that like as thou didſt then accept of an atonement, and didſt command the deſtroying Angel to ceaſe from puniſhing; ſo it may now pleaſe thee to withdraw from us this plague and grievous ſickneſs, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the Ember Weeks, to be ſaid every day, for thoſe that are to be admitted into holy Orders.*

Almighty God, our heavenly Father, who haſt purchaſed to thy ſelf an univerſal Church, by the precious blood of thy dear Son; mercifully look upon the ſame, and at this time ſo guide and govern the minds of thy ſervants the Biſhops and Paſtours of thy flock,

flock, that they may lay hands ſuddenly on no man, but faithfully and wiſely make choice of fit perſons to ſerve in the ſacred Miniſtry of thy Church. And to thoſe which ſhall be ordained to any holy Function, give thy grace and heavenly benediction, that both by their life and doctrine they may ſet forth thy glory, and ſet forward the ſalvation of all men, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or this.*

ALmighty God, the giver of all good gifts, who of thy divine providence haſt appointed divers Orders in thy Church; Give thy grace, we humbly beſeech thee, to all thoſe who are to be called to any office and adminiſtration in the ſame; and ſo repleniſh them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully ſerve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the High Court of Parliament, to be read during their Seſſion.*

MOſt gracious God, we humbly beſeech thee, as for this Kingdom in general, ſo eſpecially for the High Court of Parliament, under our moſt religious and gracious Queen at this time aſſembled: That thou wouldſt be pleaſed to direct and proſper all their Conſultations to the advancement of thy glory, the good of thy Church, the ſafety, honour and welfare of our Sovereign and her kingdoms; that all things may be ſo ordered and ſettled by their endeavours upon the beſt and ſureſt foundations, that peace and happineſs, truth and juſtice, religion and piety may be eſtabliſhed among us for all generations. Theſe and all other neceſſaries for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jeſus Chriſt our moſt bleſſed Lord and Saviour. *Amen.*

¶ *A Collect or Prayer for all Conditions of Men, to be uſed at ſuch times when the Litany is not appointed to be ſaid.*

O God the Creatour and Preſerver of all mankind, we humbly beſeech thee for all ſorts and conditions of men, that thou wouldſt be pleaſed to make thy ways known unto them; thy ſaving health unto all nations. More eſpecially we pray for the good eſtate of the Catholick Church; that it may be ſo guided and governed by thy good Spirit, that all who profeſs and call themſelves Chriſtians, may be led into the way of truth, and hold the faith in unity of

ſpirit, in the bond of peace, and in righteouſneſs of life. Finally we commend to thy fatherly goodneſs all thoſe who are any ways afflicted or diſtreſſed in mind, body, or eſtate, [† *eſpecially thoſe for whom our Prayers are deſired*] that it may pleaſe thee to comfort and relieve them according to their ſeveral neceſſities, giving them patience under their ſufferings, and a happy iſſue out of all their afflictions. And this we beg for Jeſus Chriſt his ſake. *Amen.*

† *This to be ſaid when any deſire the Prayers of the Congregation.*

¶ *A Prayer that may be ſaid after any of the former.*

O God, whoſe nature and property is ever to have mercy and to forgive; Receive our humble petitions; and though we be tied and bound with the chain of our ſins, yet let the pitifulneſs of thy great mercy looſe us, for the honour of Jeſus Chriſt our Mediatour and Advocate. *Amen.*

THANKSGIVINGS.

¶ *A General Thanksgiving.*

ALmighty God, Father of all mercies, we thine unworthy ſervants do give thee moſt humble and hearty thanks for all thy goodneſs and loving kindneſs to us, and to all men, [† *particularly to thoſe who deſire now to offer up their praiſes and thankſgivings for thy late mercies vouchſafed unto them.*] We bleſs thee for our creation, preſervation, and all the bleſſings of this life, but above all for thine ineſtimable love in the redemption of the world by our Lord Jeſus Chriſt; for the means of grace, and for the hope of glory. And we beſeech thee give us that due ſenſe of all thy mercies, that our hearts may be unfeignedly thankful, and that we may ſhew forth thy praiſe, not only with our lips, but in our lives, by giving up our ſelves to thy ſervice, and by walking before thee in holineſs and righteouſneſs all our days, through Jeſus Chriſt our Lord; to whom with thee and the holy Ghoſt be all honour and glory, world without end. *Amen.*

† *This to be ſaid when any that have been prayed for, deſire to return praiſe.*

¶ *For Rain.*

O God our heavenly Father, who by thy gracious providence doſt cauſe the former and the latter rain to deſcend upon the earth, that it may bring forth fruit for the uſe of man; We give thee humble thanks that it hath pleaſed thee in our great neceſſity to ſend us at the laſt a joyful rain upon thine inheritance, and to refreſh it when

it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. *Amen.*

¶ *For fair Weather.*

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorifie thy holy Name for this thy mercy, and will always declare thy loving kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

¶ *For Plenty.*

O Most merciful Father, who of thy gracious goodness hast heard the devout Prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty, beseeching thee to continue thy loving kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

¶ *For Peace and Deliverance from our Enemies.*

O Almighty God, who art a strong towre of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. *Amen.*

¶ *For restoring Publick Peace at home.*

O Eternal God our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious Tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. *Amen.*

¶ *For*

¶ *For Deliverance from the Plague, or other common Sickneſs.*

O Lord God, who haſt wounded us for our ſins, and conſumed us for our tranſgreſſions, by the late heavy and dreadful Viſitation, and now in the midſt of judgment remembring mercy, haſt redeemed our ſouls from the jaws of death; We offer unto thy fatherly goodneſs our ſelves, our ſouls and bodies, which thou haſt delivered to be a living ſacrifice unto thee, always praiſing and magnifying thy mercies, in the midſt of thy Church, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or this.*

WE humbly acknowledge before thee, O moſt merciful Father, that all the puniſhments which are threatned in thy Law, might juſtly have fallen upon us by reaſon of our manifold tranſgreſſions and hardneſs of heart. Yet ſeeing it hath pleaſed thee of thy tender mercy, upon our weak and unworthy humiliation, to aſſwage the contagious ſickneſs, wherewith we lately have been ſore afflicted, and to reſtore the voice of joy and health into our dwellings; we offer unto thy divine Majeſty the ſacrifice of praiſe and thankſgiving, lauding and magnifying thy glorious Name for ſuch thy preſervation and providence over us, through Jeſus Chriſt our Lord. *Amen.*

The COLLECTS, EPISTLES, and GOSPELS, To be uſed throughout the YEAR.

¶ *Note, That the Collect appointed for every Sunday, or for any Holiday that hath a Vigil or Eve, ſhall be ſaid at the Evening Service next before.*

The firſt Sunday in Advent.

The Collect.

ALmighty God, give us grace that we may caſt away the works of darkneſs, and put upon us the armour of light, now in the time of this mortal life, (in which thy Son Jeſus Chriſt came to viſit us in great humility;) that in the laſt day, when he ſhall come again in his glorious Majeſty, to judge both the quick and dead, we may riſe to the life immortal, through him who liveth and reigneth with thee and the holy Ghoſt, now and ever. *Amen.*

¶ *This Collect is to be repeated every day with the other Collects in Advent, until Chriſtmas-Eve.*

The Epistle. Rom. 13. 8.

OWe no man any thing, but to love one another: for he that loveth another, hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy self. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The Gospel. S. Matt. 21. 1.

WHen they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the fole of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their cloaths, and they set him thereon. And a very great multitude spread their garments in the way, others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: blessed is he that cometh in the name of the Lord, Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. And Jesus

went

S^T MATTHEW, CHAP. XXI.
Christ enters Jerusalem sitting on an Ass.

St Matthew 21, Verse 8.

And a very great multitude spread their garments in the way; others cut down branches from the trees and strawed them in the way.

went into the temple of God; and caſt out all them that ſold and bought in the temple, and overthrew the tables of the money-changers, and the ſeats of them that ſold doves, and ſaid unto them, It is written, My houſe ſhall be called the houſe of prayer, but ye have made it a den of thieves.

The ſecond Sunday in Advent.
The Collect.

BLeſſed Lord, who haſt cauſed all holy Scriptures to be written for our learning; Grant that we may in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them, that by patience and comfort of thy holy word, we may embrace, and ever hold faſt the bleſſed hope of everlaſting life, which thou haſt given us in our Saviour Jeſus Chriſt. *Amen.*

The Epiſtle. Rom. 15. 4.

WHatſoever things were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures might have hope. Now the God of patience and conſolation, grant you to be like-minded one towards another, according to Chriſt Jeſus: that ye may with one mind, and one mouth glorifie God, even the Father of our Lord Jeſus Chriſt. Wherefore receive ye one another, as Chriſt alſo received us, to the glory of God. Now I ſay, that Jeſus Chriſt was a miniſter of the circumciſion, for the truth of God, to confirm the promiſes made unto the Fathers: And that the Gentiles might glorifie God for his mercy, as it is written, For this cauſe I will confeſs to thee among the Gentiles, and ſing unto thy name. And again he ſaith, Rejoyce, ye Gentiles, with his people. And again, Praiſe the Lord, all ye Gentiles, and laud him, all ye people. And again, Eſaias ſaith, There ſhall be a root of Jeſſe, and he that ſhall riſe to reign over the Gentiles, in him ſhall the Gentiles truſt. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the holy Ghoſt.

The Goſpel. S. Luke 21. 25.

AND there ſhall be ſigns in the ſun, and in the moon, and in the ſtars; and upon the earth diſtreſs of nations, with perplexity, the ſea and the waves roaring; mens hearts failing them for fear, and for looking after thoſe things which are coming on the

earth: for the powers of heaven ſhall be ſhaken. And then ſhall they ſee the Son of man coming in a cloud with power and great glory. And when theſe things begin to come to paſs, then look up, and lift up your heads; for your redemption draweth nigh. And he ſpake to them a parable, Behold the fig-tree, and all the trees; When they now ſhoot forth, ye ſee and know of your own ſelves that ſummer is now nigh at hand. So likewiſe ye, when ye ſee theſe things come to paſs, know ye that the kingdom of God is nigh at hand. Verily I ſay unto you, This generation ſhall not paſs away, till all be fulfilled: Heaven and earth ſhall paſs away; but my words ſhall not paſs away.

The third Sunday in Advent.

The Collect.

O Lord Jeſu Chriſt, who at thy firſt coming didſt ſend thy meſſenger to prepare thy way before thee; Grant that the miniſters and ſtewards of thy myſteries may likewiſe ſo prepare and make ready thy way, by turning the hearts of the diſobedient to the wiſdom of the juſt, that at thy ſecond coming to judge the world, we may be found an acceptable people in thy ſight, who liveſt and reigneſt with the Father and the holy Spirit, ever one God, world without end. *Amen.*

The Epiſtle. 1 Cor. 4. 1.

LEt a man ſo account of us, as of the miniſters of Chriſt, and ſtewards of the myſteries of God. Moreover, it is required in ſtewards, that a man be found faithful, But with me it is a very ſmall thing that I ſhould be judged of you, or of mans judgment: yea, I judge not mine own ſelf. For I know nothing by my ſelf, yet am I not hereby juſtified; but he that judgeth me, is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts; and then ſhall every man have praiſe of God.

The Goſpel. S. Matth. 11. 2.

NOw when John had heard in the priſon the works of Chriſt, he ſent two of his diſciples, and ſaid unto him, Art thou he that ſhould come, or do we look for another? Jeſus anſwered and ſaid unto them, Go and ſhew John again thoſe things which ye do hear and ſee: The blind receive their ſight, and the lame walk, the lepers are cleanſed, and the deaf hear, the dead

are

are raiſed up, and the poor have the Goſpel preached to them. And bleſſed is he whoſoever ſhall not be offended in me. And as they departed, Jeſus began to ſay unto the multitudes concerning John, What went ye out into the wilderneſs to ſee? A reed ſhaken with the wind? But what went ye out for to ſee? A man cloathed in ſoft raiment? behold, they that wear ſoft cloathing are in kings houſes. But what went ye out for to ſee? A prophet? yea, I ſay, unto you, and more than a prophet. For this is he of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

The fourth Sunday in Advent.

The Collect.

O Lord, raiſe up, (we pray thee) thy power, and come among us, and with great might ſuccour us; that whereas through our ſins and wickedneſs, we are ſore let and hindred in running the race that is ſet before us, thy bountiful grace and mercy may ſpeedily help and deliver us, through the ſatisfaction of thy Son our Lord; to whom with thee and the holy Ghoſt be honour and glory, world without end. *Amen.*

The Epiſtle. Phil. 4. 4.

REjoyce in the Lord alway, and again, I ſay, Rejoyce. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God. And the peace of God which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus.

The Goſpel. S. John 1. 19.

THis is the record of John, when the Jews ſent prieſts and Levites from Jeruſalem to ask him, Who art thou? And he confeſſed, and denied not; but confeſſed, I am not the Chriſt. And they asked him, What then? Art thou Elias? and he ſaith, I am not. Art thou that prophet? And he anſwered, No. Then ſaid they unto him, Who art thou? that we may give an anſwer to them that ſent us. What ſayeſt thou of thy ſelf? He ſaid, I am the voice of one crying in the wilderneſs, Make ſtraight the way of the Lord, as ſaid the prophet Eſaias: and they which were ſent, were of the Phariſees. And they asked him, and ſaid unto him, Why baptizeſt thou then, if thou be not that Chriſt, nor Elias, neither that prophet? John an-

ſwered them, ſaying, I baptize with water: but there ſtandeth one among you, whom ye know not. He it is who coming after me, is preferred before me, whoſe ſhoes-latchet I am not worthy to unlooſe. Theſe things were done in Bethabara beyond Jordan, where John was baptizing.

The Nativity of our LORD, *or the Birth-day of* CHRIST, *Commonly called* Chriſtmas-day

The Collect.

ALmighty God, who haſt given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee, and the ſame Spirit, ever one God, world without end. *Amen.*

The Epiſtle. Heb. 1, 1.

GOd, who at ſundry times, and in divers manners ſpake in time paſt unto the fathers by the prophets, hath in theſe laſt days ſpoken unto us by his Son, whom he hath appointed heir of all things, by whom alſo he made the worlds. Who being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high: Being made ſo much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels ſaid he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he ſhall be to me a Son? And again, when he bringeth in the firſt begotten into the world, he ſaith, And let all the angels of God worſhip him. And of the angels he ſaith, Who maketh his angels ſpirits, and his miniſters a flame of fire. But unto the Son he ſaith, Thy throne, O God, is for ever and ever, a ſceptre of righteouſneſs is the ſceptre of thy kingdom. Thou haſt loved righteouſneſs, and hated iniquity; therefore God, even thy God hath anointed thee with the oyl of gladneſs above thy fellows. And thou, Lord, in the beginning haſt laid the foundation of the earth; and the heavens are the works of thine hands.

St Luke, Chap. II.

The Shepherds make haft to find the Babe.

St Luke 2. Verse 16.

And they came with haft and found Mary and Joseph, and the Babe lying in a Manger

THE ACTS, CHAP. VII.

The Stoning of Stephen the Protomartyr.

Acts 7. Verse 59.

And they stoned Stephen, calling upon GOD, and saying, LORD JESUS, receive my Spirit.

hands. They ſhall periſh, but thou remaineſt; and they all ſhall wax old as doth a garment; and as a veſture ſhalt thou fold them up, and they ſhall be changed; but thou art the ſame, and thy years ſhall not fail.

The Goſpel. S. John 1. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God. All things were made by him, and without him was not any thing made, that was made. In him was life, and the life was the light of men. And the light ſhineth in darkneſs, and the darkneſs comprehended it not. There was a man ſent from God, whoſe name was John. The ſame came for a witneſs, to bear witneſs of the light, that all men through him might believe. He was not that light, but was ſent to bear witneſs of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God. And the Word was made fleſh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

Saint Stephens Day.

The Collect.

GRant, O Lord, that in all our ſufferings here upon earth for the teſtimony of thy truth, we may ſtedfaſtly look up to heaven, and by faith behold the glory that ſhall be revealed; and being filled with the holy Ghoſt, may learn to love and bleſs our perſecuters, by the example of thy firſt martyr Saint Stephen, who prayed for his murderers to thee, O bleſſed Jeſus, who ſtandeſt at the right hand of God to ſuccour all thoſe that ſuffer for thee, our only Mediatour and Advocate. *Amen.*

¶ *Then ſhall follow the Collect of the Nativity, which ſhall be ſaid continually unto New Years Eve.*

For the Epiſtle. Acts 7. 55.

STephen being full of the holy Ghoſt, looked up ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus ſtanding on the right hand of God, and ſaid, Behold, I ſee the heavens opened, and the Son of man ſtanding on the right hand of God. Then they cried out with

with a loud voice, and ſtopped their ears, and ran upon him with one accord, and caſt him out of the city, and ſtoned him; and the witneſſes laid down their cloaths at a young mans feet whoſe name was Saul. And they ſtoned Stephen calling upon God, and ſaying, Lord Jeſus receive my ſpirit. And he kneeled down and cried with a loud voice, Lord, lay not this ſin to their charge. And when he had ſaid this, he fell aſleep.

The Goſpel. S. Matt. 23. 34.

BEhold, I ſend unto you prophets, and wiſe men, and ſcribes; and ſome of them ye ſhall kill and crucifie; and ſome of them ſhall ye ſcourge in your ſynagogues, and perſecute them from city to city; that upon you may come all the righteous blood ſhed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, ſon of Barachias, whom ye ſlew between the temple and the altar. Verily I ſay unto you, all theſe things ſhall come upon this generation. O Jeruſalem, Jeruſalem, thou that killeſt the prophets, and ſtoneſt them which are ſent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your houſe is left unto you deſolate. For I ſay unto you, Ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed is he that cometh in the name of the Lord.

S. John the Evangeliſts day.

The Collect.

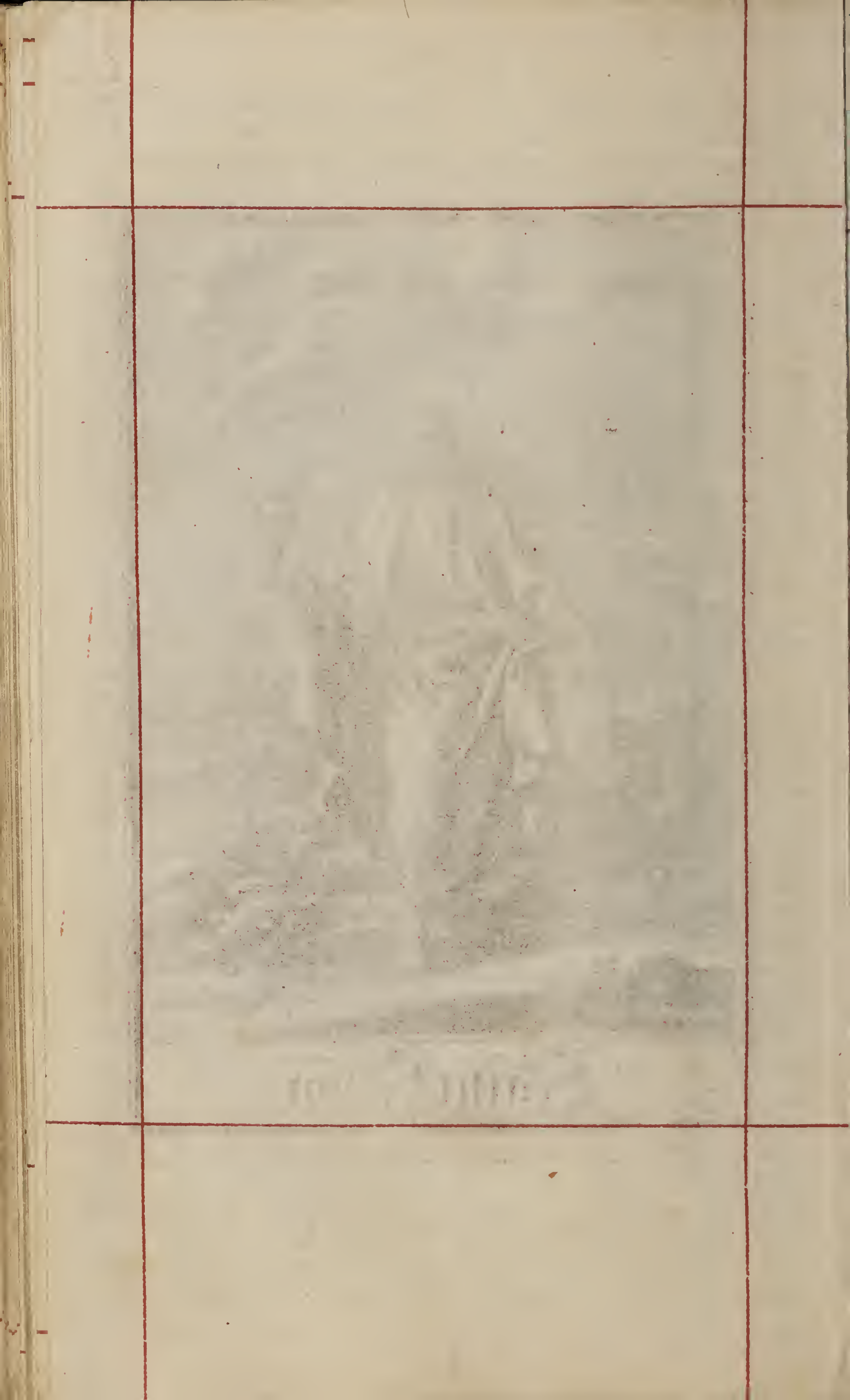
MErciful Lord, we beſeech thee to caſt thy bright beams of light upon thy Church, that it being enlightned by the doctrine of thy bleſſed Apoſtle and Evangeliſt Saint John, may ſo walk in the light of thy truth, that it may at length attain to the light of everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 S. John 1. 1.

THat which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of life; (For the life was manifeſted, and we have ſeen it, and bear witneſs, and ſhew unto you that eternal life, which was with the Father, and was manifeſted unto us) That which we have ſeen and heard declare we unto you, that ye alſo may have fellowſhip with us; and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt. And theſe things write we unto you, that your joy may be full.

This

Saint John.



St MATTHEW, CHAP. II.
The Murther of the Innocents by Herod.

Matthew 2. Verse 16.

Then Herod when he saw that he was mocked of the wise men was exceeding wroth, & sent forth and slew all the Children that were in Bethlehem

This then is the meſſage which we have heard of him, and declare unto you, that God is light, and in him is no darkneſs at all. If we ſay that we have fellowſhip with him, and walk in darkneſs, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowſhip one with another, and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin. If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. If we ſay that we have not ſinned, we make him a liar, and his word is not in us.

The Goſpel. S. John 21. 19.

JEſus ſaid unto Peter, Follow me. Then Peter turning about, ſeeth the diſciple whom Jeſus loved, following, which alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee? Peter ſeeing him, ſaith to Jeſus, Lord, and what ſhall this man do? Jeſus ſaith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this ſaying abroad among the brethren, that that diſciple ſhould not die: yet Jeſus ſaid not unto him, He ſhall not die; but, If I will that he tarry till I come, what is that to thee? This is the diſciple which teſtifieth of theſe things, and wrote theſe things, and we know that his teſtimony is true. And there are alſo many other things which Jeſus did, the which if they ſhould be written every one, I ſuppoſe that even the world it ſelf could not contain the books that ſhould be written.

The Innocents day.

The Collect.

O Almighty God, who out of the mouths of babes and ſucklings haſt ordained ſtrength, and madeſt infants to glorifie thee by their death; Mortifie and kill all vices in us, and ſo ſtrengthen us by thy grace, that by the innocency of our lives, and conſtancy of our faith even unto death, we may glorifie thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Rev. 14. 1.

I Looked, and lo, a Lamb ſtood on the mount Sion, and with him an hundred forty and four thouſand, having his Fathers name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice

voice of harpers harping with their harps: and they ſung as it were a new ſong before the throne, and before the four beaſts, and the elders; and no man could learn that ſong, but the hundred and forty and four thouſand, which were redeemed from the earth. Theſe are they which were not defiled with women, for they are virgins: theſe are they which follow the Lamb whitherſoever he goeth: theſe were redeemed from among men, being the firſt-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Goſpel. S. Matt. 2. 13.

THe angel of the Lord appeared to Joſeph in a dream, ſaying, Ariſe, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will ſeek the young child to deſtroy him. When he aroſe, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Out of Egypt have I called my Son. Then Herod when he ſaw that he was mocked of the wiſe-men, was exceeding wroth, and ſent forth, and ſlew all the children that were in Bethlehem, and in all the coaſts thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe-men. Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, becauſe they are not.

The Sunday after Chriſtmas-day.

The Collect.

ALmighty God, who haſt given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee and the ſame Spirit, ever one God, world without end. *Amen.*

The Epiſtle. Gal. 4. 1.

NOw I ſay, that the heir as long as he is a child, differeth nothing from a ſervant, though he be lord of all; but is under tutours and governours until the time appointed of the father. Even ſo

St MATT. CHAP. II. Joseph and Mary retire with the Child Jesus into Egypt.

St Matthew 2. Verse 14.

When he arose he took the young child and his Mother by night, and departed into Egypt.

S^T MATTHEW, CHAP. I.

The Angel appears to Joseph in a Dream.

St Matthew 1. Verse 20.

But while he thought on these things, behold the Angel of the Lord appeared unto him in a Dream, &c.

S^T LUKE, CHAP. II.
Jesus Circumcised and Nam'd.

St Luke 2. Verse 21.

And when eight days were accomplished for the Circumcising of the Child, his name was called JESUS.

ſo we, when we were children, were in bondage under the elements of the world: but when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of ſons. And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God through Chriſt.

The Goſpel. S. Matth. 1. 18.

THe birth of Jeſus Chriſt was on this wiſe: When as his mother Mary was eſpouſed to Joſeph (before they came together) ſhe was found with child of the holy Ghoſt. Then Joſeph her huſband, being a juſt man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on theſe things, behold, the angel of the Lord appeared unto him in a dream, ſaying, Joſeph thou ſon of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the holy Ghoſt. And ſhe ſhall bring forth a Son, and thou ſhalt call his name Jeſus; for he ſhall ſave his people from their ſins. (Now all this was done, that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Behold, a Virgin ſhall be with child, and ſhall bring forth a Son, and they ſhall call his name Emmanuel, which being interpreted, is, God with us.) Then Joſeph being raiſed from ſleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till ſhe had brought forth her firſt-born Son; and he called his name Jeſus.

The Circumciſion of Chriſt.

The Collect.

ALmighty God, who madeſt thy bleſſed Son to be circumciſed, and obedient to the law for man; Grant us the true Circumciſion of the Spirit, that our hearts, and all our members being mortified from all worldly and carnal luſts, we may in all things obey thy bleſſed will, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 4. 8.

BLeſſed is the man to whom the Lord will not impute ſin. Cometh this bleſſedneſs then upon the circumciſion only, or upon the uncircumciſion alſo? For we ſay, that faith was reckoned to Abraham for righteouſneſs. How was it then reck-

reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision, to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The Gospel. S. Luke 2. 15.

AND it came to pass as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it, wondred at those things which were told them by the shepherds. But Mary kept all these things, and pondred them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel, before he was conceived in the womb.

¶ *The same Collect, Epistle and Gospel, shall serve for every day after, unto the Epiphany.*

The Epiphany, or the Manifestation of Christ to the Gentiles.

The Collect.

O God, who by the leading of a star didst manifest thy only begotten Son to the Gentiles; Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 3. 1.

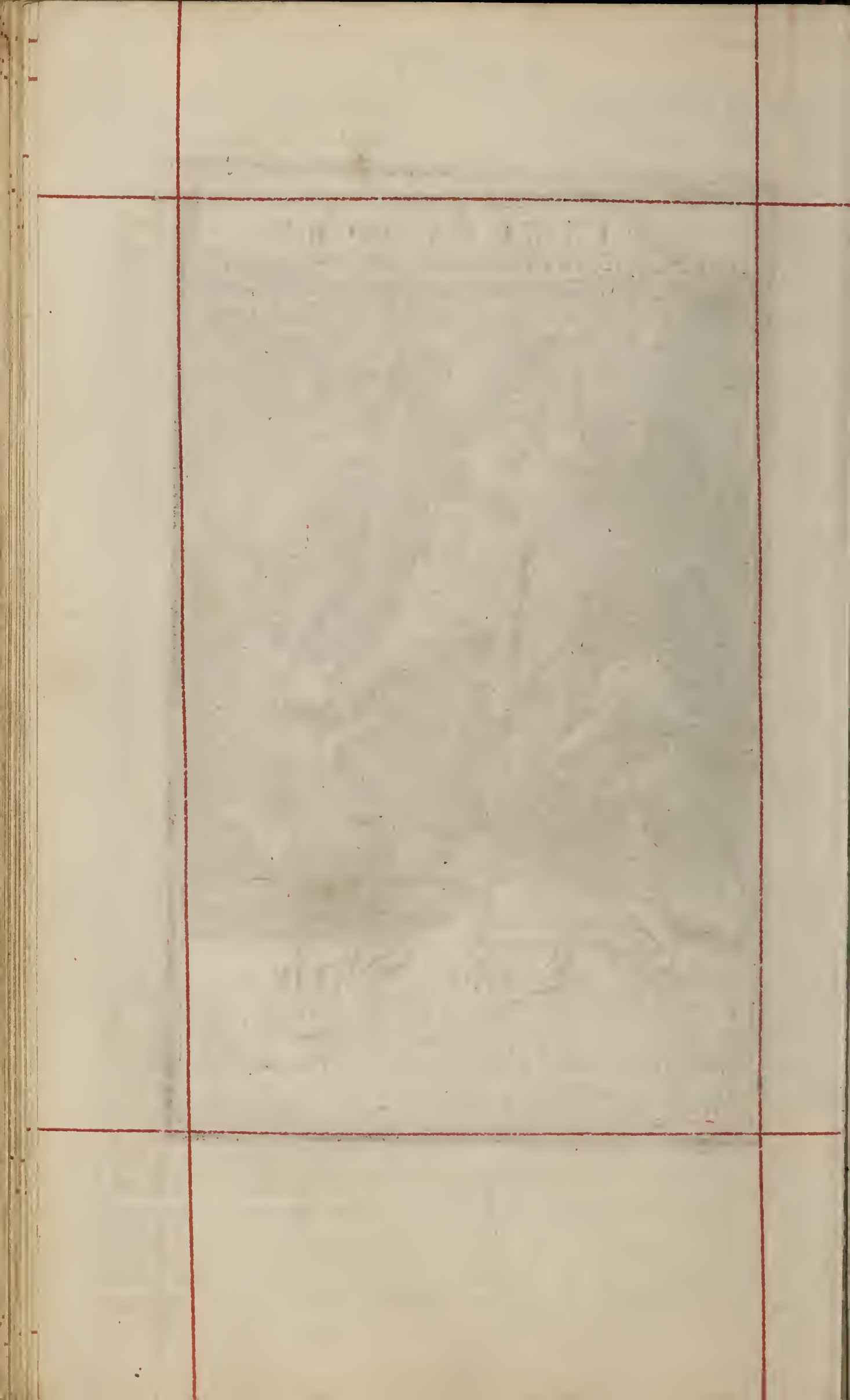
FOr this cause, I Paul the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given

St Luke, Chap II.

The Nativity of Christ told to the Shepherds.

St Luke 2. Verse 9.

And lo, the Angel of the Lord came upon them, and the Glory of the Lord shone round about them.



S^T MATTHEW, CHAP. II.
The Adoration of Chriſt by the Wiſemen.

St Matthew 2. Verſe.

And when they had open'd their Treaſures, they preſented unto him Gifts; Gold, Frankincenſe and Myrrh.

ven me to you-ward: How that by revelation he made known unto me the myſtery (as I wrote afore in few words, whereby when ye read, ye may underſtand my knowledge in the myſtery of Chriſt) which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy apoſtles and prophets by the Spirit; that the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt, by the Goſpel: Whereof I was made a miniſter, according to the gift of the grace of God, given unto me by the effectual working of his power. Unto me, who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt; and to make all men ſee, what is the fellowſhip of the myſtery, which from the beginning of the world hath been hid in God, who created all things by Jeſus Chriſt: To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wiſdom of God, according to the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord. In whom we have boldneſs and acceſs with confidence by the faith of him.

The Goſpel. S. Matth. 2. 1.

WHen Jeſus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wiſe-men from the eaſt to Jeruſalem, ſaying, Where is he that is born King of the Jews? for we have ſeen his ſtar in the eaſt, and are come to worſhip him. When Herod the king had heard theſe things, he was troubled, and all Jeruſalem with him. And when he had gathered all the chief prieſts and ſcribes of the people together, he demanded of them, where Chriſt ſhould be born. And they ſaid unto him, In Bethlehem of Judea: For thus it is written by the prophet, And thou Bethlehem in the land of Juda, art not the leaſt among the princes of Juda: For out of thee ſhall come a Governour that ſhall rule my people Iſrael. Then Herod when he had privily called the wiſe-men, enquired of them diligently what time the ſtar appeared. And he ſent them to Bethlehem, and ſaid, Go, and ſearch diligently for the young child, and when ye have found him, bring me word again, that I may come and worſhip him alſo. When they had heard the king, they departed; and lo, the ſtar which they ſaw in the eaſt, went before them, till it came

and

and ſtood over where the young child was. When they ſaw the ſtar, they rejoyced with exceeding great joy. And when they were come into the houſe, they ſaw the young child with Mary his mother, and fell down and worſhipped him: and when they had opened their treaſures, they preſented unto him, gifts, gold, and frankincenſe, and myrrhe. And being warned of God in a dream, that they ſhould not return to Herod, they departed into their own country another way.

The firſt Sunday after the Epiphany
The Collect.

O Lord, we beſeech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to do, and alſo may have grace and power faithfully to fulfil the ſame, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 12. 1.

I Beſeech you therefore, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I ſay, through the grace given unto me, to every man that is among you, not to think of himſelf more highly than he ought to think, but to think ſoberly, according as God hath dealt to every man the meaſure of faith. For as we have many members in one body, and all members have not the ſame office; ſo we being many, are one body in Chriſt, and every one members one of another.

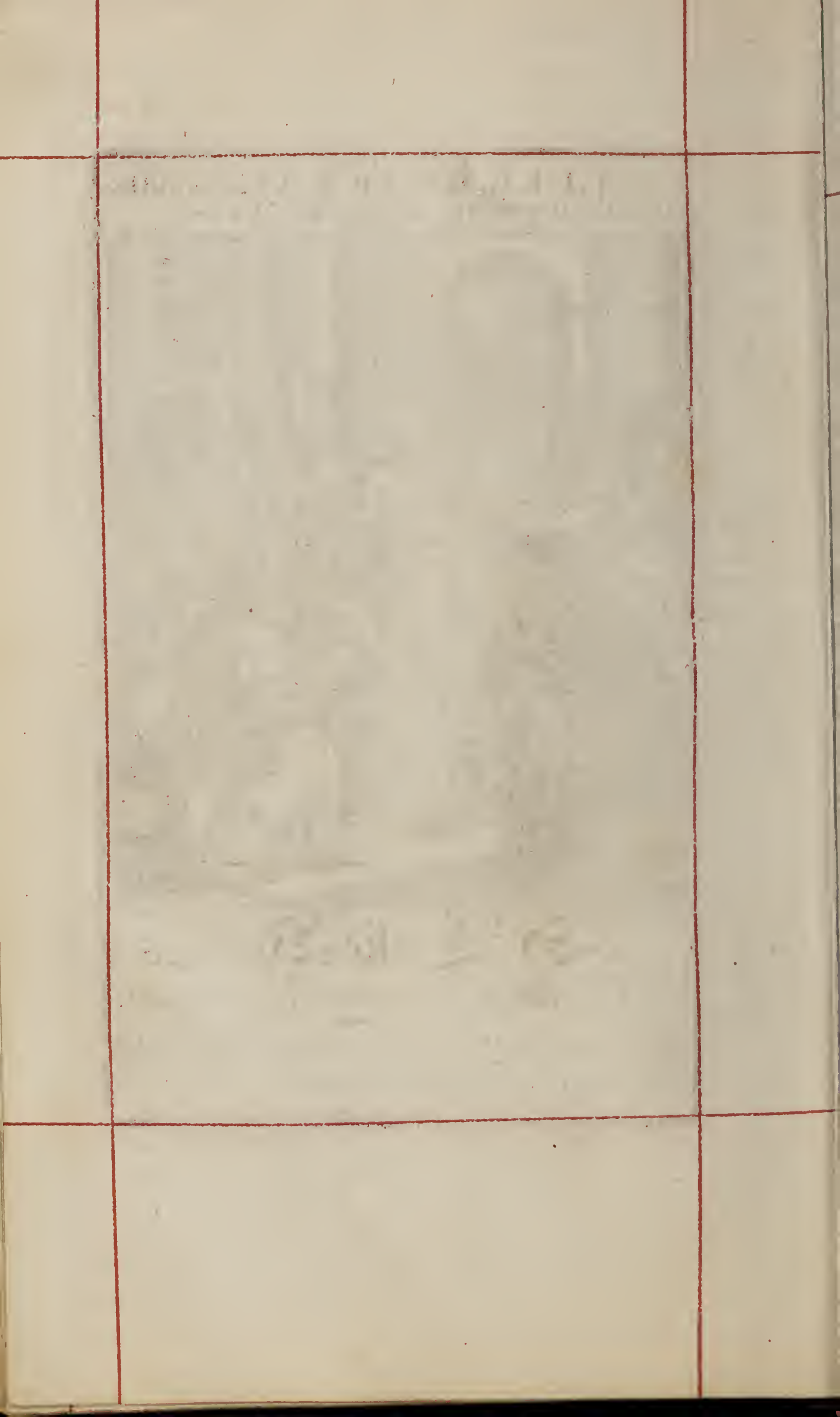
The Goſpel. S. Luke 2. 41.

NOw his parents went to Jeruſalem every year at the feaſt of the paſſover. And when he was twelve years old, they went up to Jeruſalem, after the cuſtom of the feaſt. And when they had fulfilled the days, as they returned, the child Jeſus tarried behind in Jeruſalem, and Joſeph and his mother knew not of it. But they ſuppoſing him to have been in the company, went a days journey, and they ſought him among their kinſfolk and acquaintance. And when they found him not, they turned back to Jeruſalem, ſeeking him. And it came to paſs that after three days they found him in the temple, ſitting in the midſt of the doctours, both hearing them, and asking them queſtions.

St LUKE, CHAP. II. Jesus found by his Mother sitting among the Doctors.

S^t. Luke 2. Verse 46.

And it came to pass that after three days they found him in the Temple sitting in the midst of the Doctors, &c.



St JOHN, CHAP. II.

Water chang'd into Wine at the Marriage-Feast.

St. John 2, Verse 7.

JESUS saith unto them, Fill the water-pots with water. And they fill'd them up to the brim.

ons. And all that heard him were aſtoniſhed at his underſtanding and anſwers. And when they ſaw him, they were amazed: and his mother ſaid unto him, Son, why haſt thou thus dealt with us? behold, thy father and I have ſought thee ſorrowing. And he ſaid unto them, How is it that ye ſought me? wiſt ye not that I muſt be about my Fathers buſineſs? And they underſtood not the ſaying which he ſpake unto them. And he went down with them, and came to Nazareth, and was ſubject unto them: but his mother kept all theſe ſayings in her heart. And Jeſus increaſed in wiſdom, and ſtature, and in favour with God and man.

The ſecond Sunday after the Epiphany.

The Collect.

ALmighty and everlaſting God, who doſt govern all things in heaven and earth; Mercifully hear the ſupplications of thy people, and grant us thy peace all the days of our life, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 12. 6.

HAving then gifts, differing according to the grace that is given to us, whether prophecy, let us prophecie, according to the proportion of faith; or miniſtry, let us wait on our miniſtring; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with ſimplicity; he that ruleth, with diligence; he that ſheweth mercy, with cheerfulneſs. Let love be without diſſimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not ſlothful in buſineſs; fervent in ſpirit; ſerving the Lord; rejoycing in hope; patient in tribulation; continuing inſtant in prayer; diſtributing to the neceſſity of ſaints; given to hoſpitality. Bleſs them which perſecute you; bleſs and curſe not. Rejoyce with them that do rejoyce, and weep with them that weep. Be of the ſame mind one towards another. Mind not high things, but condeſcend to men of low eſtate.

The Goſpel. S. John 2. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jeſus was there. And both Jeſus was called, and his diſciples to the marriage. And when they wanted wine, the mother of Jeſus ſaith unto him, They have no wine. Jeſus ſaith unto her, Woman, what have I

to do with thee? mine hour is not yet come. His mother ſaith unto the ſervants, Whatſoever he ſaith unto you, do it. And there were ſet there ſix water-pots of ſtone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jeſus ſaith unto them, Fill the water-pots with water. And they filled them up to the brim. And he ſaith unto them, Draw out now, and bear unto the governour of the feaſt. And they bare it. When the ruler of the feaſt had taſted the water that was made wine, and knew not whence it was, (but the ſervants which drew the water knew) the governour of the feaſt called the bridegroom, and ſaith unto him, Every man at the beginning doth ſet forth good wine, and when men have well drunk, then that which is worſe: but thou haſt kept the good wine until now. This beginning of miracles did Jeſus in Cana of Galilee, and manifeſted forth his glory, and his diſciples believed on him.

The third Sunday after the Epiphany.

The Collect.

ALmighty and everlaſting God, mercifully look upon our infirmities, and in all our dangers and neceſſities, ſtretch forth thy right hand to help and defend us, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 12. 16.

BE not wiſe in your own conceits. Recompenſe to no man evil for evil. Provide things honeſt in the ſight of all men. If it be poſſible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not your ſelves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, ſaith the Lord. Therefore if thine enemy hunger, feed him; if he thirſt, give him drink: for in ſo doing thou ſhalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Goſpel. S. Matt. 8. 1.

WHen he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worſhipped him, ſaying, Lord, if thou wilt, thou canſt make me clean. And Jeſus put forth his hand, and touched him, ſaying, I will, be thou clean. And immediately his leproſie was cleanſed. And Jeſus ſaith unto him, See thou tell no man, but go thy way, ſhew thy ſelf to the prieſt, and offer the gift that Moſes commanded for a teſti-

mony

mony unto them. And when Jeſus was entred into Capernaum, there came unto him, a centurion beſeeching him, and ſaying, Lord, my ſervant lieth at home ſick of the palſie, grievouſly tormented. And Jeſus ſaith unto him, I will come and heal him. The centurion anſwered and ſaid, Lord, I am not worthy that thou ſhouldſt come under my roof; but ſpeak the word only, and my ſervant ſhall be healed. For I am a man under authority, having ſouldiers under me: and I ſay unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my ſervant, Do this, and he doeth it. When Jeſus heard it, he marvelled, and ſaid to them that followed, Verily I ſay unto you, I have not found ſo great faith, no not in Iſrael. And I ſay unto you, that many ſhall come from the eaſt and weſt, and ſhall ſit down with Abraham, and Iſaac, and Jacob in the kingdom of heaven. But the children of the kingdom ſhall be caſt out into outer darkneſs: there ſhall be weeping and gnaſhing of teeth. And Jeſus ſaid unto the centurion, Go thy way, and as thou haſt believed, ſo be it done unto thee. And his ſervant was healed in the ſelf-ſame hour.

The fourth Sunday after the Epiphany.

The Collect.

O God, who knoweſt us to be ſet in the midſt of ſo many and great dangers, that by reaſon of the frailty of our nature we cannot always ſtand upright; Grant to us ſuch ſtrength and protection, as may ſupport us in all dangers, and carry us through all temptations, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 13. 1.

LEt every ſoul be ſubject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation. For rulers are not a terrour to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame: for he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye muſt needs be ſubject, not only for wrath, but alſo

for conſcience ſake. For, for this cauſe pay you tribute alſo; for they are Gods miniſters, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

The Goſpel. S. Matt. 8. 23.

AND when he was entred into a ſhip, his diſciples followed him. And behold there aroſe a great tempeſt in the ſea, inſomuch that the ſhip was covered with the waves: but he was aſleep. And his diſciples came to him, and awoke him, ſaying, Lord, ſave us, we periſh. And he ſaith unto them, Why are ye fearful, O ye of little faith? Then he aroſe, and rebuked the winds and the ſea, and there was a great calm. But the men marvelled, ſaying, What manner of man is this, that even the winds and the ſea obey him? and when he was come to the other ſide into the country of the Gergeſenes, there met him two poſſeſſed with devils, coming out of the tombs, exceeding fierce, ſo that no man might paſs by that way. And behold, they cried out, ſaying, What have we to do with thee, Jeſus thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many ſwine feeding. So the devils beſought him, ſaying, If thou caſt us out, ſuffer us to go away into the herd of ſwine. And he ſaid unto them, Go. And when they were come out, they went into the herd of ſwine: and behold, the whole herd of ſwine ran violently down a ſteep place into the ſea, and periſhed in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the poſſeſſed of the devils. And behold, the whole city came out to meet Jeſus: and when they ſaw him, they beſought him that he would depart out of their coaſts.

The fifth Sunday after the Epiphany.

The Collect.

O Lord, we beſeech thee to keep thy Church and houſhold continually in thy true religion, that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Col. 3. 12.

PUt on therefore (as the elect of God, holy and beloved) bowels of mercies, kind-

St Matthew, Chap. VIII.

The Storm appeas'd: The Ship sav'd.

St Matthew 8. Verse 24.

And behold there arose a great tempest in the sea, insomuch that the ship was cover'd with the waves: but he was asleep.

St Matthew, Chap. XIII.
The Parable of the Tares.

St. Matthew 13. Verse 24.

Another parable put he forth unto them, saying, The kingdom of heaven is likened to a man which sowed good seed in his field:

kindneſs, humbleneſs of mind, meekneſs, long-ſuffering, forbearing one another, and forgiving one another, if any man have a quarrel againſt any; even as Chriſt forgave you, ſo alſo do ye. And above all theſe things, put on charity, which is the bond of perfectneſs. And let the peace of God rule in your hearts, to the which alſo ye are called in one body; and be ye thankful. Let the word of Chriſt dwell in you richly in all wiſdom, teaching and admoniſhing one another in pſalms and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord. And whatſoever ye do in word or deed, do all in the name of the Lord Jeſus, giving thanks to God, and the Father by him.

The Goſpel. S. Matth. 13. 24.

THe kingdom of heaven is likened unto a man, which ſowed good ſeed in his field. But while men ſlept, his enemy came and ſowed tares among the wheat, and went his way. But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo. So the ſervants of the houſholder came and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath it tares? He ſaid unto them, An enemy hath done this. The ſervants ſaid unto him, Wilt thou then that we go and gather them up? But he ſaid, Nay; leſt while ye gather up the tares, ye root up alſo the wheat with them. Let both grow together until the harveſt; and in the time of harveſt I will ſay to the reapers, Gather ye together firſt the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The ſixth Sunday after the Epiphany.

The Collect.

O God, whoſe bleſſed Son was manifeſted, that he might deſtroy the works of the devil, and make us the ſons of God, and heirs of eternal life; Grant us, we beſeech thee, that having this hope, we may purifie our ſelves, even as he is pure; that when he ſhall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where with thee, O Father, and thee, O holy Ghoſt, he liveth and reigneth, ever one God world without end. *Amen.*

The Epiſtle. 1 S. John 3. 1.

BEhold, what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God: therefore the world know-

knoweth us not, becauſe it knew him not. Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is. And every man that hath this hope in him, purifieth himſelf, even as he is pure. Whoſoever committeth ſin, tranſgreſſeth alſo the law: for ſin is the tranſgreſſion of the law. And ye know that he was manifeſted to take away our ſins; and in him is no ſin. Whoſoever abideth in him, ſinneth not: whoſoever ſinneth, hath not ſeen him, neither known him. Little children, let no man deceive you: he that doeth righteouſneſs, is righteous, even as he is righteous. He that committeth ſin is of the devil: for the devil ſinneth from the beginning. For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil.

The Goſpel. S. Matth. 24. 23.

THen if any man ſhall ſay unto you, Lo, here is Chriſt, or there: believe it not. For there ſhall ariſe falſe Chriſts and falſe prophets, and ſhall ſhew great ſigns and wonders; inſomuch that (if it were poſſible) they ſhall deceive the very elect. Behold, I have told you before. Wherefore if they ſhall ſay unto you, Behold, he is in the deſert, go not forth: behold, he is in the ſecret chambers, believe it not. For as the lightning cometh out of the eaſt, and ſhineth even unto the weſt: ſo ſhall alſo the coming of the Son of man be. For whereſoever the carcaſe is, there will the eagles be gathered together. Immediately after the tribulation of thoſe days, ſhall the ſun be darkned, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken. And then ſhall appear the ſign of the Son of man in heaven: and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of man coming in the clouds of heaven with power and great glory. and he ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called Septuageſima, or the third Sunday before Lent.

The Collect.

O Lord, we beſeech thee favourably to hear the prayers of thy people, that we, who are juſtly puniſhed for our offences, may be mercifully delivered by thy goodneſs, for the glory of thy Name, through

through Jeſus Chriſt our Saviour, who liveth and reigneth with thee and the holy Ghoſt, ever one God, world without end. *Amen.*

The Epiſtle. 1 Cor. 9. 24.

KNow ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that ſtriveth for the maſtery, is temperate in all things: Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore ſo run, not as uncertainly; ſo fight I, not as one that beateth the air: But I keep under my body, and bring it into ſubjection, leſt that by any means when I have preached to others, I my ſelf ſhould be a caſt-away.

The Goſpel. S. Matth. 20. 1.

THe kingdom of heaven is like unto a man that is an houſholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a peny a day, he ſent them into his vineyard. And he went out about the third hour, and ſaw others ſtanding idle in the market-place, and ſaid unto them, Go ye alſo into the vineyard, and whatſoever is right, I will give you. And they went their way. Again he went out about the ſixth and ninth hour, and did likewiſe. And about the eleventh hour he went out and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle? they ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard, and whatſoever is right, that ſhall ye receive. So when even was come, the Lord of the vineyard ſaith unto his ſteward, Call the labourers, and give them their hire, beginning from the laſt unto the firſt. And when they came that were hired about the eleventh hour, they received every man a peny. But when the firſt came, they ſuppoſed that they ſhould have received more; and they likewiſe received every man a peny. And when they had received it, they murmured againſt the good man of the houſe, ſaying, Theſe laſt have wrought but one hour, and thou haſt made them equal unto us, which have born the burden and heat of the day. But he anſwered one of them, and ſaid, Friend, I do thee no wrong: didſt not thou agree with me for a peny? take that thine is, and go thy way: I will give unto this laſt even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil,

becauſe I am good? So the laſt ſhall be firſt, and the firſt laſt: for many be called, but few choſen.

The Sunday called Sexageſima, or the ſecond Sunday before Lent.

The Collect.

O Lord God, who ſeeſt that we put not our truſt in any thing that we do; Mercifully grant that by thy power we may be defended againſt all adverſity, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 2 Cor. 11. 19.

YE ſuffer fools gladly, ſeeing ye your ſelves are wiſe. For ye ſuffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himſelf, if a man ſmite you on the face. I ſpeak as concerning reproach, as though we had been weak: howbeit, whereinſoever any is bold (I ſpeak fooliſhly) I am bold alſo. Are they Hebrews? ſo am I: are they Iſraelites? ſo am I: are they the ſeed of Abraham? ſo am I: are they miniſters of Chriſt? (I ſpeak as a fool) I am more: in labours more abundant; in ſtripes above meaſure; in priſons more frequent; in deaths oft. Of the Jews five times received I forty ſtripes ſave one. Thrice was I beaten with rods. Once was I ſtoned. Thrice I ſuffered ſhipwrack. A night and a day I have been in the deep: in journeying often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderneſs; in perils in the ſea; in perils among falſe brethren; in wearineſs and painfulneſs; in watchings often; in hunger and thirſt; in faſtings often; in cold and nakedneſs; beſides thoſe things that are without, that which cometh upon me daily, the care of all the Churches. Who is weak, and I am not weak? who is offended, and I burn not? If I muſt needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lie not.

The Goſpel. S. Luke 8. 4.

WHen much people were gathered together, and were come to him out of every city, he ſpake by a parable, A ſower went out to ſow his ſeed: and as he ſowed, ſome fell by the way-ſide, and it was troden down, and the fowls of the air devoured it. And ſome fell upon a rock, and as ſoon as it was ſprung up, it withered away, becauſe it lacked moiſture. And ſome fell among

among thorns, and the thorns ſprang up with it, and choaked it. And other fell on good ground, and ſprang up, and bare fruit an hundred-fold. And when he had ſaid theſe things, he cried, He that hath ears to hear, let him hear. And his diſciples asked him, ſaying, What might this parable be? And he ſaid, Unto you it is given to know the myſteries of the kingdom of God: but to others in parables; that ſeeing they might not ſee, and hearing they might not underſtand. Now the parable is this; The ſeed is the word of God. Thoſe by the way-ſide are they that hear; then cometh the devil and taketh away the word out of their hearts, leſt they ſhould believe and be ſaved. They on the rock, are they, which when they hear, receive the word with joy; and theſe have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which when they have heard, go forth, and are choaked with cares, and riches, and pleaſures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honeſt and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquageſima, or the next Sunday before Lent.

The Collect.

O Lord, who haſt taught us that all our doings without charity are nothing worth; Send thy holy Ghoſt, and pour into our hearts that moſt excellent gift of charity, the very bond of peace and of all vertues, without which whoſoever liveth is counted dead before thee. Grant this for thine only Son Jeſus Chriſts ſake. *Amen.*

The Epiſtle. 1 Cor. 13. 1.

THough I ſpeak with the tongues of men and of angels, and have not charity, I am become as ſounding braſs, or a tinkling cymbal. And though I have the gift of prophecy, and underſtand all myſteries, and all knowledge; and though I have all faith, ſo that I could remove mountains, and have no charity, I am nothing. And though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity ſuffereth long, and is kind; charity envieth not; charity vaunteth not it ſelf, is not puffed up, doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh

eth no evil, rejoyceth not in iniquity, but rejoyceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they ſhall fail; whether there be tongues, they ſhall ceaſe; whether there be knowledge, it ſhall vaniſh away. For we know in part, and we prophesie in part. But when that which is perfect is come, then that which is in part ſhall be done away. When I was a child, I ſpake as a child, I underſtood as a child, I thought as a child; but when I became a man, I put away childiſh things. For now we ſee through a glaſs darkly; but then face to face: now I know in part; but then ſhall I know even as alſo I am known. And now abideth faith, hope, charity, theſe three; but the greateſt of theſe is charity.

The Goſpel. S. Luke 18. 31.

THen Jeſus took unto him the twelve, and ſaid unto them, Behold, we go up to Jeruſalem, and all things that are written by the prophets concerning the Son of man ſhall be accompliſhed. For he ſhall be delivered unto the Gentiles, and ſhall be mocked, and ſpitefully entreated, and ſpitted on. And they ſhall ſcourge him, and put him to death; and the third day he ſhall riſe again. And they underſtood none of theſe things: and this ſaying was hid from them, neither knew they the things which were ſpoken. And it came to paſs, that as he was come nigh unto Jericho, a certain blind man ſat by the way-ſide, begging: and hearing the multitude paſs by, he asked what it meant. And they told him that Jeſus of Nazareth paſſeth by. And he cried, ſaying, Jeſus, thou Son of David, have mercy on me. And they which went before rebuked him, that he ſhould hold his peace: but he cried ſo much the more, Thou Son of David, have mercy on me. And Jeſus ſtood and commanded him to be brought unto him: and when he was come near, he asked him, ſaying, What wilt thou that I ſhould do unto thee? And he ſaid, Lord, that I may receive my ſight. And Jeſus ſaid unto him, Receive thy ſight; thy faith hath ſaved thee. And immediately he received his ſight, and followed him, glorifying God: and all the people when they ſaw it, gave praiſe unto God.

The firſt Day of Lent, commonly called Aſhwedneſday.

The Collect.

ALmighty and everlaſting God, who hateſt nothing that

that thou haſt made, and doſt forgive the ſins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our ſins, and acknowledging our wretchedneſs, may obtain of thee, the God of all mercy, perfect remiſſion and forgiveneſs, through Jeſus Chriſt our Lord. *Amen.*

¶ *This Collect is to be read every day in Lent, after the Collect appointed for the day.*

For the Epiſtle. Joel 2. 12.

TUrn ye even to me, ſaith the Lord, with all your heart, and with faſting, and with weeping, and with mourning. And rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a bleſſing behind him, even a meat-offering, and a drink-offering unto the Lord your God? Blow the trumpet in Zion, ſanctifie a faſt, call a ſolemn aſſembly, gather the people, ſanctifie the congregation, aſſemble the elders, gather the children, and thoſe that ſuck the breaſts; let the bridegroom go forth of his chamber, and the bride out of her cloſet; let the prieſts, the miniſters of the Lord, weep between the porch and the altar, and let them ſay, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen ſhould rule over them: wherefore ſhould they ſay among the people, Where is their God?

The Goſpel. S. Matth. 6. 16.

WHen ye faſt, be not as the hypocrites, of a ſad countenance: for they diſfigure their faces, that they may appear unto men to faſt. Verily I ſay unto you, they have their reward. But thou, when thou faſteſt, anoint thine head, and waſh thy face, that thou appear not unto men to faſt, but unto thy Father which is in ſecret; and thy Father which ſeeth in ſecret, ſhall reward thee openly. Lay not up for your ſelves treaſures upon earth, where moth and ruſt doth corrupt, and where thieves break through and ſteal. But lay up for your ſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break through nor ſteal. For where your treaſure is, there will your heart be alſo.

The firſt Sunday in Lent.
The Collect.

O Lord, who for our ſake didſt faſt forty days and forty

forty nights; Give us grace to uſe ſuch abſtinence, that our fleſh being ſubdued to the Spirit, we may ever obey thy godly motions, in righteouſneſs, and true holineſs, to thy honour, and glory, who liveſt and reigneſt with the Father and the holy Ghoſt, one God, world without end. *Amen.*

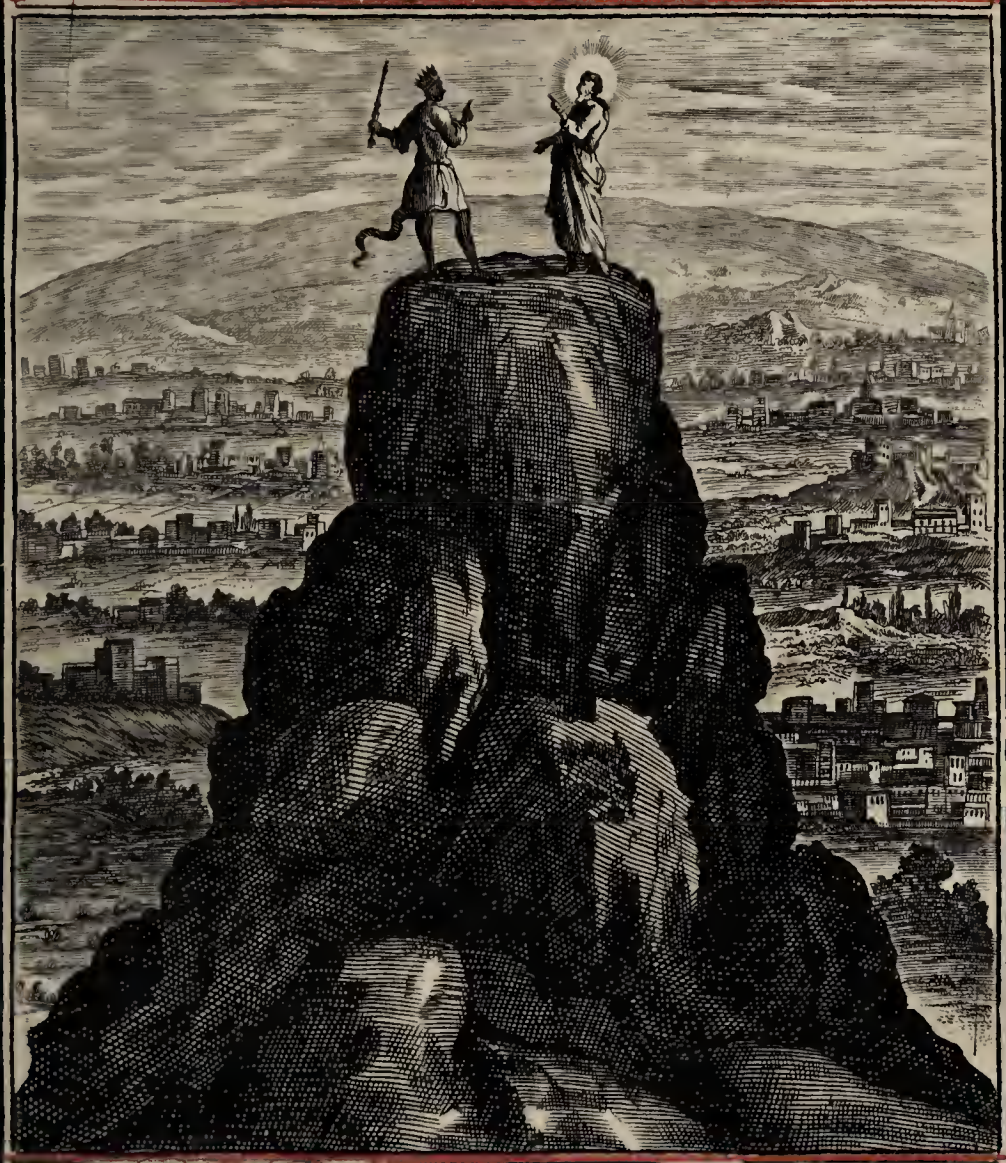
The Epiſtle. 2 Cor. 6. 1.

WE then as workers together with him, beſeech you alſo, that ye receive not the grace of God in vain: (For he ſaith, I have heard thee in a time accepted, and in the day of ſalvation have I ſuccoured thee: behold, now is the accepted time; behold, now is the day of ſalvation) Giving no offence in any thing, that the miniſtry be not blamed; but in all things approving our ſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings; by pureneſs, by knowledge, by long-ſuffering, by kindneſs, by the holy Ghoſt, by love unfeigned, by the word of truth, by the power of God, by the armour of righteouſneſs on the right hand, and on the left, by honour, and diſhonour, by evil report, and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chaſtned, and not killed; as ſorrowful, yet alway rejoycing; as poor, yet making many rich; as having nothing, and yet poſſeſſing all things.

The Goſpel. S. Matth. 4. 1.

THen was Jeſus led up of the ſpirit into the wilderneſs, to be tempted of the devil. And when he had faſted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he ſaid, If thou be the Son of God, command that theſe ſtones be made bread. But he anſwered and ſaid, It is written, Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and ſetteth him on a pinacle of the temple, and ſaith unto him, If thou be the Son of God, caſt thy ſelf down; for it is written, He ſhall give his angels charge concerning thee, and in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone. Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and ſheweth him all the kingdoms of

St Matthew, Chap. IV.
Jesus tempted by the Devil.



St Matthew 4, Verse. 8.

Again the devil taketh him up into an exceeding high mountain, and sheweth him all ye kingdoms of ye world, and ye glory of them.

of the world, and the glory of them; and ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me. Then ſaith Jeſus unto him, Get thee hence, Satan; for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. Then the devil leaveth him, and behold angels came and miniſtred unto him.

The ſecond Sunday in Lent.

The Collect.

ALmighty God, who ſeeſt that we have no power of our ſelves to help our ſelves; Keep us both outwardly in our bodies, and inwardly in our ſouls, that we may be defended from all adverſities which may happen to the body, and from all evil thoughts which may aſſault and hurt the ſoul, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Theſ. 4. 1.

WE beſeech you, brethren, and exhort you by the Lord Jeſus, that as ye have received of us how you ought to walk, and to pleaſe God, ſo ye would abound more and more. For ye know what commandments we gave you by the Lord Jeſus. For this is the will of God, even your ſanctification, that ye ſhould abſtain from fornication; that every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour; not in the luſt of concupiſcence, even as the Gentiles which know not God; that no man go beyond, and defraud his brother in any matter, becauſe that the Lord is the avenger of all ſuch, as we alſo have forewarned you, and teſtified. For God hath not called us unto uncleanneſs, but unto holineſs. He therefore that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his holy Spirit.

The Goſpel. S. Matth. 15. 21.

JEſus went thence, and departed into the coaſts of Tyre and Sidon. And behold, a woman of Canaan came out of the ſame coaſts, and cried unto him, ſaying, Have mercy on me, O Lord, thou ſon of David, my daughter is grievouſly vexed with a devil. But he anſwered her not a word. And his diſciples came and beſought him, ſaying, Send her away, for ſhe crieth after us. But he anſwered and ſaid, I am not ſent, but unto the loſt ſheep of the houſe of Iſrael. Then came ſhe and worſhipped him, ſaying, Lord, help me. But he anſwered and ſaid, It is not meet to take the childrens bread, and to caſt it to dogs. And ſhe ſaid, Truth, Lord; yet the dogs eat of the crumbs which fall from their maſters

masters table. Then Jesus answered, and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The third Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty to be our defence against all our enemies, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 5. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication and all uncleanness or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them; For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (For the fruit of the Spirit is in all goodness, and righteousness, and truth) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved, are made manifest by the light: for whatsoever doth make manifest, is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Gospel. S. Luke 11. 14.

JEsus was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondred. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And other tempting him, sought of him a sign from heaven. But he knowing their thoughts, said unto them, Every kingdom divided against it self, is brought to desolation; and a house divided against a house, falleth.

If Satan alſo be divided againſt himſelf, how ſhall his kingdom ſtand? becauſe ye ſay that I caſt out devils through Beelzebub. And if I by Beelzebub caſt out devils, by whom do your ſons caſt them out? therefore ſhall they be your judges. But if I with the finger of God caſt out devils, no doubt the kingdom of God is come upon you. When a ſtrong man armed keepeth his palace, his goods are in peace; but when a ſtronger than he ſhall come upon him, and overcome him, he taketh from him all his armour wherein he truſted, and divideth his ſpoils. He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth. When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt; and finding none, he ſaith, I will return unto my houſe whence I came out. And when he cometh, he findeth it ſwept and garniſhed. Then goeth he and taketh to him ſeven other ſpirits more wicked than himſelf, and they enter in, and dwell there; and the laſt ſtate of that man is worſe than the firſt. And it came to paſs as he ſpake theſe things, a certain woman of the company lift up her voice, and ſaid unto him, Bleſſed is the womb that bare thee, and the paps which thou haſt ſucked. But he ſaid, Yea, rather bleſſed are they that hear the word of God and keep it.

The fourth Sunday in Lent.

The Collect.

GRant, we beſeech thee, Almighty God, that we, who for our evil deeds do worthily deſerve to be puniſhed, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jeſus Chriſt. *Amen.*

The Epiſtle. Gal. 4. 21.

TEll me, ye that deſire to be under the law, do ye not hear the law? for it is written, that Abraham had two ſons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the fleſh; but he of the free-woman, was by promiſe. Which things are an allegory: for theſe are the two covenants; the one from the mount Sinai, which gendreth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and anſwereth to Jeruſalem which now is, and is in bondage with her children. But Jeruſalem which is above is free; which is the mother of us all. For it is written, Rejoyce thou barren that beareſt not; break forth and cry, thou that

that travaileſt not: for the deſolate hath many mo children than ſhe which hath an husband. Now we, brethren, as Iſaac was, are the children of promiſe. But as then, he that was born after the fleſh, perſecuted him that was born after the ſpirit; even ſo it is now. Nevertheleſs, what ſaith the Scripture? Caſt out the bond-woman and her ſon; for the ſon of the bond-woman ſhall not be heir with the ſon of the free-woman. So then, brethren, we are not children, of the bond-woman, but of the free.

The Goſpel. *S.* John 6. 1.

JEſus went over the ſea of Galilee, which is the ſea of Tiberias. And a great multitude followed him, becauſe they ſaw his miracles which he did on them that were diſeaſed. And Jeſus went up into a mountain, and there he ſat with his diſciples. And the paſſover, a feaſt of the Jews, was nigh. When Jeſus then lift up his eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread, that theſe may eat? (And this he ſaid to prove him; for he himſelf knew what he would do.) Philip anſwered him, Two hundred peny-worth of bread is not ſufficient for them, that every one of them may take a little. One of his diſciples, Andrew, Simon Peters brother, ſaith unto him, There is a lad here, which hath five barley-loaves, and two ſmall fiſhes: but what are they among ſo many? And Jeſus ſaid, Make the men ſit down. Now there was much graſs in the place. So the men ſat down, in number about five thouſand. And Jeſus took the loaves, and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down, and likewiſe of the fiſhes as much as they would. When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then thoſe men, when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that prophet that ſhould come into the world.

The fifth Sunday in Lent.

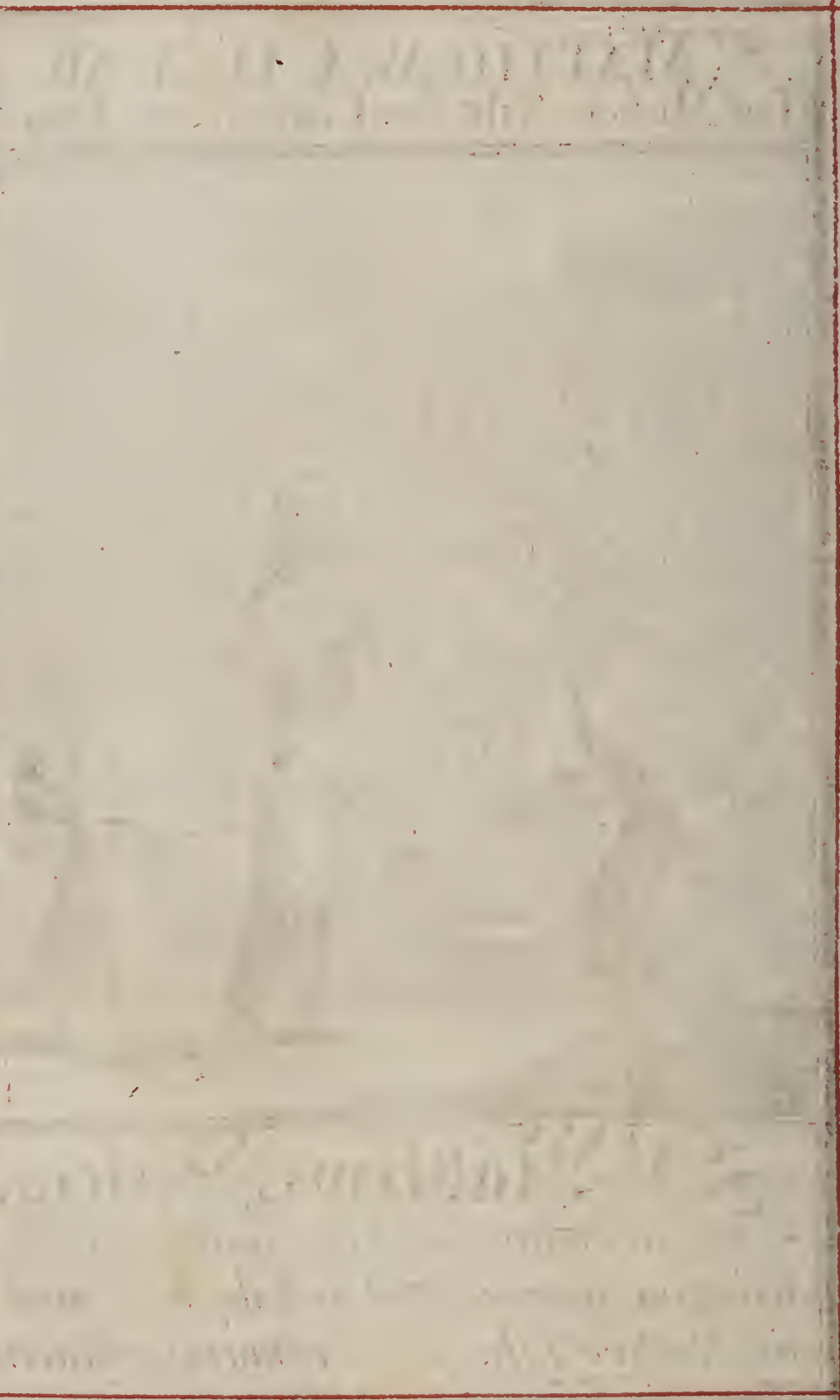
The Collect.

WE beſeech thee, Almighty God, mercifully to look upon thy people; that by thy great goodneſs they may be governed and pre-

St MATTHEW, CHAP. XIV.
The Miracle of the five Loaves & two Fishes.

St Matthew 14. Verse 19.

And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven,



preſerved evermore both in body and ſoul, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Heb. 9. 11.

CHriſt being come an high prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to ſay, not of this building; neither by the blood of goats and calves; but by his own blood he entred in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls, and of goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh; how much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſcience from dead works, to ſerve the living God? and for this cauſe he is the Mediatour of the new Teſtament, that by means of death, for the redemption of the tranſgreſſions that were under the firſt teſtament, they which are called might receive the promiſe of eternal inheritance.

The Goſpel. S. John 8. 46.

JEſus ſaid, Which of you convinceth me of ſin? And if I ſay the truth, why do ye not believe me? He that is of God, heareth Gods words; ye therefore hear them not, becauſe ye are not of God. Then anſwered the Jews, and ſaid unto him, Say we not well, that thou art a Samaritan, and haſt a devil? Jeſus anſwered, I have not a devil; but I honour my Father, and ye do diſhonour me. And I ſeek not mine own glory; there is one that ſeeketh and judgeth. Verily verily I ſay unto you, If a man keep my ſaying, he ſhall never ſee death. Then ſaid the Jews unto him, Now we know that thou haſt a devil. Abraham is dead, and the prophets; and thou ſayeſt, If a man keep my ſaying, he ſhall never taſte of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makeſt thou thy ſelf? Jeſus anſwered, If I honour my ſelf, my honour is nothing; it is my Father that honoureth me, of whom ye ſay, that he is your God; yet ye have not known him; but I know him: and if I ſhould ſay, I know him not, I ſhall be a liar like unto you; but I know him, and keep his ſaying. Your father Abraham rejoyced to ſee my day, and he ſaw it, and was glad. Then ſaid the Jews unto him, Thou art not yet fifty years old, and haſt thou ſeen Abraham? Jeſus ſaid unto them, Verily verily I ſay unto you, before Abraham was, I am.

Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

The Collect.

ALmighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of his great humility; Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 2. 5.

LEt this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name, which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Gospel. S. Matt. 27. 1.

WHen the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters field to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying,

ing, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potters field, as the Lord appointed me.) And Jesus stood before the governour; and the governour asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Heareſt thou not how many things they witness against thee? and he answered him to never a word, insomuch that the governour marvelled greatly. Now at that feast the governour was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ? for he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders perswaded the multitude that they should ask Barabbas, and destroy Jesus. The governour answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governour said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the souldiers of the governour took Jesus into the common-hall, and gathered unto him the whole band of souldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews.

And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, A place of a scull, they gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him: one on the right hand, and another on the left. And they that passed by, reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thy self: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land, unto the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept, arose, and came out of the graves after his resurrection,

on, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Monday before Easter.

For the Epistle. Isai. 63. 1.

WHo is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have troden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondred that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: In his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit, therefore he was turned to be their enemy, and he fought against them. Then he remembred the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his holy Spirit within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting name? that led them through the deep as an horse in the wilderness, that

they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people to make thy self a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: Where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting. O Lord, why hast thou made us to err from thy ways, and hardned our heart from thy fear? Return for thy servants sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have troden down thy sanctuary. We are thine, thou never bearest rule over them; they were not called by thy name.

The Gospel. S. Mark 14. 1.

AFter two days was the feast of the passover, and of unleaved bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people. And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard, very precious, and she brake the box, and poured it on his head. And there was some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone, why trouble you her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day

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of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And whersoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared, there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me, shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: This is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new Testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples,

sciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible, the hour might pass from him. And he said, Abba, Father; All things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words, And when he returned, he found them asleep again, (for their eyes were heavy) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; Behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately while he yet spake, cometh Judas, one of the twelve, and with him a great multitude, with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straight way to him, and saith, Master, master, and kissed him. And they laid their hands on him, and took him. And one of them that stood by, drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered, and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple, teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest, and with him were assembled all the chief priests, and the elders, and the scribes; and Peter followed him afar off, even into the palace of

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the high prieſt: and he ſat with the ſervants, and warmed himſelf at the fire. And the chief prieſts and all the councel ſought for witneſs againſt Jeſus to put him to death, and found none. For many bare falſe witneſs againſt him, but their witneſs agreed not together. And there aroſe certain, and bare falſe witneſs againſt him, ſaying, We heard him ſay, I will deſtroy this temple that is made with hands, and within three days I will build another made without hands. But neither ſo did their witneſs agree together. And the high prieſt ſtood up in the midſt, and asked Jeſus, ſaying, Anſwereſt thou nothing? what is it which theſe witneſs againſt thee? But he held his peace, and anſwered nothing. Again the high prieſt asked him, and ſaid unto him, Art thou the Chriſt, the Son of the Bleſſed? And Jeſus ſaid, I am; and ye ſhall ſee the Son of man ſitting on the right hand of power, and coming in the clouds of heaven. Then the high prieſt rent his cloaths, and ſaith, What need we any further witneſſes? ye have heard the blaſphemy: What think ye? And they all condemned him to be guilty of death. And ſome began to ſpit on him, and to cover his face, and to buffet him, and to ſay unto him, Propheſie; and the ſervants did ſtrike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high prieſt; and when ſhe ſaw Peter warming himſelf, ſhe looked upon him, and ſaid, And thou alſo waſt with Jeſus of Nazareth. But he denied, ſaying, I know not, neither underſtand I what thou ſayeſt. And he went out into the porch, and the cock crew. And a maid ſaw him again, and began to ſay to them that ſtood by, This is one of them. And he denied it again. And a little after, they that ſtood by, ſaid again to Peter, Surely thou art one of them; for thou art a Galilean, and thy ſpeech agreeth thereto. But he began to curſe and to ſwear, ſaying, I know not this man, of whom ye ſpeak. And the ſecond time the cock crew. And Peter called to mind the word that Jeſus ſaid unto him, Before the cock crow twice, thou ſhalt deny me thrice. And when he thought thereon, he wept.

Tueſday before Eaſter.

For the Epiſtle. Iſa. 50. 5.

THE Lord God hath opened mine ear, and I was not

not rebellious, neither turned away back. I gave my back to the ſmiters, and my cheeks to them that plucked off the hair: I hid not my face from ſhame and ſpitting. For the Lord God will help me, therefore ſhall I not be confounded: therefore have I ſet my face like a flint, and I know that I ſhall not be aſhamed. He is near that juſtifieth me, who will contend with me? Let us ſtand together; who is mine adverſary? let him come near to me. Behold, the Lord God will help me; who is he that ſhall condemn me? Lo, they all ſhall wax old as a garment: the moth ſhall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs, and hath no light? Let him truſt in the Name of the Lord, and ſtay upon his God. Behold, all ye that kindle a fire, that compaſs your ſelves about with ſparks; walk in the light of your fire, and in the ſparks that ye have kindled. This ſhall ye have of mine hand, ye ſhall lie down in ſorrow.

The Goſpel. S. Mark 15. 1.

AND ſtraightway in the morning, the chief prieſts held a conſultation with the elders and ſcribes, and the whole councel, and bound Jeſus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the king of the Jews? And he anſwering, ſaid unto him, Thou ſayeſt it. And the chief prieſts accuſed him of many things: but he anſwered nothing. And Pilate asked him again, ſaying, Anſwereſt thou nothing? Behold, how many things they witneſs againſt thee. But Jeſus yet anſwered nothing: ſo that Pilate marvelled. Now at that feaſt he releaſed unto them one priſoner, whomſoever they deſired. And there was one named Barabbas, which lay bound with them that had made inſurrection with him, who had committed murder in the inſurrection. And the multitude crying aloud, began to deſire him to do as he had ever done unto them. But Pilate anſwered them, ſaying, Will ye that I releaſe unto you the king of the Jews? (for he knew that the chief prieſts had delivered him for envy) But the chief prieſts moved the people, that he ſhould rather releaſe Barabbas unto them. And Pilate anſwered, and ſaid again unto them, What will ye then that I ſhall do unto him whom ye call the king of the Jews? and they cried out again, Crucifie him. Then Pilate ſaid unto them,

them, Why, what evil hath he done? and they cried out, the more exceedingly, Crucifie him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the souldiers led him away into the hall, called Pretorium; and they call together the whole band. And they cloathed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail king of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own cloaths on him, and led him out to crucifie him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the Father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, the place of a scull. And they gave him to drink wine mingled with myrrhe; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucifie two thieves, the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbred with the transgressours. And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thy self, and come down from the cross. Likewise also the chief priests mocking, said among themselves, with the scribes, He saved others, himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole land, until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran, and filled a spunge full of vinegar, and put it on a reed,

reed, and gave him to drink, ſaying, Let alone; let us ſee whether Elias will come to take him down. And Jeſus cried with a loud voice, and gave up the ghoſt. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion which ſtood over againſt him, ſaw that he ſo cried out, and gave up the ghoſt, he ſaid, Truly this man was the Son of God.

Wedneſday before Eaſter.

The Epiſtle. Heb. 9. 16.

WHere a teſtament is, there muſt alſo of neceſſity be the death of the teſtatour: for a teſtament is of force after men are dead; otherwiſe it is of no ſtrength at all whilſt the teſtatour liveth. Whereupon neither the firſt teſtament was dedicated without blood: For when Moſes had ſpoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and ſcarlet-wool, and hyſſop, and ſprinkled both the book and all the people, ſaying, This is the blood of the teſtament, which God hath enjoyned unto you. Moreover, he ſprinkled likewiſe with blood both the tabernacle, and all the veſſels of the miniſtry. And almoſt all things are by the law purged with blood; and without ſhedding of blood is no remiſſion. It was therefore neceſſary that the patterns of things in the heavens ſhould be purified with theſe; but the heavenly things themſelves with better ſacrifices than theſe. For Chriſt is not entred into the holy places made with hands, which are the figures of the true, but into heaven it ſelf, now to appear in the preſence of God for us; nor yet that he ſhould offer himſelf often, as the high prieſt entreth into the holy place every year with blood of others: for then muſt he often have ſuffered ſince the foundation of the world; but now once in the end of the world, hath he appeared to put away ſin by the ſacrifice of himſelf. And as it is appointed unto men once to die, but after this the judgment: ſo Chriſt was once offered to bear the ſins of many; and unto them that look for him, ſhall he appear the ſecond time without ſin unto ſalvation.

The Goſpel. S. Luke 22. 1.

NOw the feaſt of unleavened bread drew nigh, which is called the paſſover. And the chief prieſts and ſcribes ſought how they might kill him; for they feared the people. Then entred Satan into Judas ſirnamed Iſcariot, being

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of the number of the twelve. And he went his way, and communed with the chief priests, and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them, in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go, and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entred into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entreth in. And ye shall say unto the good-man of the house, The master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among your selves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth as it was determined; but wo unto that man, by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether

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is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written, must yet be accomplished in me, And he was reckoned among the transgressours: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stones cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him, from heaven, strengthning him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him; Judas, betrayest thou the Son of man with a kiss? When they who were about him saw what would fol-

St Luke, Chap. XXII.
JESUS comforted by an Angel.

St Luke 22. Verse 44.

And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

St Matthew, Chap. XXVI.

Judas betrays his Master with a Kiss.

St Matthew 26, Verse 48.

Now he that betrayed him, gave them a sign, saying, whomsoever I shall kiss that same is he, hold him fast.

St Matthew, Chap. XXVI.
Peter's Denial of Christ.

St. Matthew 26, Verse 70.

But he denied before them all, saying, I know not what thou sayest.

follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priests house, and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man I know not what thou sayest. And immediately while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembred the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesie, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe. And if I also ask you, you will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we our selves have heard of his own mouth.

Thurſday before Eaſter.

The Epiſtle. 1 Cor. 11. 17.

IN this that I declare unto you, I praiſe you not; that you come together not for the better, but for the worſe. For firſt of all, when ye come together in the Church, I hear that there be diviſions among you, and I partly believe it. For there muſt be alſo hereſies among you, that they who are approved, may be made manifeſt among you. When ye come together therefore into one place, this is not to eat the Lords Supper: for in eating, every one taketh before other his own ſupper: and one is hungry, and another is drunken. What, have ye not houſes to eat and to drink in? or deſpiſe ye the Church of God, and ſhame them that have not? What ſhall I ſay to you? ſhall I praiſe you in this? I praiſe you not. For I have received of the Lord that which alſo I delivered unto you, That the Lord Jeſus the ſame night in which he was betrayed, took bread; and when he had given thanks, he brake it, and ſaid, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the ſame manner alſo he took the cup when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come. Wherefore, whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body. For this cauſe many are weak and ſickly among you, and many ſleep. For if we would judge our ſelves, we ſhould not be judged. But when we are judged, we are chaſtned of the Lord, that we ſhould not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the reſt will I ſet in order when come.

The Goſpel. S. Luke 23. 1.

THe whole multitude of them aroſe, and led him unto Pilate. And they began to accuſe him, ſaying, We found this fellow perverting the nation, and forbidding to give

give tribute to Ceſar, ſaying, that he himſelf is Chriſt a king. And Pilate asked him, ſaying, Art thou the king of the Jews? And he anſwered him and ſaid, Thou ſayeſt it. Then ſaid Pilate to the chief prieſts, and to the people, I find no fault in this man. And they were the more fierce, ſaying, He ſtirreth up the people, teaching throughout all Jewry, beginning from Galilee, to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as ſoon as he knew that he belonged unto Herods juriſdiction, he ſent him to Herod, who himſelf was alſo at Jeruſalem at that time. And when Herod ſaw Jeſus, he was exceeding glad, for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him, and he hoped to have ſeen ſome miracle done by him. Then he queſtioned with him in many words; but he anſwered him nothing. And the chief prieſts and ſcribes ſtood and vehemently accuſed him. And Herod with his men of war ſet him at nought, and mocked him, and arayed him in a gorgeous robe, and ſent him again to Pilate. And the ſame day Pilate and Herod were made friends together; for before they were at enmity between themſelves. And Pilate when he had called together the chief prieſts and the rulers, and the people, ſaid unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man touching thoſe things whereof ye accuſe him: No, nor yet Herod: for I ſent you to him, and lo, nothing worthy of death is done unto him. I will therefore chaſtiſe him, and releaſe him. For of neceſſity he muſt releaſe one unto them at the feaſt. And they cried out all at once, ſaying, Away with this man, and releaſe unto us Barabbas: (Who for a certain ſedition made in the city, and for murder was caſt in priſon) Pilate therefore willing to releaſe Jeſus, ſpake again to them. But they cried, ſaying, Crucifie him, crucifie him. And he ſaid unto them the third time, Why, what evil hath he done? I have found no cauſe of death in him: I will therefore chaſtiſe him, and let him go. And they were inſtant with loud voices, requiring that he might be crucified: And the voices of them, and of the chief prieſts prevailed. And Pilate gave ſentence, that it ſhould be as they

they required. And he releaſed unto them, him that for ſedition and murder was caſt into priſon, whom they had deſired; but he delivered Jeſus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the croſs, that he might bear it after Jeſus. And there followed him a great company of people, and of women, who alſo bewailed and lamented him. But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, weep not for me, but weep for your ſelves, and for your children. For behold, the days are coming, in which they ſhall ſay, Bleſſed are the barren, and the wombs that never bare, and the paps which never gave ſuck. Then ſhall they begin to ſay to the mountains, Fall on us; and to the hills, Cover us. For if they do theſe things in a green tree, what ſhall be done in the dry? And there were alſo two other malefactours led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactours one on the right hand, and the other on the left. Then ſaid Jeſus, Father, forgive them, for they know not what they do. And they parted his raiment, and caſt lots. And the people ſtood beholding; and the rulers alſo with them derided him, ſaying, He ſaved others, let him ſave himſelf, if he be Chriſt the choſen of God. And the ſouldiers alſo mocked him, coming to him, and offering him vinegar, and ſaying, If thou be the king of the Jews, ſave thy ſelf. And a ſuperſcription alſo was written over him in letters of Greek, and Latine, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactours which were hanged, railed on him, ſaying, If thou be Chriſt, ſave thy ſelf and us. But the other anſwering, rebuked him, ſaying, Doſt not thou fear God, ſeeing thou art in the ſame condemnation? And we indeed juſtly; for we receive the due reward of our deeds, but this man hath done nothing amiſs. And he ſaid unto Jeſus, Lord, remember me when thou comeſt into thy kingdom. And Jeſus ſaid unto him, Verily I ſay unto thee, To day ſhalt thou be with me in Paradiſe. And it was about the ſixth hour. And there was a darkneſs over all the earth until the ninth hour. And the ſun was darkned, and the vail of the temple was rent in the midſt. And

when

when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Good Friday.

The Collects.

ALmighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the holy Ghost, ever one God, world without end. *Amen.*

ALmighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church, that every member of the same in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. *Amen.*

O Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the holy Spirit, one God, world without end. *Amen.*

The Epistle. Heb. 10. 1.

THe law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered; because that the worshippers once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For

it is not poſſible that the blood of bulls and of goats ſhould take away ſins: Wherefore when he cometh into the world, he ſaith, Sacrifice and offering, thou wouldeſt not, but a body haſt thou prepared me: In burnt-offerings, and ſacrifices for ſin thou haſt had no pleaſure: then ſaid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he ſaid, Sacrifice and offering, and burnt-offerings, and offering for ſin thou wouldeſt not, neither hadſt pleaſure therein, which are offered by the law: Then ſaid he, Lo, I come to do thy will, O God. He taketh away the firſt, that he may eſtabliſh the ſecond. By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once for all. And every prieſt ſtandeth daily miniſtring, and offering oftentimes the ſame ſacrifices, which can never take away ſins. But this man after he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God; from henceforth expecting till his enemies be made his foot-ſtool. For by one offering he hath perfected for ever them that are ſanctified: whereof the holy Ghoſt alſo is a witneſs to us: For after that he had ſaid before, This is the covenant that I will make with them after thoſe days, ſaith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their ſins and iniquities will I remember no more. Now where remiſſion of theſe is, there is no more offering for ſin. Having therefore, brethren, boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way, which he hath conſecrated for us, through the vail, that is to ſay, his fleſh: and having an high prieſt over the houſe of God; let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water. Let us hold faſt the profeſſion of our faith without wavering: (for he is faithful that promiſed) And let us conſider one another to provoke unto love, and to good works; not forſaking the aſſembling of our ſelves together, as the manner of ſome is; but exhorting one another: and ſo much the more, as ye ſee the day approaching.

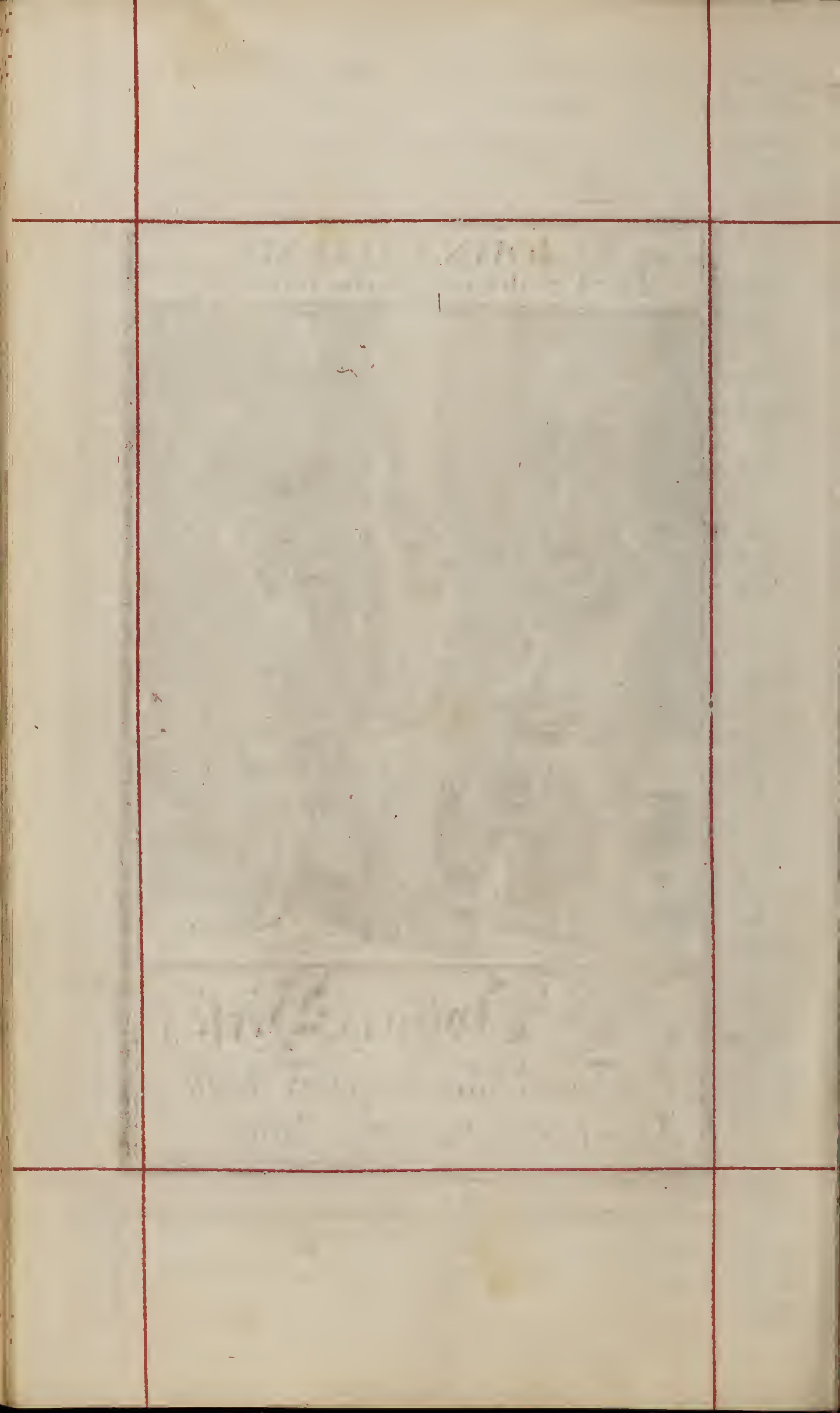
The Goſpel. S. John 19. 1.

PIlate therefore took Jeſus, and ſcourged him. And the ſouldiers platted a crown of thorns, and put it on his head,

St JOHN, CHAP. XIX.
JESUS deliver'd to be ſcourg'd.

St John 19, Verſe 1.

Then Pilate therefore took JESUS, and ſcourged him.



St John, Chap. XIX.
The Crucifixion.

St John 19. Verse 18.

There the Jews *crucified him, and two other with him, on either side one, and* JESUS *in the midst.*

head, and they put on him a purple robe, and ſaid, Hail king of the Jews: and they ſmote him with their hands. Pilate therefore went forth again, and ſaith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jeſus forth, wearing the crown of thorns, and the purple robe. And Pilate ſaith unto them, Behold, the man. When the chief prieſts therefore and officers ſaw him, they cried out, ſaying, Crucifie him, crucifie him. Pilate ſaith unto them, Take ye him, and crucifie him: for I find no fault in him. The Jews anſwered him, We have a law, and by our law he ought to die, becauſe he made himſelf the Son of God. When Pilate therefore heard that ſaying, he was the more afraid; and went again into the judgment-hall, and ſaith unto Jeſus, Whence art thou? But Jeſus gave him no anſwer. Then ſaith Pilate unto him, Speakeſt thou not unto me? Knoweſt thou not that I have power to crucifie thee, and have power to releaſe thee? Jeſus anſwered, Thou couldſt have no power at all againſt me, except it were given thee from above: therefore he that delivered me unto thee, hath the greater ſin. And from thenceforth Pilate ſought to releaſe him: but the Jews cried out, ſaying, If thou let this man go, thou art not Ceſars friend: Whoſoever maketh himſelf a king ſpeaketh againſt Ceſar. When Pilate therefore heard that ſaying, he brought Jeſus forth, and ſat down in the judgment-ſeat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the paſſover, and about the ſixth hour: and he ſaith unto the Jews, Behold your king. But they cried out, Away with him, away with him, crucifie him. Pilate ſaith unto them, Shall I crucifie your king? The chief prieſts anſwered, We have no king but Ceſar. Then delivered he him therefore unto them to be crucified: and they took Jeſus and led him away. And he bearing his croſs, went forth into a place called the place of a ſcull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either ſide one, and Jeſus in the midſt. And Pilate wrote a title, and put it on the croſs. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jeſus was crucified was nigh

to the city: and it was written in Hebrew, and Greek, and Latine. Then ſaid the chief prieſts of the Jews to Pilate, Write not, the king of the Jews; but that he ſaid, I am the king of the Jews. Pilate anſwered, What I have written, I have written. Then the ſouldiers, when they had crucified Jeſus, took his garments, (and made four parts, to every ſouldier a part) and alſo his coat: now the coat was without ſeam, woven from the top throughout. They ſaid therefore among themſelves, Let us not rend it, but caſt lots for it, whoſe it ſhall be: that the Scripture might be fulfilled, which ſaith, They parted my raiment among them, and for my veſture they did caſt lots. Theſe things therefore the ſouldiers did. Now there ſtood by the croſs of Jeſus, his mother, and his mothers ſiſter, Mary the wife of Cleophas, and Mary Madalene. When Jeſus therefore ſaw his mother, and the diſciple ſtanding by, whom he loved, he ſaith unto his mother, Woman, Behold thy ſon. Then ſaith he to the diſciple, Behold thy mother. And from that hour that diſciple took her unto his own home. After this, Jeſus knowing that all things were now accompliſhed, that the Scripture might be fulfilled, ſaith, I thirſt. Now there was ſet a veſſel full of vinegar: and they filled a ſpunge with vinegar, and put it upon hyſſop, and put it to his mouth. When Jeſus therefore had received the vinegar, he ſaid, It is finiſhed: and he bowed his head, and gave up the ghoſt. The Jews therefore, becauſe it was the preparation, that the bodies ſhould not remain upon the croſs on the ſabbath-day (for the ſabbath-day was an high day) beſought Pilate that their legs might be broken, and that they might be taken away. Then came the ſouldiers, and brake the legs of the firſt, and of the other which was crucified with him. But when they came to Jeſus, and ſaw that he was dead already, they brake not his legs. But one of the ſouldiers with a ſpear pierced his ſide, and forthwith came there out blood and water. And he that ſaw it bare record, and his record is true: and he knoweth that he ſaith true, that ye might believe. For theſe things were done that the Scripture ſhould be fulfilled, A bone of him ſhall not be broken. And again, another Scripture ſaith, They ſhall look on him whom they pierced.

St Luke, Chap. XXIII.
The Interment of Jesus.

St Luke 23. Verse 53.

And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone; wherein never man before was laid.

Easter Even.

The Collect.

GRant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ; so by continual mortifying our corrupt affections, we may be buried with him, and that through the grave, and gate of death, we may pass to our joyful resurrection, for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. *Pet.* 3. 17.

IT is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust; (that he might bring us to God) being put to death in the flesh, but quickned by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto him.

The Gospel. S. Matth. 27. 57.

WHen the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple. He went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said while he was yet alive, After three days, I will rise again. Command therefore that the sepulchre be made sure, until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last errour shall be worse

than the first. Pilate said unto them, Ye have a watch, go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

Easter-Day.

¶ *At Morning Prayer, in stead of the Psalm,* O come let us, *&c. these Anthems shall be sung or said.*

CHrist our passover is sacrificed for us: therefore let us keep the feast. Not with the old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. 1 *Cor.* 5. 7.

CHrist being raised from the dead, dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin: but alive unto God, through Jesus Christ our Lord. *Rom.* 6. 9.

CHrist is risen from the dead: and become the first-fruits of them that slept. For since by man came death: by man came also the resurrection of the dead. For as in Adam all die: even so in Christ shall all be made alive. 1 *Cor.* 15. 20.

Glory be to the Father, and to the Son: and to the holy Ghost;

Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Collect.

ALmighty God, who through thine only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the holy Ghost, ever one God, world without end. *Amen.*

The Epistle. Col. 3. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. Mortifie therefore your members, which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness,

St Luke, Chap. XXIV.
The Resurrection of Christ.

St Luke 24, Verse 7.

The Son of man must be delivered into the hands of sinfull men, and be crucified, and the third day rise again.

neſs, which is idolatry: for which things ſake the wrath of God cometh on the children of diſobedience. In the which ye alſo walked ſometime, when ye lived in them.

The Goſpel. S. John 20. 1.

THe firſt day of the week cometh Mary Magdalene early, when it was yet dark, unto the ſepulchre, and ſeeth the ſtone taken away from the ſepulchre. Then ſhe runneth and cometh to Simon Peter, and to the other diſciple whom Jeſus loved, and ſaith unto them, They have taken away the Lord out of the ſepulchre, and we know not where they have laid him. Peter therefore went forth, and that other diſciple, and came to the ſepulchre. So they ran both together, and the other diſciple did out run Peter, and came firſt to the ſepulchre; and he ſtooping down, and looking in, ſaw the linen cloaths lying, yet went he not in. Then cometh Simon Peter following him, and went into the ſepulchre, and ſeeth the linen cloaths lie; and the napkin that was about his head not lying with the linen cloaths, but wrapped together in a place by it ſelf. Then went in alſo that other diſciple which came firſt to the ſepulchre, and he ſaw, and believed. For as yet they knew not the ſcripture, that he muſt riſe again from the dead. Then the diſciples went away again unto their own home.

Monday in Eaſter-week.

The Collect.

ALmighty God, who through thy only begotten Son Jeſus Chriſt, haſt overcome death, and opened unto us the gate of everlaſting life; We humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires, ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liveth and reigneth with thee and the holy Ghoſt, ever one God, world without end. *Amen.*

For the Epiſtle. Acts 10. 34.

PEter opened his mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons; but in every nation he that feareth him, and worketh righteouſneſs, is accepted with him. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt, (he is Lord of all) That word (I ſay) you know, which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached: How God anointed Jeſus of Nazareth

with

with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem, whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he arose from the dead. And he commanded us to preach unto the people, and to testifie that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name, whosoever believeth in him, shall receive remission of sins.

The Gospel. S. Luke 24. 13.

BEhold, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happned. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: And how the chief priests, and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he, who should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, who were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them who were with us, went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart

heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures, the things concerning himself. And they drew nigh unto the village, whither they went; And he made as though he would have gone further. But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter-week.

The Collect.

ALmighty God, who through thy only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts 13. 26.

MEn and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead:

And

And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the Fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second Psalm, Thou art my son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine holy One to see corruption. For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. But he whom God raised again, saw no corruption: Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

The Gospel. S. Luke 24. 36.

JEsus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I my self: handle me, and see; for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondred, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an hony-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it be-

behoved Christ to suffer, and to rise from the dead the third day; and that repentance, and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

ALmighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 *S.* John 5. 4.

WHatsoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son, hath life, and he that hath not the Son, hath not life.

The Gospel. *S.* John 20. 19.

THe same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost. Whose soever

soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

The second Sunday after Easter.

The Collect.

ALmighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. *Amen.*

The Epistle. 1 *S.* Pet. 2. 19.

THis is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who when he was reviled, reviled not again; when he suffered, he threatned not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

The Gospel. *S.* John 10. 11.

JEsus said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scatter'eth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

The third Sunday after Easter.

The Collect.

ALmighty God, who shewest to them that be in

in errour the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christs religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. *Amen.*

The Epistle. 1 S. Pet. 2. 11.

DEarly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorifie God in the day of visitation. Submit your selves to every ordinance of man for the Lords sake, whether it be to the king, as supreme; or unto governours, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness; but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

The Gospel. S. John 16. 16.

JEsus said to his disciples, A little while and ye shall not see me; and again, A little while and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, a little while, and ye shall see me; and, Because I go to the Father? They said therefore, what is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among your selves, of that I said, A little while and ye shall not see me; and again, a little while and ye shall see me? Verily verily I say unto you, that ye shall weep and lament, but the world shall rejoyce: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembreth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoyce, and

and your joy no man taketh from you.

The fourth Sunday after Easter.

The Collect.

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. *Amen.*

The Epistle. S. James 1. 17.

Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

The Gospel. S. John 16. 5.

Jesus said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; But if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin; because they believe not on me: Of righteousness; because I go to my Father, and ye see me no more: Of judgment; because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorifie me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

The

The fifth Sunday after Easter.

The Collect.

O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

The Epistle. S. James 1. 22.

BE ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. S. John 16. 23.

VErily, verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: Ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world; Again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be

of good cheer, I have overcome the world.

The Aſcenſion-day.

The Collect.

GRant, we beſeech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jeſus Chriſt to have aſcended into the heavens; ſo we may alſo in heart and mind thither aſcend, and with him continually dwell, who liveth and reigneth with thee, and the holy Ghoſt, one God, world without end. *Amen.*

For the Epiſtle. Acts 1. 1.

THe former treatiſe have I made, O Theophilus, of all that Jeſus began both to do and teach, until the day in which he was taken up, after that he through the holy Ghoſt had given commandments unto the Apoſtles whom he had choſen. To whom alſo he ſhewed himſelf alive after his paſſion, by many infallible proofs, being ſeen of them forty days, and ſpeaking of the things pertaining to the kingdom of God: and being aſſembled together with them, commanded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which ſaith he, ye have heard of me. For John truly baptized with water, but ye ſhall be baptized with the holy Ghoſt not many days hence. When they therefore were come together, they asked of him, ſaying, Lord, wilt thou at this time reſtore again the kingdom to Iſrael? And he ſaid unto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his own power. But ye ſhall receive power after that the holy Ghoſt is come upon you; and ye ſhall be witneſſes unto me both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt part of the earth. And when he had ſpoken theſe things, while they beheld, he was taken up, and a cloud received him out of their ſight. And while they looked ſtedfaſtly toward heaven, as he went up, behold, two men ſtood by them in white apparel; which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? This ſame Jeſus which is taken up from you into heaven, ſhall ſo come in like manner as ye have ſeen him go into heaven.

The Goſpel. S. Mark 16. 14.

JEſus appeared unto the eleven as they ſat at meat, and upbraided them with their unbelief and hardneſs of heart, becauſe they believed not them which had ſeen him

after

St MARK, CHAP. XVI.
The Ascension of our Saviour.

St Mark 16. Verse 19.

So then after the LORD had spoken unto them he was received up into heaven, and sat at the right hand of GOD.

after he was riſen. And he ſaid unto them, Go ye into all the world, and preach the Goſpel to every creature.— He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. And theſe ſigns ſhall follow them that believe: In my name ſhall they caſt out devils, they ſhall ſpeak with new tongues, they ſhall take up ſerpents, and if they drink any deadly thing, it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover. So then after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with ſigns following.

Sunday after Aſcenſion-day.

The Collect.

O God, the King of glory, who haſt exalted thine only Son Jeſus Chriſt with great triumph unto thy kingdom in heaven; We beſeech thee, leave us not comfortleſs; but ſend to us thine holy Ghoſt to comfort us, and exalt us unto the ſame place whither our Saviour Chriſt is gone before, who liveth and reigneth with thee, and the holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle. 1 *S.* Pet. 4. 7.

THe end of all things is at hand; be ye therefore ſober, and watch unto prayer. And above all things have fervent charity among your ſelves: for charity ſhall cover the multitude of ſins. Uſe hoſpitality one to another, without grudging. As every man hath received the gift, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God. If any man ſpeak, let him ſpeak as the oracles of God: If any man miniſter, let him do it as of the ability which God giveth, that God in all things may be glorified through Jeſus Chriſt, to whom be praiſe and dominion for ever and ever. Amen.

The Goſpel. *S.* John 15. 26. *and part of the* 16*th Chapter.*

WHen the Comforter is come whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtifie of me. And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning. Theſe things have I ſpoken unto you, that ye ſhould not be offended. They ſhall put you out of the ſynagogues: yea, the time cometh, that

whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me; but these things have I told you, that when the time shall come, ye may remember that I told you of them.

Whitsunday.

The Collect.

GOd, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts 2. 1.

WHen the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans? and how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia, about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

The Gospel. S. John 14. 15.

JEsus said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him;

ACTS, CHAP. II.

The Holy Spirit visibly descends on ye Apostles.

Acts 2. Verse 2, 3.

And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeard unto them cloven tongues

him; but ye know him; for he dwelleth with you, and ſhall be in you. I will not leave you comfortleſs; I will come to you. Yet a little while, and the world ſeeth me no more; but ye ſee me: becauſe I live, ye ſhall live alſo. At that day ye ſhall know, that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, ſhall be loved of my Father, and I will love him, and will manifeſt my ſelf to him. Judas ſaith unto him, (not Iſcariot) Lord, How is it that thou wilt manifeſt thy ſelf unto us, and not unto the World? Jeſus anſwered and ſaid unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my ſayings: and the word which your hear, is not mine, but the Fathers which ſent me. Theſe things have I ſpoken unto you, being yet preſent with you. But the Comforter, which is the holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I ſaid unto you, I go away, and come again unto you. If ye loved me, ye would rejoyce, becauſe I ſaid, I go unto the Father: For my Father is greater than I. And now I have told you before it come to paſs, that when it is come to paſs, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even ſo I do.

Monday in Whitſun-week.

The Collect.

GOd, who as at this time, didſt teach the hearts of thy faithful people, by the ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſu our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one God, world without end. *Amen.*

For the Epiſtle. Acts 10. 34.

THen Peter opened his mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons; but in every nation he that feareth him, and worketh righteouſneſs, is accepted with him. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt (he is Lord of all) That word, I ſay, you know, which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached: How God anointed Jeſus of Nazareth with the holy Ghoſt, and with power, who went about, doing good, and healing all that were oppreſſed of the devil: for God was with him. And we are witneſſes of all things which he did, both in the land of the Jews, and in Jeruſalem; whom they ſlew and hanged on a tree: Him God raiſed up the third day, and ſhewed him openly; not to all the people, but unto witneſſes choſen before of God; even to us, who did eat and drink with him after he roſe from the dead. And he commanded us to preach unto the people, and to teſtifie that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witneſs, that through his Name whoſoever believeth in him, ſhall receive remiſſion of ſins. While Peter yet ſpake theſe words, the holy Ghoſt fell on all them who heard the word. And they of the circumciſion who believed were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of the holy Ghoſt. For they heard them ſpeak with tongues, and magnifie God. Then anſwered Peter, Can any man forbid water, that theſe ſhould not be baptized, who have received the holy Ghoſt as well as we? and he commanded them to be baptized, in the Name of the Lord. Then prayed they him to tarry certain days.

The Goſpel. S. John 3. 16.

GOd ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life. For God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved. He that believeth on him is not condemned: but he that believeth not, is condemned already, becauſe he hath not believed in the Name of the only begotten Son of God. And this is the condemnation, that light is come

come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifeſt, that they are wrought in God.

Tueſday in Whitſun-week.

The Collect.

GOd, who as at this time didſt teach the hearts of thy faithful people, by the ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſu our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one God world without end. *Amen.*

For the Epiſtle. Acts 8. 14.

WHen the Apoſtles who were at Jeruſalem, heard that Samaria had received the word of God, they ſent unto them Peter and John; who when they were come down, prayed for them, that they might receive the holy Ghoſt. (For as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jeſus) Then laid they their hands on them, and they received the holy Ghoſt.

The Goſpel. S. John 10. 1.

VErily verily I ſay unto you, He that entreth not by the door into the ſheepfold, but climbeth up ſome other way, the ſame is a thief and a robber. But he that entreth in by the door, is the ſhepherd of the ſheep. To him the porter openeth; and the ſheep hear his voice, and he calleth his own ſheep by name, and leadeth them out. And when he puttech forth his own ſheep, he goeth before them, and the ſheep follow him; for they know his voice. And a ſtranger will they not follow; but will flee from him; for they know not the voice of ſtrangers. This parable ſpake Jeſus unto them: but they underſtood not what things they were which he ſpake unto them. Then ſaid Jeſus unto them again, Verily verily I ſay unto you, I am the door of the ſheep. All that ever came before me, are thieves and robbers; but the ſheep did not hear them. I am the door; by me if any man enter in, he ſhall be ſaved, and ſhall go in and out, and find paſture. The thief cometh not but for to ſteal, and to kill, and to deſtroy: I

am come that they might have life, and that they might have it more abundantly.

Trinity Sunday.

The Collect.

ALmighty and everlasting God, who hast given unto us thy servants grace by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty, to worship the Unity; We beseech thee, that thou wouldst keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest one God, world without end. *Amen.*

For the Epistle. Rev. 4. 1.

AFter this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne, and he that sat, was to look upon, like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, cloathed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thundrings, and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when those beasts give glory and honour, and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast

created

St. JOHN, CHAP. III.
Regeneration preach'd by Christ.

St. John 3. Verse 2.

The same came to JESUS by night, and said unto him, Rabbi, we know y^t thou art a teacher come from GOD.

created all things, and for thy pleaſure they are and were created.

The Goſpel. S. John 3, 1.

THere was a man of the Phariſees, named Nicodemus, a ruler of the Jews. The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God: for no man can do theſe miracles that thou doeſt, except God be with him. Jeſus anſwered and ſaid unto him, Verily verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? can he enter the ſecond time into his mothers womb, and be born? Jeſus anſwered, Verily verily I ſay unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is ſpirit. Marvel not that I ſaid unto thee, Ye muſt be born again. The wind bloweth where it liſteth, and thou heareſt the ſound thereof; but canſt not tell whence it cometh, and whither it goeth; ſo is every one that is born of the Spirit. Nicodemus anſwered and ſaid unto him, How can theſe things be? Jeſus anſwered and ſaid unto him, Art thou a maſter of Iſrael, and knoweſt not theſe things? Verily verily I ſay unto thee, We ſpeak that we do know, and teſtifie that we have ſeen, and ye receive not our witneſs. If I have told you earthly things, and ye believe not; how ſhall ye believe if I tell you of heavenly things? and no man hath aſcended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moſes lifted up the ſerpent in the wilderneſs: even ſo muſt the Son of man be lifted up; that whoſoever believeth in him, ſhould not periſh, but have eternal life.

The firſt Sunday after Trinity.

The Collect.

O God, the ſtrength of all them that put their truſt in thee; Mercifully accept our prayers: and becauſe through the weakneſs of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments, we may pleaſe thee both in will and deed, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 S. John 4. 7.

BEloved, let us love one another; for love is of God, and

and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen, and do testifie that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear; because fear hath torment: He that feareth, is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, that he who loveth God, love his brother also.

The Gospel. S. Luke 16. 19.

THere was a certain rich man, who was cloathed in purple, and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate full of sores; and desiring to be fed with the crumbs which fell from the rich mans table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abrahams bosom: the rich man also died, and was buried. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember, that thou in thy life-time re-

St Luke, Chap. XVI.

Lazarus at the rich man's gate.

St Luke 16, Verse 21.

And desiring to be fed with the crumbs wch fell from the rich man's table: moreover, the dogs came and licked his sores.

receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you, cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldst send him to my fathers house: for I have five brethren; that he may testifie unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be perswaded, though one rose from the dead.

The second Sunday after Trinity.

The Collect.

O Lord, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 3. 13.

MArvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this worlds good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the Name of his Son Jesus Christ, and

and love one another, as he gave us commandment. And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Gospel. S. Luke 14. 16.

A Certain man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse: The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the high-ways, and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden, shall taste of my supper.

The third Sunday after Trinity.

The Collect.

O Lord, we beseech thee, mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 *S.* Pet. 5. 5.

ALl of you be subject one to another, and be cloathed with humility: for God resisteth the proud, and giveth grace to the humble. Humble your selves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory

St Luke, Chap. XV.

The loſt Sheep and piece of money.

St Luke. 15 Verſe 5.

And when he hath found it he, layeth it on his ſhoulders, rejoycing. Verſe 8 *Either what woman having ten peices of ſilver; &c*

glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

The Gospel. S. Luke 15. 1.

THen drew near unto him all the publicanes and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoycing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoyce with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoyce with me, for I have found the piece which I had lost. Likewise I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.

The fourth Sunday after Trinity.

The Collect.

O God, the protectour of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy, that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christs sake our Lord. *Amen.*

The Epistle. Rom. 8. 18.

I Reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: Because the creature it self also shall be delivered from

from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now. And not only they, but our ſelves alſo which have the firſt-fruits of the Spirit, even we our ſelves groan within our ſelves, waiting for the adoption, to wit the redemption of our body.

The Goſpel. S. Luke 6. 36.

BE ye therefore merciful, as your Father alſo is merciful. Judge not, and ye ſhall not be judged: condemn not, and ye ſhall not be condemned: forgive, and ye ſhall be forgiven: give, and it ſhall be given unto you: good meaſure preſſed down, and ſhaken together, and running over, ſhall men give into your boſom. For with the ſame meaſure that ye mete withal, it ſhall be meaſured to you again. And he ſpake a parable unto them, Can the blind lead the blind? ſhall they not both fall into the ditch? the diſciple is not above his maſter; but every one that is perfect ſhall be as his maſter. And why beholdeſt thou the mote that is in thy brothers eye, but perceiveſt not the beam that is in thine own eye? Either how canſt thou ſay to thy brother, Brother, let me pull out the more that is in thine eye, when thou thy ſelf beholdeſt not the beam that is in thine own eye? thou hypocrite, caſt out firſt the beam out of thine own eye, and then ſhalt thou ſee clearly to pull out the mote that is in thy brothers eye.

The fifth Sunday after Trinity.

The Collect.

GRant, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 S. Pet. 3. 8.

BE ye all of one mind, having compaſſion one of another, love as brethren, be pitiful, be courteous; not rendring evil for evil, or railing for railing; but contrariwiſe, bleſſing; knowing that ye are thereunto called, that ye ſhould inherit a bleſſing. For he that will love life, and ſee good days, let him refrain his tongue from evil, and his lips that they ſpeak no guile. Let him eſchew evil, and do good; let him ſeek peace and enſue it. For the eyes of the Lord are over the righteous, and his ears are open unto their

prayers: but the face of the Lord is againſt them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye ſuffer for righteouſneſs ſake, happy are ye, and be not afraid of their terrour, neither be troubled; but ſanctifie the Lord God in your hearts.

The Goſpel. S. Luke 5. 1.

IT came to paſs, that as the people preſſed upon him to hear the word of God, he ſtood by the lake of Gennesareth; and ſaw two ſhips ſtanding by the lake: but the fiſhermen were gone out of them, and were waſhing their nets. And he entred into one of the ſhips, which was Simons, and prayed him that he would thruſt out a little from the land: and he ſat down and taught the people out of the ſhip. Now when he had left ſpeaking, he ſaid unto Simon, Lanch out into the deep, and let down your nets for a draught. And Simon anſwering, ſaid unto him, Maſter, we have toiled all the night, and have taken nothing; nevertheleſs at thy word I will let down the net. And when they had this done, they incloſed a great multitude of fiſhes, and their net brake. And they beckned unto their partners which were in the other ſhip, that they ſhould come and help them. And they came and filled both the ſhips, ſo that they began to ſink. When Simon Peter ſaw it, he fell down at Jeſus knees, ſaying, Depart from me, for I am a ſinful man, O Lord. For he was aſtoniſhed, and all that were with him, at the draught of the fiſhes which they had taken: and ſo was alſo James, and John, the ſons of Zebedee, who were partners with Simon. And Jeſus ſaid unto Simon, Fear not, from henceforth thou ſhalt catch men. And when they had brought their ſhips to land, they forſook all and followed him.

The ſixth Sunday after Trinity.

The Collect.

O God, who haſt prepared for them that love thee, ſuch good things as paſs mans underſtanding; pour into our hearts ſuch love toward thee, that we loving thee above all things, may obtain thy promiſes which exceed all that we can deſire, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 6. 3.

KNow ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? Therefore we are buried with him by

by baptiſm into death: that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. For if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection: knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. For he that is dead, is freed from ſin. Now if we be dead with Chriſt, we believe that we ſhall alſo live with him; knowing that Chriſt being raiſed from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto ſin once: but in that he liveth, he liveth unto God. Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſin: but alive unto God, through Jeſus Chriſt our Lord.

The Goſpel. S. Matth. 5. 20.

JEſus ſaid unto his diſciples, Except your righteouſneſs ſhall exceed the righteouſneſs of the ſcribes and Phariſees, ye ſhall in no caſe enter into the kingdom of heaven. Ye have heard, that it was ſaid by them of old time, Thou ſhalt not kill: and whoſoever ſhall kill, ſhall be in danger of the judgment. But I ſay unto you, that whoſoever is angry with his brother, without a cauſe, ſhall be in danger of the judgment: and whoſoever ſhall ſay to his brother, Racha, ſhall be in danger of the council: but whoſoever ſhall ſay, Thou fool, ſhall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee; leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift. Agree with thine adverſary quickly, whiles thou art in the way with him; leſt at any time the adverſary deliver thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon. Verily I ſay unto thee, thou ſhalt by no means come out thence, till thou haſt paid the uttermoſt farthing.

The ſeventh Sunday after Trinity.

The Collect.

LOrd of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increaſe in us true religion, nouriſh us with all goodneſs, and of thy great mercy keep us in the

ſame, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 6. 19.

I Speak after the manner of men, becauſe of the infirmity of your fleſh: for as ye have yielded your members ſervants to uncleanneſs, and to iniquity, unto iniquity; even ſo now yield your members ſervants to righteouſneſs, unto holineſs. For when ye were the ſervants of ſin, ye were free from righteouſneſs. What fruit had ye then in thoſe things, whereof ye are now aſhamed? for the end of thoſe things is death. But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life. For the wages of ſin is death: but the gift of God is eternal life, through Jeſus Chriſt our Lord.

The Goſpel. S. Mark 8. 1.

IN thoſe days the multitude being very great, and having nothing to eat, Jeſus called his diſciples unto him, and ſaith unto them, I have compaſſion on the multitude, becauſe they have now been with me three days, and have nothing to eat: and if I ſend them away faſting to their own houſes, they will faint by the way: for divers of them came from far. And his diſciples anſwered him, From whence can a man ſatisfie theſe men with bread here in the wilderneſs? And he asked them, How many loaves have ye? and they ſaid, Seven. And he commanded the people to ſit down on the ground: and he took the ſeven loaves, and gave thanks, and brake, and gave to his diſciples to ſet before them: and they did ſet them before the people. And they had a few ſmall fiſhes; and he bleſſed, and commanded to ſet them alſo before them. So they did eat, and were filled: and they took up of the broken meat that was left, ſeven baskets. And they that had eaten were about four thouſand; and he ſent them away.

The eighth Sunday after Trinity.

The Collect.

O God, whoſe never-failing providence ordereth all things both in heaven and earth; We humbly beſeech thee to put away from us all hurtful things, and to give us thoſe things which be profitable for us, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 8. 12.

BRethren, we are debters, not to the fleſh, to live after the fleſh: for if ye live after the fleſh, ye ſhall die: but if ye through the Spirit do

mortifie the deeds of the body, ye ſhall live. For as many as are led by the Spirit of God, they are the ſons of God. For ye have not received the ſpirit of bondage again to fear: but ye have received the Spirit of Adoption, whereby we cry, Abba, Father. The Spirit it ſelf beareth witneſs with our ſpirit, that we are the children of God. And if children, then heirs: heirs of God, and joynt-heirs with Chriſt: if ſo be that we ſuffer with him, that we may be alſo glorified together.

The Goſpel. S. Matt. 7. 15.

BEware of falſe prophets, which come to you in ſheeps cloathing, but inwardly they are ravening wolves. Ye ſhall know them by their fruits: Do men gather grapes of thorns, or figs of thiſtles? Even ſo every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and caſt into the fire. Wherefore by their fruits ye ſhall know them. Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven: but he that doeth the will of my Father who is in heaven.

The ninth Sunday after Trinity.

The Collect.

GRant to us, Lord, we beſeech thee, the Spirit to think and do always ſuch things as be rightful; that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. 10. 1.

BRethren, I would not that ye ſhould be ignorant, how that all our fathers were under the cloud, and all paſſed through the ſea; and were all baptized unto Moſes, in the cloud, and in the ſea; and did all eat the ſame ſpiritual meat, and did all drink the ſame ſpiritual drink: (for they drank of that ſpiritual Rock that followed them; and that Rock was Chriſt.) But with many of them God was not well pleaſed; for they were overthrown in the wilderneſs. Now theſe things were our examples, to the intent we ſhould not luſt after evil things, as they alſo luſted. Neither be ye idolaters, as were ſome of them; as it is written, The people ſat down to eat and drink, and roſe up to play. Neither let us commit fornication, as ſome of them

them committed, and fell in one day three and twenty thouſand. Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents. Neither murmure ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer. Now all theſe things happened unto them for enſamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he ſtandeth, take heed leſt he fall. There hath no temptation taken you, but ſuch as is common to man: but God is faithful, who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.

The Goſpel. S. Luke 16. 1.

JEſus ſaid unto his diſciples, There was a certain rich man who had a ſteward, and the ſame was accuſed unto him, that he had waſted his goods. And he called him, and ſaid unto him, How is it that I hear this of thee? Give an account of thy ſtewardſhip; for thou mayeſt be no longer ſteward. Then the ſteward ſaid within himſelf, What ſhall I do? for my Lord taketh away from me the ſtewardſhip: I cannot dig, to beg I am aſhamed. I am reſolved what to do, that when I am put out of the ſtewardſhip, they may receive me into their houſes. So he called every one of his lords debters unto him, and ſaid unto the firſt, How much oweſt thou unto my lord? And he ſaid, An hundred meaſures of oyl. And he ſaid unto him, Take thy bill, and ſit down quickly, and write fifty. Then ſaid he to another, And how much oweſt thou? And he ſaid, An hundred meaſures of wheat. And he ſaid unto him, Take thy bill, and write fourſcore. And the Lord commended the unjuſt ſteward, becauſe he had done wiſely: for the children of this world are in their generation wiſer than the children of light. And I ſay unto you, Make to your ſelves friends of the mammon of unrighteouſneſs, that when ye fail, they may receive you into everlaſting habitations.

The tenth Sunday after Trinity.

The Collect.

LEt thy merciful ears, O Lord, be open to the prayers of thy humble ſervants; and that they may obtain their petitions, make them to ask ſuch things as ſhall pleaſe thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. 12. 1.

CONcerning ſpiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unto theſe dumb idols, even as ye were led. Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God, calleth Jeſus accurſed; and that no man can ſay that Jeſus is the Lord, but by the holy Ghoſt. Now there are diverſities of gifts, but the ſame Spirit. And there are differences of adminiſtrations, but the ſame Lord. And there are diverſities of operations, but it is the ſame God, who worketh all in all. But the manifeſtation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wiſdom; to another the word of knowledge by the ſame Spirit; to another faith by the ſame Spirit; to another the gifts of healing by the ſame Spirit; to another the working of miracles; to another prophecy; to another diſcerning of ſpirits; to another divers kinds of tongues; to another the interpretation of tongues. But all theſe worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally as he will.

The Goſpel. S. Luke 19. 41.

AND when he was come near, he beheld the city, and wept over it, ſaying, If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide, and ſhall lay thee even with the ground, and thy children within thee: and they ſhall not leave in thee one ſtone upon another, becauſe thou kneweſt not the time of thy viſitation. And he went into the temple, and began to caſt out them that ſold therein, and them that bought, ſaying unto them, It is written, My houſe is the houſe of prayer, but ye have made it a den of thieves. And he taught daily in the temple.

The eleventh Sunday after Trinity.

The Collect.

O God, who declareſt thy Almighty power moſt chiefly in ſhewing mercy and pity; Mercifully grant unto us ſuch a meaſure of thy grace, that we running the way of thy commandments, may obtain thy gracious promiſes, and be made partakers of thy heavenly treaſure, through Jeſus Chriſt our Lord. *Amen.*

The

The Epiſtle. 1 Cor. 15. 1.

BRethren, I declare unto you the Goſpel which I preached unto you, which alſo you have received, and wherein ye ſtand. By which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs ye have believed in vain. For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our ſins, according to the Scriptures; and that he was buried; and that he roſe again the third day according to the Scriptures; and that he was ſeen of Chephas, then of the twelve. After that, he was ſeen of above five hundred brethren at once; of whom the greater part remain unto this preſent; but ſome are fallen aſleep. After that, he was ſeen of James; then of all the Apoſtles; and laſt of all he was ſeen of me alſo, as of one born out of due time: For I am the leaſt of the Apoſtles, that am not meet to be called an Apoſtle, becauſe I perſecuted the Church of God. But by the grace of God I am what I am: and his grace which was beſtowed upon me, was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me: Therefore whether it were I, or they, ſo we preach, and ſo ye believed.

The Goſpel. S. Luke 18. 9.

JEſus ſpake this parable unto certain which truſted in themſelves, that they were righteous, and deſpiſed others; Two men went up into the temple to pray; the one a Phariſee, and the other a Publican. The Phariſee ſtood and prayed thus with himſelf, God, I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publican. I faſt twice in the week, I give tithes of all that I poſſeſs. And the Publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner. I tell you, this man went down to his houſe juſtified rather than the other: for every one that exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

The twelfth Sunday after Trinity.

The Collect.

ALmighty and everlaſting God, who art always more ready to hear, than we to pray, and art wont to give more than either we deſire or deſerve; Pour down upon us the abundance of thy

mercy, forgiving us thoſe things whereof our conſcience is afraid, and giving us thoſe good things which we are not worthy to ask, but through the merits and mediation of Jeſus Chriſt thy Son our Lord. *Amen.*

The Epiſtle. 2 Cor. 3. 4.

SUch truſt have we through Chriſt to God-ward. Not that we are ſufficient of our ſelves to think any thing as of our ſelves; but our ſufficiency is of God. Who alſo hath made us able miniſters of the new Teſtament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the miniſtration of death written and engraven in ſtones was glorious; ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes for the glory of his countenance, which glory was to be done away; how ſhall not the miniſtration of the Spirit be rather glorious? For if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory.

The Goſpel. S. Mark 7. 31.

JEſus departing from the coaſts of Tyre and Sidon, came unto the ſea of Galilee, through the midſt of the coaſts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his ſpeech; and they beſeech him to put his hand upon him. And he took him aſide from the multitude, and put his fingers into his ears, and he ſpit, and touched his tongue; and looking up to heaven, he ſighed, and ſaith unto him, *Ephphatha*, that is, Be opened. And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain. And he charged them that they ſhould tell no man; but the more he charged them, ſo much the more a great deal they publiſhed it, and were beyond meaſure aſtoniſhed, ſaying, He hath done all things well; he maketh both the deaf to hear, and the dumb to ſpeak.

The thirteenth Sunday after Trinity.

The Collect.

ALmighty and merciful God, of whoſe only gift it cometh, that thy faithful people do unto thee true and laudable ſervice; Grant, we beſeech thee, that we may ſo faithfully ſerve thee in this life, that we fail not finally to attain thy heavenly promiſes, through the merits of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Gal. 3. 16.

TO Abraham and his ſeed were the promiſes made. He

He ſaith not, And to ſeeds, as of many; but as of one; And to thy ſeed, which is Chriſt. And this I ſay, that the covenant that was confirmed before of God in Chriſt, the law which was four hundred and thirty years after, cannot diſanul, that it ſhould make the promiſe of none effect. For if the inheritance be of the law, it is no more of promiſe; but God gave it to Abraham by promiſe. Wherefore then ſerveth the law? It was added becauſe of tranſgreſſions, till the ſeed ſhould come, to whom the promiſe was made; and it was ordained by angels in the hand of a Mediatour. Now a Mediatour is not a Mediatour of one, but God is one. Is the law then againſt the promiſes of God? God forbid: for if there had been a law given, which could have given life, verily righteouſneſs ſhould have been by the law. But the Scripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe.

The Goſpel. S. Luke 10. 23.

BLeſſed are the eyes which ſee the things that ye ſee. For I tell you, that many prophets and kings have deſired to ſee thoſe things which ye ſee, and have not ſeen them; and to hear thoſe things which ye hear, and have not heard them. And behold, a certain lawyer ſtood up, and tempted him, ſaying, Maſter, What ſhall I do to inherit eternal life? He ſaid unto him, What is written in the law? how readeſt thou? And he anſwering, ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind, and thy neighbour as thy ſelf. And he ſaid unto him, Thou haſt anſwered right; this do, and thou ſhalt live. But he willing to juſtifie himſelf, ſaid unto Jeſus, And who is my neighbour? And Jeſus anſwering, ſaid, A certain man went down from Jeruſalem to Jericho, and fell among thieves, which ſtripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain prieſt that way, and when he ſaw him, he paſſed by on the other ſide. And likewiſe a Levite, when he was at the place, came and looked on him, and paſſed by on the other ſide. But a certain Samaritan, as he journeyed came where he was; and when he ſaw him, he had compaſſion on him, and went to him, and bound up his wounds, pouring in oyl and wine, and ſet him on his own

beaſt, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the hoſt, and ſaid unto him, Take care of him, and whatſoever thou ſpendeſt more, when I come again, I will repay thee. Which now of theſe three, thinkeſt thou, was neighbour unto him that fell among the thieves? And he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, Go, and do thou likewiſe.

The fourteenth Sunday after Trinity.

The Collect.

ALmighty and everlaſting God, give unto us the increaſe of faith, hope, and charity; and that we may obtain that which thou doſt promiſe, make us to love that which thou doſt command, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Gal. 5. 16.

I Say then, Walk in the Spirit, and ye ſhall not fulfil the luſt of the fleſh. For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh; and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the fleſh are manifeſt, which are theſe, Adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and ſuch like: of the which I tell you before, as I have alſo told you in time paſt, that they who do ſuch things ſhall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance: againſt ſuch there is, no law. And they that are Chriſts, have crucified the fleſh, with the affections and luſts.

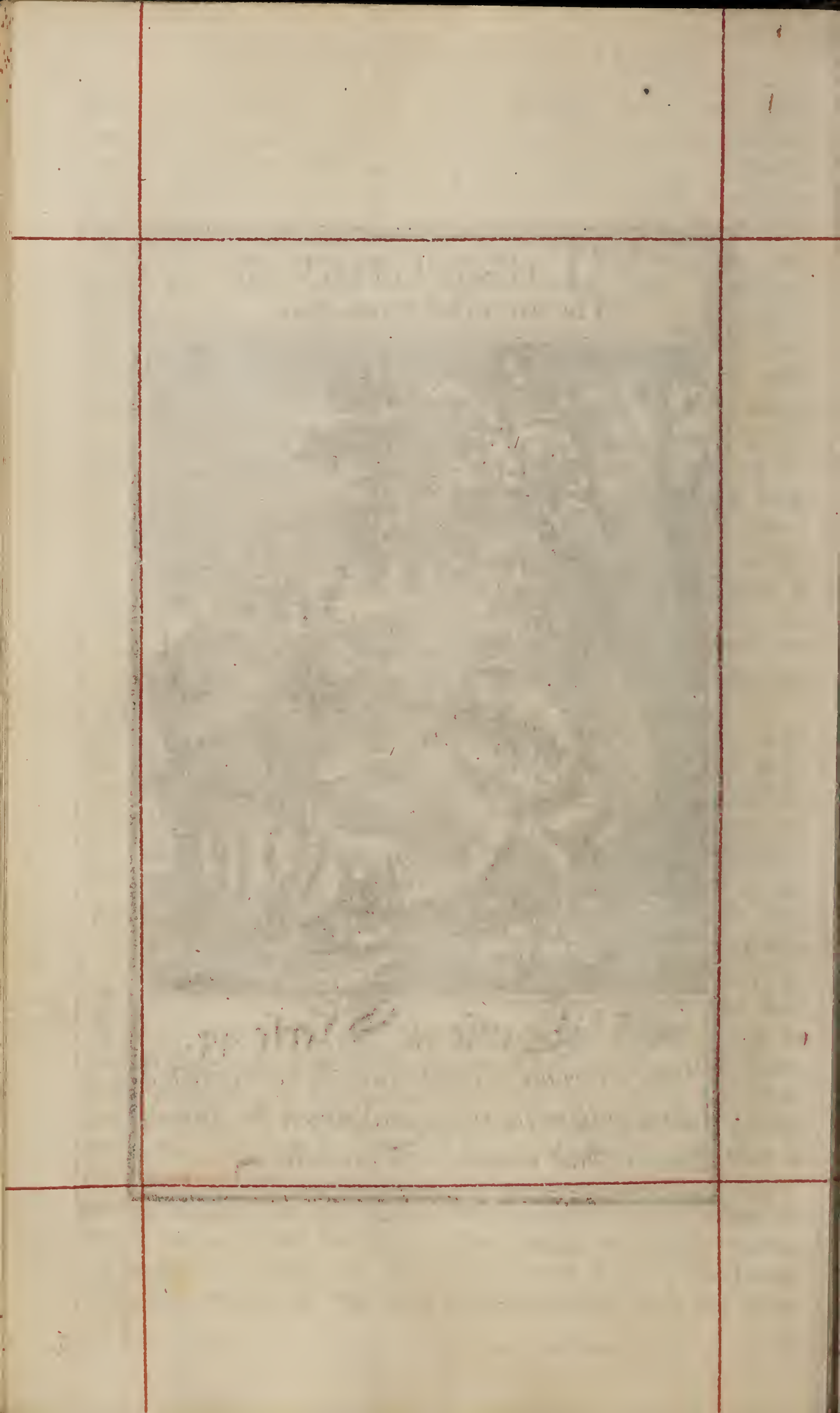
The Goſpel. S. Luke 17. 11.

AND it came to paſs, as Jeſus went to Jeruſalem, that he paſſed through the midſt of Samaria and Galilee. And as he entred into a certain village, there met him ten men that were lepers, who ſtood afar off. And they lifted up their voices, and ſaid, Jeſus maſter, have mercy on us. And when he ſaw them, he ſaid unto them, Go ſhew your ſelves unto the prieſts. And it came to paſs, that as they went, they were cleanſed. And one of them, when he ſaw that he was healed, turned back, and with a loud voice glorified God, and fell down on

St Luke, Chap. X.
The merciful Samaritan.

St Luke 10. Verse 33.

But a certain Samaritan as he journey'd came where he was, and when he saw him, he had compassion on him.



on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering, said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

The fifteenth Sunday after Trinity.

The Collect.

KEep, we beseech thee, O Lord, thy Church with thy perpetual mercy. And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 6. 11.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The Gospel. S. Matth. 6. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow: they toil not, neither

do

do they ſpin: And yet I ſay unto you, that even Solomon in all his glory was not araved like one of theſe. Wherefore if God ſo cloath the graſs of the field, which to day is, and to morrow is caſt into the oven; ſhall he not much more cloath you, O ye of little faith? Therefore take no thought, ſaying, What ſhall we eat? or what ſhall we drink? or wherewithal ſhall we be cloathed? (for after all theſe things do the Gentiles ſeek) For your heavenly Father knoweth that ye have need of all theſe things. But ſeek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you. Take therefore no thought for the morrow; for the morrow ſhall take thought for the things of it ſelf: ſufficient unto the day is the evil thereof.

The ſixteenth Sunday after Trinity.

The Collect.

O Lord, we beſeech thee, let thy continual pity cleanſe and defend thy Church; and becauſe it cannot continue in ſafety without thy ſuccour, preſerve it evermore by thy help and goodneſs, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. 3. 13.

I Deſire that ye faint not at my tribulations for you, which is your glory. For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be ſtrengthned with might by his Spirit in the inner man: That Chriſt may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height; and to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Chriſt Jeſus, throughout all ages, world without end. Amen.

The Goſpel. S. Luke 7. 11.

AND it came to paſs the day after, that Jeſus went into a city called Nain, and many of his diſciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only ſon of his mother, and ſhe was a widow; and much people of the city was with her. And when the

Lord

St. Luke, Chap. VII.

The Widows Son raisd. to life.

St. Luke 7. Verse 14.

And he came and touched the bier (and they that bare him stood still) and he said, young man, I say unto thee, Arise.

Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the biere, (and they that bare him stood still) and he said, Young man, I say unto thee, Arise. And he that was dead, sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, That a great prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The seventeenth Sunday after Trinity.

The Collect.

LOrd, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 4. 1.

I Therefore the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. S. Luke 14. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him who had the dropsie. And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him and healed him, and let him go; and answered them, saying, Which of you shall have an ass, or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him: and he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when

thou

thou art bidden, go and ſit down in the loweſt room, that when he that bade thee, cometh, he may ſay unto thee, Friend, go up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee. For whoſoever exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

The eighteenth Sunday after Trinity.

The Collect.

LOrd, we beſeech thee, grant thy people grace to withſtand the temptations of the world, the fleſh, and the devil, and with pure hearts and minds to follow thee the only God, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. 1. 4.

I Thank my God always on your behalf, for the grace of God which is given you by Jeſus Chriſt; that in every thing ye are enriched by him, in all utterance, and in all knowledge, even as the teſtimony of Chriſt was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jeſus Chriſt, who ſhall alſo confirm you unto the end, that ye may be blameleſs in the day of our Lord Jeſus Chriſt.

The Goſpel. S. Matth. 22. 34.

WHen the Phariſees had heard that Jeſus had put the Sadducees to ſilence, they were gathered together. Then one of them who was a lawyer, asked him a queſtion, tempting him, and ſaying, Maſter, which is the great commandment in the law? Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. This is the firſt and great commandment. And the ſecond is like unto it, Thou ſhalt love thy neighbour as thy ſelf. On theſe two commandments hang all the law and the prophets. While the Phariſees were gathered together, Jeſus asked them, ſaying, What think ye of Chriſt? Whoſe Son is he? They ſay unto him, The Son of David. He ſaith unto them, How then doth David in ſpirit call him Lord, ſaying, The Lord ſaid unto my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool? If David then call him Lord, how is he his Son? And no man was able to anſwer him a word, neither durſt any man (from that day forth) ask him any mo queſtions.

The nineteenth Sunday after Trinity.

The Collect.

O God, forasmuch as without thee we are not able to please thee; Mercifully grant that thy holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 4. 17.

THis I say therefore, and testifie in the Lord, that ye henceforth walk, not as other Gentiles walk in the vanity of their mind; having the understanding darkned, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ: If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry and sin not. Let not the sun go down upon your wrath: Neither give place to the devil. Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christs sake hath forgiven you.

The Gospel. S. Matth. 9. 1.

JEsus entred into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsie, lying on a bed. And Jesus seeing their faith, said unto the sick of the palsie, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the scribes said within themselves,

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This man blaſphemeth. And Jeſus knowing their thoughts, ſaid, Wherefore think ye evil in your hearts? For whether is eaſier to ſay, Thy ſins be forgiven thee? or to ſay, Ariſe, and walk? But that ye may know that the Son of man hath power on earth to forgive ſins, (then ſaith he to the ſick of the palſie) Ariſe, take up thy bed, and go unto thine houſe. And he aroſe, and departed to his houſe. But when the multitude ſaw it, they marvelled, and glorified God, who had given ſuch power unto men.

The twentieth Sunday after Trinity.

The Collect.

O Almighty and moſt merciful God, of thy bountiful goodneſs, keep us, we beſeech thee from all things that may hurt us; that we being ready both in body and ſoul, may cheerfully accompliſh thoſe things that thou wouldeſt have done, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. 5. 15.

SEe then that ye walk circumſpectly, not as fools, but as wiſe, redeeming the time, becauſe the days are evil. Wherefore be ye not unwiſe, but underſtanding what the will of the Lord is. And be not drunk with wine, wherein is exceſs; but be filled with the Spirit; ſpeaking to your ſelves in pſalms and hymns, and ſpiritual ſongs; ſinging and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jeſus Chriſt; ſubmitting your ſelves one to another in the fear of God.

The Goſpel. S. Matth. 22. 1.

JEſus ſaid, The kingdom of heaven is like unto a certain king, who made a marriage for his ſon; and ſent forth his ſervants to call them that were bidden to the wedding; and they would not come. Again, he ſent forth other ſervants, ſaying, Tell them who are bidden, Behold, I have prepared my dinner; my oxen, and my fatlings are killed, and all things are ready, come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandiſe: And the remnant took his ſervants, and entreated them ſpitefully, and ſlew them. But when the king heard thereof, he was wroth; and he ſent forth his armies, and deſtroyed thoſe murderers, and burnt up their city. Then ſaith he to his ſervants, The wedding is ready, but they who were bidden were not worthy

thy. Go ye therefore into the high-ways, and as many as ye ſhall find, bid to the marriage. So thoſe ſervants went out into the high-ways, and gathered together all as many as they found, both bad and good; and the wedding was furniſhed with gueſts. And when the king came in to ſee the gueſts, he ſaw there a man who had not on a wedding-garment. And he ſaith unto him, Friend, how cameſt thou in hither, not having a wedding-garment? And he was ſpeechleſs. Then ſaid the king to the ſervants, Bind him hand and foot, and take him away, and caſt him into outer darkneſs: There ſhall be weeping and gnaſhing of teeth. For many are called, but few are choſen.

The one and twentieth Sunday after Trinity.

The Collect.

GRant, we beſeech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleanſed from all their ſins, and ſerve thee with a quiet mind, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. 6. 10.

MY brethren, be ſtrong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil. For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places. Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all, to ſtand. Stand therefore, having your loyns girt about with truth, and having on the breaſtplate of righteouſneſs; and your feet ſhod with the preparation of the Goſpel of peace: Above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked. And take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God: Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance, and ſupplication for all ſaints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the Goſpel; for which I am an ambaſſadour in bonds: that therein I may ſpeak boldly, as I ought to ſpeak.

The Goſpel. S. John 4. 46.

THere was a certain noble man, whoſe ſon was ſick at Capernaum. When he heard that Jeſus was come out of Judea into Galilee, he went unto him, and beſought him, that he would come down and heal his ſon; for he was at the point of death. Then ſaid Jeſus unto him, Except ye ſee ſigns and wonders, ye will not believe. The noble man ſaith unto him, Sir, come down ere my child die. Jeſus ſaith unto him, Go thy way, thy ſon liveth. And the man believed the word that Jeſus had ſpoken unto him, and he went his way. And as he was now going down, his ſervants met him, and told him, ſaying, Thy ſon liveth. Then enquired he of them the hour when he began to amend: And they ſaid unto him, Yeſterday at the ſeventh hour the fever left him. So the father knew that it was at the ſame hour, in the which Jeſus ſaid unto him, Thy ſon liveth; and himſelf believed, and his whole houſe. This is again the ſecond miracle that Jeſus did when he was come out of Judea into Galilee.

The two and twentieth Sunday after Trinity.

The Collect.

LOrd, we beſeech thee to keep thy houſhold the Church in continual godlineſs, that through thy protection it may be free from all adverſities, and devoutly given to ſerve thee in good works, to the glory of thy Name, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Phil. 1. 3.

I Thank my God upon every remembrance of you (always in every prayer of mine for you all, making requeſt with joy) for your fellowſhip in the goſpel from the firſt day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jeſus Chriſt; even as it is meet for me to think this of you all, becauſe I have you in my heart, inaſmuch as both in my bonds, and in the defence and confirmation of the goſpel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jeſus Chriſt. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment: That ye may approve things that are excellent, that ye may be ſincere, and without offence till the day of Chriſt: being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt, unto the glory and praiſe of God.

The

The Gospel. S. Matt. 18. 21.

PEter said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king who would take account of his servants. And when he had begun to reckon, one was brought unto him, who ought him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out and found one of his fellow-servants, who ought him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their Lord all that was done. Then his lord after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormenters, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The three and twentieth Sunday after Trinity.

The Collect.

O God, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 3. 17.

BRethren, be followers together of me, and mark them who walk so, as ye have

us for an enſample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the croſs of Chriſt; whoſe end is deſtruction, whoſe god is their belly, and whoſe glory is in their ſhame, who mind earthly things) For our converſation is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt; who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

The Goſpel. S. Matt. 22. 15.

THen went the Phariſees, and took counſel how they might intangle him in his talk. And they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of men. Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Ceſars. Then ſaith he unto them, Render therefore unto Ceſar, the things which are Ceſars; and unto God the things that are Gods. When they had heard theſe words, they marvelled, and left him, and went their way.

The four and twentieth Sunday after Trinity.

The Collect.

O Lord, we beſeech thee, abſolve thy people from their offences; that through thy bountiful goodneſs we may all be delivered from the bands of thoſe ſins, which by our frailty we have committed. Grant this, O heavenly Father, for Jeſus Chriſts ſake, our bleſſed Lord and Saviour. *Amen.*

The Epiſtle. Col. 1. 3.

WE give thanks to God, and the Father of our Lord Jeſus Chriſt, praying always for you, ſince we heard of your faith in Chriſt Jeſus, and of the love which ye have to all the ſaints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Goſpel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth alſo in you, ſince the day ye heard of it, and knew the grace of God

God in truth. As ye alſo learned of Epaphras our dear fellow-ſervant, who is for you a faithful miniſter of Chriſt; who alſo declared unto us your love in the Spirit. For this cauſe we alſo, ſince the day we heard it, do not ceaſe to pray for you, and to deſire that ye might be filled with the knowledge of his will, in all wiſdom and ſpiritual underſtanding. That ye might walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and increaſing in the knowledge of God; ſtrengthned with all might according to his glorious power, unto all patience, and long-ſuffering, with joyfulneſs; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the ſaints in light.

The Goſpel. S. Matt. 9. 18.

WHile Jeſus ſpake theſe things unto Johns diſciples, Behold, there came a certain ruler and worſhipped him, ſaying, My daughter is even now dead; but come and lay thy hand upon her, and ſhe ſhall live. And Jeſus aroſe and followed him, and ſo did his diſciples. (And behold, a woman which was diſeaſed with an iſſue of blood twelve years, came behind him, and touched the hem of his garment. For ſhe ſaid within her ſelf, If I may but touch his garment, I ſhall be whole. But Jeſus turned him about, and when he ſaw her, he ſaid, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour) And when Jeſus came into the rulers houſe, and ſaw the minſtrels, and the people making a noiſe, he ſaid unto them, Give place; for the maid is not dead, but ſleepeth. And they laughed him to ſcorn. But when the people were put forth, he went in, and took her by the hand, and the maid aroſe. And the fame hereof went abroad into all that land.

The twenty fifth Sunday after Trinity.

The Collect.

STir up, we beſeech thee, O Lord, the wills of thy faithful people, that they plenteouſly bringing forth the fruit of good works, may of thee be plenteouſly rewarded, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Jer. 23. 5.

BEhold, the days come, ſaith the Lord, that I will raiſe unto David a righteous branch, and a King ſhall reign and proſper, and ſhall execute judgment and juſtice in the earth.

In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely: and this is his Name whereby he ſhall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come, ſaith the Lord, that they ſhall no more ſay, The Lord liveth, who brought up the children of Iſrael out of the land of Egypt; but, The Lord liveth who brought up, and who led the ſeed of the houſe of Iſrael out of the north-country, and from all countries whither I had driven them, and they ſhall dwell in their own land.

The Goſpel. S. John 6. 5.

WHen Jeſus then lift up his eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread, that theſe may eat? (And this he ſaid to prove him: for he himſelf knew what he would do) Philip anſwered him, Two hundred peny-worth of bread, is not ſufficient for them, that every one of them may take a little. One of his diſciples, Andrew, Simons Peters brother, ſaith unto him, There is a lad here, who hath five barley loaves, and two ſmall fiſhes; but what are they among ſo many? And Jeſus ſaid, Make the men ſit down. Now there was much graſs in the place. So the men ſat down, in number about five thouſand. And Jeſus took the loaves, and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down, and likewiſe of the fiſhes as much as they would. When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then thoſe men when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that Prophet that ſhould come into the world.

¶ *If there be any mo Sundays before Advent-Sunday, the Service of ſome of thoſe Sundays that were omitted after the Epiphany, ſhall be taken in to ſupply ſo many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this laſt Collect, Epiſtle and Goſpel ſhall always be uſed upon the Sunday next before Advent.*

Saint Andrews day.
The Collect.

ALmighty God, who didſt give ſuch grace unto thy holy Apoſtle Saint Andrew, that he readily obeyed the calling of thy Son Jeſus Chriſt, and followed him without delay; Grant unto us all, that we being called by thy holy word,

may

Saint Andrew.

may forthwith give up our ſelves obediently to fulfil thy holy commandments, throu g the ſame Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 10. 9.

IF thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved. For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation. For the Scripture ſaith, Whoſoever believeth on him ſhall not be aſhamed. For there is no difference between the Jew and the Greek: For the ſame Lord over all, is rich unto all that call upon him. For whoſoever ſhall call upon the Name of the Lord ſhall be ſaved. How then ſhall they call on him in whom they have not believed? And how ſhall they believe in him of whom they have not heard? And how ſhall they hear without a preacher? And how ſhall they preach, except they be ſent? As it is written, How beautiful are the feet of them that preach the Goſpel of peace, and bring glad tidings of good things! But they have not all obeyed the Goſpel. For Eſaias ſaith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I ſay, Have they not heard? Yes verily, the ſound went into all the earth, and their words unto the ends of the world. But I ſay, Did not Iſrael know? Firſt, Moſes ſaith, I will provoke you to jealouſie by them that are no people, and by a fooliſh nation I will anger you. But Eſaias is very bold, and ſaith, I was found of them that ſought me not; I was made manifeſt unto them that asked not after me. But to Iſrael he ſaith, All day long I have ſtretched forth my hands unto a diſobedient and gain-ſaying people.

The Goſpel. S. Matth. 4. 18.

JEſus walking by the ſea of Galilee, ſaw two brethren, Simon called Peter, and Andrew his brother, caſting a net into the ſea: (for they were fiſhers) And he ſaith unto them, Follow me, and I will make you fiſhers of men. And they ſtraightway left their nets, and followed him. And going on from thence, he ſaw other two brethren, James the ſon of Zebedee, and John his brother, in a ſhip with Zebedee their father, mending their nets; and he called them. And they immediately left the ſhip and their father, and followed him.

Saint Thomas the Apoſtle.

The Collect.

ALmighty and everliving God, who for the more confirmation of the faith, didſt ſuffer thy holy Apoſtle Thomas to be doubtful in thy Sons reſurrection; Grant us ſo perfectly, and without all doubt to believe in thy Son Jeſus Chriſt, that our faith in thy ſight may never be reproved. Hear us, O Lord, through the ſame Jeſus Chriſt, to whom with thee and the holy Ghoſt, be all honour and glory now and for evermore. *Amen.*

The Epiſtle. Epheſ. 2. 19.

NOw therefore ye are no more ſtrangers and foreigners, but fellow-citizens, with the ſaints, and of the houſhold of God; and are built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner-ſtone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord; in whom ye alſo are builded together for an habitation of God through the Spirit.

The Goſpel. S. John 20. 24.

THomas, one of the twelve, called Didymus, was not with them when Jeſus came. The other diſciples therefore ſaid unto him, We have ſeen the Lord. But he ſaid unto them, Except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe. And after eight days, again his diſciples were within, and Thomas with them: then came Jeſus, the doors being ſhut, and ſtood in the midſt, and ſaid, Peace be unto you. Then ſaith he to Thomas, Reach hither thy finger, and behold, my hands; and reach hither thy hand, and thruſt it into my ſide, and be not faithleſs, but believing. And Thomas anſwered and ſaid unto him, My Lord, and my God. Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, thou haſt believed; bleſſed are they that have not ſeen, and yet have believed. And many other ſigns truly did Jeſus in the preſence of his diſciples, which are not written in this book. But theſe are written, that ye might believe that Jeſus is the Chriſt, the Son of God; and that believing, ye might have life through his Name.

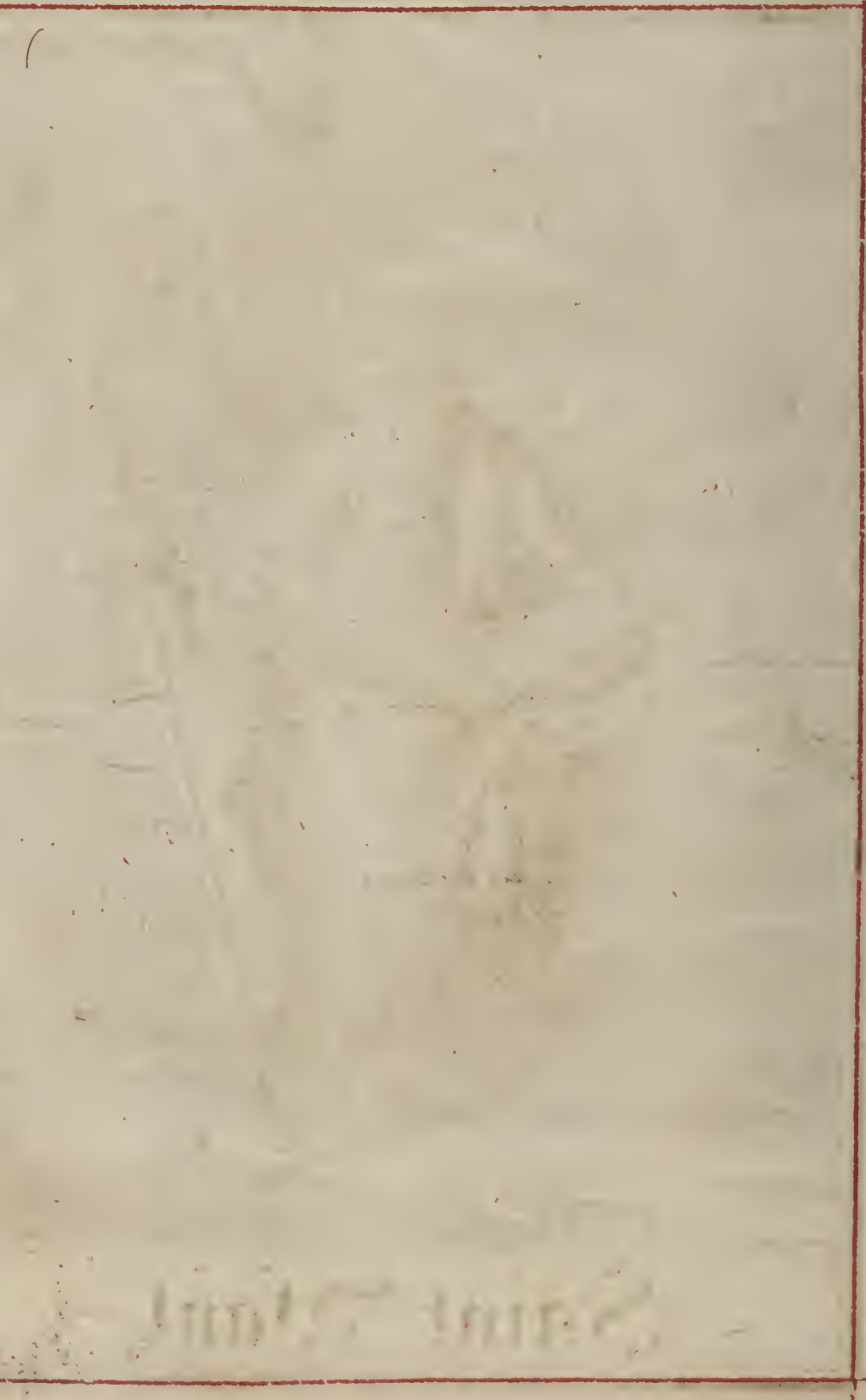
The Converſion of Saint Paul.

The Collect.

O God, who through the preaching of the bleſſed Apoſtle Saint Paul, haſt cauſed the light of the Goſpel to ſhine through-

Saint Thomas.

Saint Paul.



throughout the world; Grant, we beſeech thee, that we having his wonderful converſion in remembrance, may ſhew forth our thankfulneſs unto thee for the ſame, by following the holy doctrine which he taught, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts 9. 1.

AND Saul yet breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt, and deſired of him letters to Damaſcus to the ſynagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jeruſalem. And as he journeyed, he came near Damaſcus, and ſuddenly there ſhined round about him a light from heaven. And he fell to the earth, and heard a voice ſaying unto him, Saul, Saul, why perſecuteſt thou me? And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt: It is hard for thee to kick againſt the pricks. And he trembling and aſtoniſhed, ſaid, Lord, What wilt thou have me to do? And the Lord ſaid unto him, Ariſe, and go into the city, and it ſhall be told thee what thou muſt do. And the men which journeyed with him, ſtood ſpeechleſs, hearing a voice, but ſeeing no man. And Saul aroſe from the earth, and when his eyes were opened, he ſaw no man; but they led him by the hand, and brought him into Damaſcus. And he was three days without ſight, and neither did eat nor drink. And there was a certain diſciple at Damaſcus, named Ananias, and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold, I am here, Lord. And the Lord ſaid unto him, Ariſe, and go into the ſtreet which is called Straight, and enquire in the houſe of Judas for one called Saul of Tarſus: for behold he prayeth, and hath ſeen in a viſion a man named Ananias, coming in, and putting his hand on him, that he might receive his ſight. Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem; and here he hath authority from the chief prieſts to bind all that call on thy name. But the Lord ſaid unto him, Go thy way; for he is a choſen veſſel unto me, to bear my Name before the Gentiles, and kings, and the children of Iſrael. For I will ſhew him how great things he muſt ſuffer for my names ſake. And Ananias went his way, and entred into the houſe; and putting his hands on him, ſaid,

Brother Saul, the Lord (even Jeſus that appeared unto thee in the way as thou cameſt) hath ſent me, that thou mighteſt receive thy ſight, and be filled with the holy Ghoſt. And immediately there fell from his eyes as it had been ſcales; and he received ſight forthwith, and aroſe, and was baptized. And when he had received meat, he was ſtrengthned. Then was Saul certain days with the diſciples which were at Damaſcus. And ſtraightway he preached Chriſt in the ſynagogues, that he is the Son of God. But all that heard him were amazed, and ſaid, Is not this he that deſtroyed them which called on this name in Jeruſalem, and came hither for that intent, that he might bring them bound unto the chief prieſts? But Saul increaſed the more in ſtrength, and confounded the Jews which dwelt at Damaſcus, proving that this is very Chriſt.

The Goſpel. S. Matth. 19. 27.

PEter anſwered and ſaid unto Jeſus, Behold, we have forſaken all and followed thee, what ſhall we have therefore? And Jeſus ſaid unto them, Verily I ſay unto you, that ye which have followed me in the regeneration, when the Son of man ſhall ſit in the throne of his glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael. And every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother or wife, or children, or lands, for my Names ſake, ſhall receive an hundred fold, and ſhall inherit everlaſting life. But many that are firſt ſhall be laſt, and the laſt ſhall be firſt.

The Preſentation of Chriſt in the Temple, commonly called, The Purification of Saint Mary the Virgin.

The Collect.

ALmighty and everliving God, we humbly beſeech thy Majeſty, that as thy only begotten Son was this day preſented in the temple in ſubſtance of our fleſh; ſo we may be preſented unto thee with pure and clean hearts, by the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Mal. 3. 1.

BEhold, I will ſend my meſſenger, and he ſhall prepare the way before me: and the Lord whom ye ſeek ſhall ſuddenly come to his temple; even the meſſenger of the covenant, whom ye delight in; behold, he ſhall come, ſaith the Lord of hoſts. But who may abide the day of his coming? and who ſhall ſtand when he appeareth? for he is like a refiners fire, and like fullers ſope. And he ſhall ſit

as

St Luke Chap. II.

The Child JESUS presented in the Temple

St Luke 2 Verse 28.

Then took he him up in his arms, and blessed GOD, and said, LORD, now lettest thou thy servant depart in peace &c.

as a refiner and purifier of ſilver; and he ſhall purifie the ſons of Levi, and purge them as gold and ſilver, that they may offer unto the Lord an offering in righteouſneſs. Then ſhall the offerings of Judah and Jeruſalem be pleaſant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment, and I will be a ſwift witneſs againſt the ſorcerers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that oppreſs the hireling in his wages, the widow and the fatherleſs, and that turn aſide the ſtranger from his right, and fear not me, ſaith the Lord of hoſts.

The Goſpel. S. Luke 2. 22.

AND when the days of her purification, according to the law of Moſes, were accompliſhed, they brought him to Jeruſalem to preſent him to the Lord, (as it is written in the law of the Lord, Every male that openeth the womb, ſhall be called holy to the Lord) and to offer a ſacrifice according to that which is ſaid in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jeruſalem, whoſe name was Simeon; and the ſame man was juſt and devout, waiting for the conſolation of Iſrael: and the holy Ghoſt was upon him. And it was revealed unto him by the holy Ghoſt, that he ſhould not ſee death, before he had ſeen the Lords Chriſt. And he came by the Spirit into the temple; and when the parents brought in the child Jeſus, to do for him after the cuſtom of the law, then took he him up in his arms, and bleſſed God, and ſaid, Lord, now letteſt thou thy ſervant depart in peace, according to thy word. For mine eyes have ſeen thy ſalvation; which thou haſt prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Iſrael. And Joſeph and his mother marvelled at thoſe things which were ſpoken of him. And Simeon bleſſed them, and ſaid, unto Mary his mother, Behold, this child is ſet for the fall and riſing again of many in Iſrael; and for a ſign which ſhall be ſpoken againſt, (Yea, a ſword ſhall pierce through thy own ſoul alſo) that the thoughts of many hearts may be revealed. And there was one Anna a propheteſs, the daughter of Phanuel, of the tribe of Aſer; ſhe was of a great age, and had lived with an husband ſeven years from her virginity. And ſhe was a widow of about fourſcore and four years; which departed not

not from the temple, but ſerved God with faſtings and prayers night and day. And ſhe coming in that inſtant, gave thanks likewiſe unto the Lord, and ſpake of him to all them that looked for redemption in Jeruſalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed ſtrong in ſpirit, filled with wiſdom; and the grace of God was upon him.

Saint Matthias Day.

The Collect.

O Almighty God, who into the place of the traitour Judas, didſt chooſe thy faithful ſervant Matthias to be of the number of the twelve Apoſtles; Grant that thy Church being alway preſerved from falſe Apoſtles, may be ordered and guided by faithful and true Paſtours, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts 1. 15.

IN thoſe days Peter ſtood up in the midſt of the diſciples, and ſaid, (The number of the names together were about an hundred and twenty) Men and brethren, this Scripture muſt needs have been fulfilled, which the holy Ghoſt by the mouth of David ſpake before concerning Judas, who was guide to them that took Jeſus: for he was numbred with us, and had obtained part of this miniſtry. Now this man purchaſed a field with the reward of iniquity, and falling headlong he burſt aſunder in the midſt, and all his bowels guſhed out. And it was known unto all the dwellers at Jeruſalem, inſomuch as that field is called in their proper tongue, Aceldama, that is to ſay, The field of blood. For it is written in the book of Pſalms, Let his habitation be deſolate, and let no man dwell therein; and his Biſhoprick let another take. Wherefore of theſe men which have companied with us all the time that the Lord Jeſus went in and out among us, beginning from the baptiſm of John, unto that ſame day that he was taken up from us, muſt one be ordained to be a witneſs with us of his reſurrection. And they appointed two, Joſeph called Barſabas, who was ſurnamed Juſtus, and Matthias. And they prayed, and ſaid, Thou, Lord, which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen; that he may take part of this Miniſtry and Apoſtleſhip, from which Judas by tranſgreſſion fell, that he might go

Saint Matthew.

St Luke, Chap. 1.
The Annuntiation to the B Virgin.

St Luke 1. Verse, 28.

And the angel came in unto her; and said Hail, thou that art highly favoured, the LORD is with thee; blessed &c.

go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbred with the eleven Apoſtles.

The Goſpel. S. Matt. 11. 25.

AT that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes. Even ſo, Father, for ſo it ſeemed good in thy ſight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, ſave the Son, and he to whomſoever the Son will reveal him. Come unto me all ye that labour and are heavy laden, and I will give you reſt. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye ſhall find reſt unto your ſouls. For my yoke is eaſie, and my burden is light.

The Annunciation of the Bleſſed Virgin Mary.

The Collect.

WE beſeech thee, O Lord, pour thy grace into our hearts, that as we have known the Incarnation of thy Son Jeſus Chriſt by the meſſage of an angel; So by his croſs and paſſion we may be brought unto the glory of his reſurrection, through the ſame Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Iſa. 7. 10.

MOreover the Lord ſpake again unto Ahaz, ſaying, Ask thee a ſign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz ſaid, I will not ask, neither will I tempt the Lord. And he ſaid, Hear ye now, O houſe of David, Is it a ſmall thing for you to weary men, but will ye weary my God alſo? Therefore the Lord himſelf ſhall give you a ſign, Behold, a Virgin ſhall conceive and bear a Son, and ſhall call his name Immanuel. Butter and hony ſhall he eat, that he may know to refuſe the evil, and chooſe the good.

The Goſpel. S. Luke 1. 26.

AND in the ſixth month the angel Gabriel was ſent from God unto a city of Galilee, named Nazareth, to a Virgin eſpouſed to a man, whoſe name was Joſeph, of the houſe of David; and the Virgins name was Mary. And the angel came in unto her, and ſaid, Hail, thou that art highly favoured, the Lord is with thee; bleſſed art thou among women. And when ſhe ſaw him, ſhe was troubled at his ſaying, and caſt in her mind what manner of ſalutation this ſhould be. And the

angel

angel ſaid unto her, Fear not, Mary; for thou haſt found favour with God. And behold, thou ſhalt conceive in thy womb, and bring forth a Son, and ſhalt call his Name Jeſus. He ſhall be great, and ſhall be called the ſon of the Higheſt; and the Lord God ſhall give unto him the throne of his Father David. And he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end. Then ſaid Mary unto the angel, How ſhall this be, ſeeing I know not a man? And the angel anſwered and ſaid unto her, The holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God. And behold, thy couſin Eliſabeth, ſhe hath alſo conceived a ſon in her old age; and this is the ſixth month with her who was called barren. For with God nothing ſhall be unpoſſible. And Mary ſaid, Behold the hand-maid of the Lord; be it unto me according to thy word. And the angel departed from her.

Saint Marks-day.

The Collect.

O Almighty God, who haſt inſtructed thy holy Church with the heavenly doctrine of thy Evangeliſt Saint Mark; Give us grace, that being not like children carried away with every blaſt of vain doctrine, we may be eſtabliſhed in the truth of thy holy Goſpel, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. 4. 7.

UNto every one of us is given grace according to the meaſure of the gift of Chriſt. Wherefore he ſaith, When he aſcended up on high, he led captivity captive, and gave gifts unto men. (Now that he aſcended, what is it but that he alſo deſcended firſt into the lower parts of the earth? He that deſcended is the ſame alſo that aſcended up far above all heavens, that he might fill all things) And he gave ſome apoſtles, and ſome prophets, and ſome evangeliſts, and ſome paſtours and teachers; for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt; that we henceforth be no more children toſſed to and fro, and carried about with every wind of doctrine, by the ſleight of men,

S^T MARK
the Evangelist.

men, and cunning craftineſs, whereby they lie in wait to deceive; but ſpeaking the truth in love, may grow up into him in all things, which is the head, even Chriſt. From whom the whole body fitly joyned together, and compacted by that which every joynt ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body, unto the edifying of it ſelf in love.

The Goſpel. S. John 15. 1.

I Am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have ſpoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of it ſelf, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the ſame bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is caſt forth as a branch, and is withered; and men gather them, and caſt them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye ſhall ask what ye will, and it ſhall be done unto you. Herein is my Father glorified, that ye bear much fruit; ſo ſhall ye be my diſciples. As the Father hath loved me, ſo have I loved you; continue ye in my love. If ye keep my commandments, ye ſhall abide in my love; even as I have kept my Fathers commandments, and abide in his love. Theſe things have I ſpoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Philip and S. James Day.

The Collect.

O Almighty God, whom truly to know is everlaſting life; Grant us perfectly to know thy Son Jeſus Chriſt to be the way, the truth, and the life, that following the ſteps of thy holy Apoſtles, Saint Philip and Saint James, we may ſtedfaſtly walk in the way that leadeth to eternal life, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. S. James 1. 1.

JAmes a ſervant of God, and of the Lord Jeſus Chriſt, to the twelve tribes which are ſcattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let

let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoyce in that he is exalted; but the rich in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospel. S. John 14. 1.

AND Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Fathers house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also. And whither I go, ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of my self; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works sake. Verily verily I say unto you, He that believeth on me, the works that I do, shall he do also

Saint Philip.

Saint James ye Less.

alſo, and greater works than theſe ſhall he do; becauſe I go unto my Father. And whatſoever ye ſhall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye ſhall ask any thing in my Name, I will do it.

Saint Barnabas the Apoſtle.

The Collect.

O Lord God Almighty, who didſt endue thy holy Apoſtle Barnabas with ſingular gifts of the holy Ghoſt; Leave us not, we beſeech thee, deſtitute of thy manifold gifts, nor yet of grace to uſe them alway to thy honour and glory, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts 11. 22.

TIdings of theſe things came unto the ears of the Church which was in Jeruſalem; and they ſent forth Barnabas, that he ſhould go as far as Antioch. Who when he came, and had ſeen the grace of God, was glad, and exhorted them all, that with purpoſe of heart they would cleave unto the Lord. For he was a good man, and full of the holy Ghoſt, and of faith; and much people was added unto the Lord. Then departed Barnabas to Tarſus for to ſeek Saul. And when he had found him, he brought him unto Antioch. And it came to paſs, that a whole year they aſſembled themſelves with the Church, and taught much people; and the diſciples were called Chriſtians firſt in Antioch. And in theſe days came prophets from Jeruſalem unto Antioch. And there ſtood up one of them, named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world; which came to paſs in the days of Claudius Ceſar. Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea. Which alſo they did, and ſent it to the elders, by the hands of Barnabas and Saul.

The Goſpel. S. John 15. 12.

THis is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatſoever I command you. Henceforth I call you not ſervants; for the ſervant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not choſen me, but I have choſen you, and ordained you, that ye ſhould go and bring forth fruit,

fruit, and that your fruit ſhould remain; that whatſoever ye ſhall ask of the Father in my Name, he may give it you.

Saint John Baptiſt.

The Collect.

ALmighty God, by whoſe providence thy ſervant John Baptiſt was wonderfully born, and ſent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us ſo to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example conſtantly ſpeak the truth, boldly rebuke vice, and patiently ſuffer for the truths ſake, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Iſa. 40. 1.

COmfort ye, comfort ye my people, ſaith your God. Speak ye comfortably to Jeruſalem, and cry unto her, that her warfare is accompliſhed, that her iniquity is pardoned; for ſhe hath received of the Lords hand double for all her ſins. The voice of him that crieth in the wilderneſs, Prepare ye the way of the Lord, make ſtraight in the deſert a high way for our God. Every valley ſhall be exalted, and every mountain and hill ſhall be made low, and the crooked ſhall be made ſtraight, and the rough places plain. And the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together; for the mouth of the Lord hath ſpoken it. The voice ſaid, Cry. And he ſaid, What ſhall I cry? All fleſh is graſs, and all the goodlineſs thereof is as the flower of the field. The graſs withereth, the flower fadeth, becauſe the Spirit of the Lord bloweth upon it: ſurely the people is graſs. The graſs withereth, the flower fadeth, but the word of our God ſhall ſtand for ever. O Zion that bringeſt good tidings, get thee up into the high mountain: O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength; lift it up, be not afraid: ſay unto the cities of Judah, Behold your God. Behold, the Lord God will come with ſtrong hand, and his arm ſhall rule for him; behold, his reward is with him, and his work before him. He ſhall feed his flock like a ſhepherd, he ſhall gather the lambs with his arm, and carry them in his boſom, and ſhall gently lead thoſe that are with young.

The Goſpel. S. Luke 1. 57.

ELiſabeths full time came that ſhe ſhould be delivered; and ſhe brought forth

St John
the Evangelist.

St MATTHEW, CHAP. III.
Christ's Baptism by John.

St Matthew 3 Verse 19.

And JESUS when he was baptiz'd, went up straightway out of the water:

a ſon. And her neighbours, and her couſins heard how the Lord had ſhewed great mercy upon her, and they rejoyced with her. And it came to paſs, that on the eighth day they came to circumciſe the child, and they called him Zacharias, after the name of his father. And his mother anſwered and ſaid, Not ſo; but he ſhall be called John. And they ſaid unto her, There is none of thy kindred that is called by this name. And they made ſigns to his father, how he would have him called. And he asked for a writing-table, and wrote, ſaying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue looſed, and he ſpake and praiſed God. And fear came on all that dwelt round about them; and all theſe ſayings were noiſed abroad throughout all the hill-country of Judea. And all they that had heard them, laid them up in their hearts, ſaying, What manner of child ſhall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghoſt, and propheſied, ſaying, Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people, and hath raiſed up an horn of ſalvation for us in the houſe of his ſervant David; as he ſpake by the mouth of his holy prophets which have been ſince the world began; that we ſhould be ſaved from our enemies, and from the hand of all that hate us; to perform the mercies promiſed to our fathers, and to remember his holy covenant; the oath which he ſware to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without fear, in holineſs and righteouſneſs before him all the days of our life. And thou, child, ſhalt be called the Prophet of the Higheſt; for thou ſhalt go before the face of the Lord, to prepare his ways; to give knowledge of ſalvation unto his people by the remiſſion of their ſins, through the tender mercy of our God, whereby the day-ſpring from on high hath viſited us; to give light to them that ſit in darkneſs, and in the ſhadow of death, to guide our feet into the way of peace. And the child grew, and waxed ſtrong in ſpirit; and was in the deſerts till the day of his ſhewing unto Iſrael.

Saint Peters day.

The Collect.

O Almighty God, who by thy Son Jeſus Chriſt

didſt give to thy Apoſtle Saint Peter many excellent gifts, and commandedſt him earneſtly to feed thy flock; Make we beſeech thee, all Biſhops, and Paſtours, diligently to preach thy holy word, and the people obediently to follow the ſame, that they may receive the crown of everlaſting glory, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts 12. 1.

ABout that time Herod the king ſtretched forth his hands to vex certain of the Church. And he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jews, he proceeded further to take Peter alſo. (Then were the days of unleavened bread) And when he had apprehended him, he put him in priſon, and delivered him to four quaternions of ſouldiers to keep him, intending after Eaſter to bring him forth to the people. Peter therefore was kept in priſon; but prayer was made without ceaſing of the Church unto God for him. And when Herod would have brought him forth, the ſame night Peter was ſleeping between two ſouldiers, bound with two chains; and the keepers before the door kept the priſon. And behold, the angel of the Lord came upon him, and a light ſhined in the priſon; and he ſmote Peter on the ſide, and raiſed him up, ſaying, Ariſe up quickly. And his chains fell off from his hands. And the angel ſaid unto him, Gird thy ſelf, and bind on thy ſandals: and ſo he did. And he ſaith unto him, Caſt thy garment about thee, and follow me. And he went out and followed him, and wiſt not that it was true which was done by the angel; but thought he ſaw a viſion. When they were paſt the firſt and the ſecond ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and paſſed on through one ſtreet, and forthwith the angel departed from him. And when Peter was come to himſelf, he ſaid, Now I know of a ſurety, that the Lord hath ſent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Goſpel. S. Matt. 16. 13.

WHen Jeſus came into the coaſts of Ceſarea Philippi, he asked his diſciples, ſaying, Whom do men ſay that I, the ſon of man am? and they ſaid, Some ſay that thou art John the Baptiſt, ſome Elias, and others Jeremias, or one of the prophets. He ſaith

unto

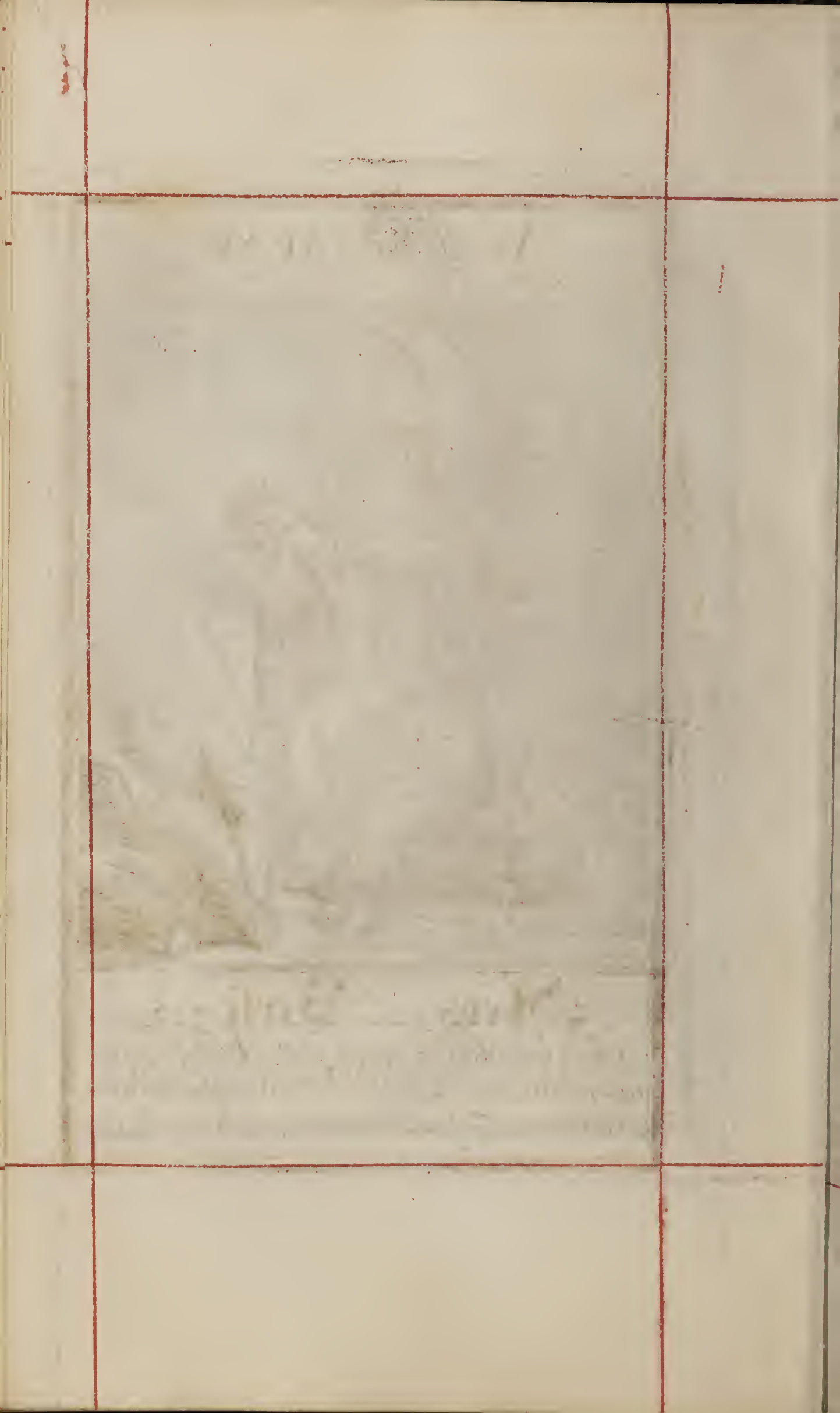
Saint Peter.

ACTS, CHAP. XII.

Peter deliver'd out of prison by an Angel.

Acts 12. Verse 7, 8.

And behold, the angel of the Lord came upon him, and a light shined in the prison, and the angel said unto him, gird thy self,



Saint James ye Great.

unto them, But whom ſay ye that I am? And Simon Peter anſwered and ſaid, Thou art Chriſt, the ſon of the living God. And Jeſus anſwered and ſaid unto him, Bleſſed art thou Simon Bar-jona: for fleſh and blood hath not revealed it unto thee, but my Father which is in heaven. And I ſay alſo unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell ſhall not prevail againſt it. And I will give unto thee the keys of the kingdom of heaven: and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven; and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven.

Saint James the Apoſtle.

The Collect.

GRant, O merciful God, that as thine holy Apoſtle Saint James, leaving his Father and all that he had, without delay was obedient unto the calling of thy Son Jeſus Chriſt, and followed him; ſo we forſaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts 11. 27 *and part of the* 12. *Chapter.*

IN thoſe days came prophets from Jeruſalem unto Antioch. And there ſtood up one of them named Agabus, and ſignified by the Spirit, that there ſhould be a great dearth throughout all the world; which came to paſs in the days of Claudius Ceſar. Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea. Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king ſtretched forth his hands to vex certain of the Church. And he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jews, he proceeded further to take Peter alſo.

The Goſpel. S. Matt. 20. 20.

THen came to him the mother of Zebedees children, with her ſons worſhipping him, and deſiring a certain thing of him. And he ſaid unto her, What wilt thou? She ſaith unto him, Grant that theſe my two ſons may ſit, the one on thy right hand, and the other on the left, in thy kingdom. But Jeſus anſwered and ſaid, Ye know not what ye ask. Are ye able to drink of the cup that I ſhall drink of, and to be baptized with the baptiſm that I am baptized with? They ſay unto him, We are able. And he ſaith unto them, Ye ſhall drink indeed of

my cup, and be baptized with the baptiſm that I am baptized with: but to ſit on my right hand, and on my left, is not mine to give, but it ſhall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation againſt the two brethren. But Jeſus called them unto him, and ſaid, Ye know that the princes of the Gentiles exerciſe dominion over them, and they that are great, exerciſe authority upon them. But it ſhall not be ſo among you: but whoſoever will be great among you, let him be your miniſter; and whoſoever will be chief among you, let him be your ſervant: Even as the Son of man came not to be miniſtred unto, but to miniſter, and to give his life a ranſom for many.

Saint Bartholomew the Apoſtle.

The Collect.

O Almighty and everlaſting God, who didſt give to thine Apoſtle Bartholomew, grace truly to believe and to preach thy word; Grant, we beſeech thee, unto thy Church, to love that word which he believed, and both to preach and receive the ſame, through Jeſus Chriſt our Lord. *Amen.*

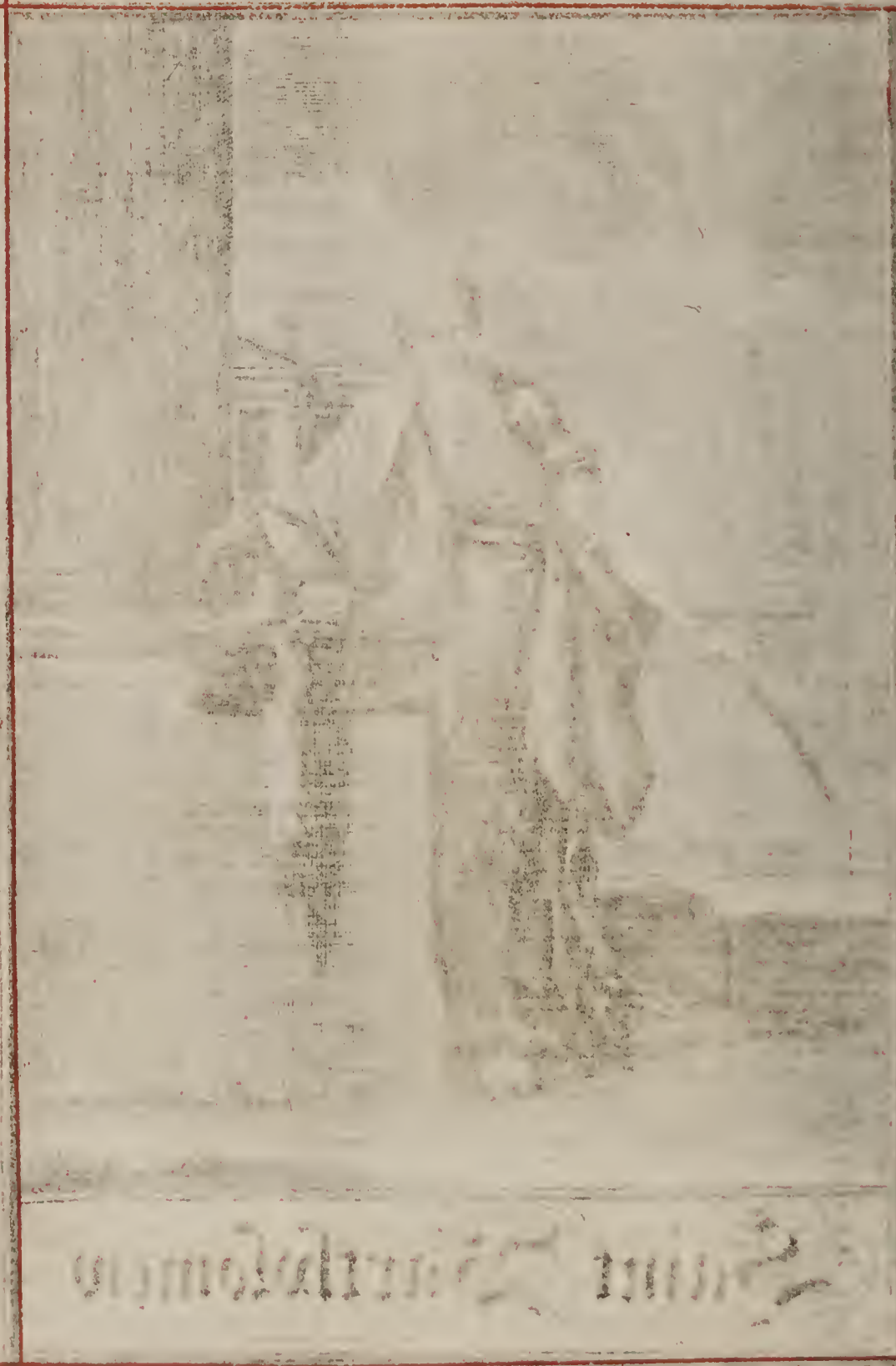
For the Epiſtle. Acts 5. 12.

BY the hands of the Apoſtles were many ſigns and wonders wrought among the people, (and they were all with one accord in Solomons porch. And of the reſt durſt no man joyn himſelf to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women) Inſomuch that they brought forth the ſick into the ſtreets, and laid them on beds and couches, that at the leaſt the ſhadow of Peter paſſing by might overſhadow ſome of them. There came alſo a multitude out of the cities round about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits, and they were healed every one.

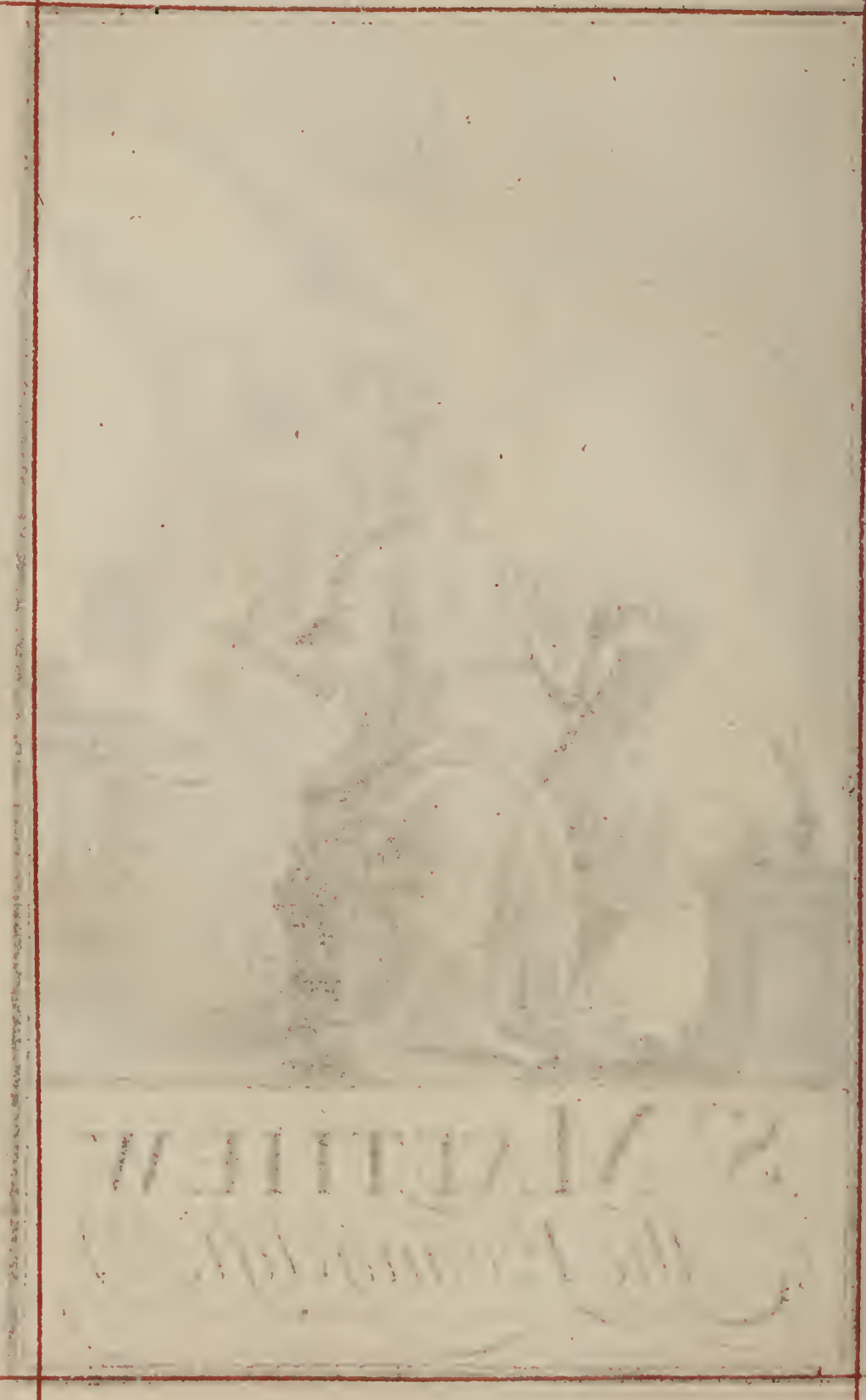
The Goſpel. S. Luke 22. 24.

AND there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt. And he ſaid unto them, The kings of the Gentiles exerciſe Lordſhip over them; and they that exerciſe authority upon them, are called benefactours. But ye ſhall not be ſo: but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve. For whether is greater, he that ſitteth at meat, or he that ſerveth?

Saint Bartholomew.



S^T MATTHEW
the Evangelist.



veth? is not he that ſitteth at meat? but I am among you as he that ſerveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and ſit on thrones judging the twelve tribes of Iſrael.

Saint Matthew the Apoſtle.

The Collect.

O Almighty God, who by thy bleſſed Son didſt call Matthew from the receit of cuſtom, to be an Apoſtle and Evangeliſt; Grant us grace to forſake all covetous deſires, and inordinate love of riches, and to follow the ſame thy Son Jeſus Chriſt, who liveth and reigneth with thee and the holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle. 2 Cor. 4. 1.

THerefore ſeeing we have this miniſtry, as we have received mercy, we faint not; but have renounced the hidden things of diſhoneſty, not walking in craftineſs, nor handling the word of God deceitfully, but by manifeſtation of the truth, commending our ſelves to every mans conſcience in the ſight of God. But if our Goſpel be hid, it is hid to them that are loſt: In whom the God of this world hath blinded the minds of them which believe not, leſt the light of the glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine unto them. For we preach not our ſelves, but Chriſt Jeſus the Lord; and our ſelves your ſervants for Jeſus ſake. For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

The Goſpel. S. Matth. 9. 9.

ANd as Jeſus paſſed forth from thence, he ſaw a man named Matthew, ſitting at the receit of cuſtom: and he ſaith unto him, Follow me. And he aroſe and followed him. And it came to paſs, as Jeſus ſat at meat in the houſe, behold, many publicanes and ſinners came and ſat down with him and his diſciples. And when the Phariſees ſaw it, they ſaid unto his diſciples, Why eateth your Maſter with publicanes and ſinners? But when Jeſus heard that, he ſaid unto them, They that be whole need not a phyſician, but they that are ſick. But go ye and learn what that meaneth, I will have mercy, and not ſacrifice; for I am not come to call the righteous, but ſinners to repentance.

Saint Michael and all Angels.

The Collect.

O Everlasting God, who hast ordained and constituted the services of angels and men in a wonderful order; Mercifully grant, that as thy holy angels alway do thee service in heaven; so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. 12. 7.

THere was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out, with him. And I heard a loud voice, saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoyce, ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The Gospel. S. Matth. 18. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my Name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world, because of offences: for it must needs be that offences come; but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better

for

St Luke
the Evangelist.

for thee to enter into life halt or maimed, rather than having two hands or two feet, to be caſt into everlaſting fire. And if thine eye offend thee, pluck it out, and caſt it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be caſt into hell-fire. Take heed that ye deſpiſe not one of theſe little ones; for I ſay unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangeliſt.

The Collect.

ALmighty God, who calledſt Luke the phyſician, whoſe praiſe is in the Goſpel, to be an Evangeliſt, and phyſician of the ſoul; May it pleaſe thee, that by the wholeſom medicines of the doctrine delivered by him, all the diſeaſes of our ſouls may be healed, through the merits of thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 2 Tim. 4. 5.

WAtch thou in all things, endure afflictions, do the work of an Evangeliſt, make full proof of thy miniſtry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finiſhed my courſe, I have kept the faith. Henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous judge ſhall give me at that day: and not to me only, but unto all them alſo that love his appearing. Do thy diligence to come ſhortly unto me: For Demas hath forſaken me, having loved this preſent world, and is departed unto Theſſalonica; Creſcens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the miniſtry. And Tychicus have I ſent to Epheſus. The cloak that I left at Troas with Carpus, when thou comeſt, bring with thee, and the books, but eſpecially the parchments. Alexander the copper-ſmith did me much evil: the Lord reward him according to his works. Of whom be thou ware alſo, for he hath greatly withſtood our words.

The Goſpel. S. Luke 10. 1.

THe Lord appointed other ſeventy alſo, and ſent them two and two before his face into every city and place whither he himſelf would come. Therefore ſaid he unto them, The harveſt truly is great, but the labourers are few; pray ye therefore the Lord of the harveſt, that he would ſend forth labourers, into his harveſt. Go your

ways, behold, I ſend you forth as lambs among wolves. Carry neither purſe, nor ſcrip, nor ſhoes, and ſalute no man by the way. And into whatſoever houſe ye enter, firſt ſay, Peace be to this houſe. And if the ſon of peace be there, your peace ſhall reſt upon it: if not, it ſhall turn to you again. And in the ſame houſe remain eating and drinking ſuch things as they give: for the labourer is worthy of his hire.

Saint Simon and Saint Jude, Apoſtles.

The Collect.

O Almighty God, who haſt built thy Church upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the head corner-ſtone; Grant us ſo to be joyned together in unity of ſpirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. S. Jude. 1.

JUde the ſervant of Jeſus Chriſt, and brother of James, to them that are ſanctified by God the Father, and preſerved in Jeſus Chriſt, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence, to write unto you of the common ſalvation, it was needful for me to write unto you, and exhort you, that ye ſhould earneſtly contend for the faith which was once delivered unto the ſaints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt. I will therefore put you in remembrance, though ye once knew this, how that the Lord having ſaved the people out of the land of Egypt, afterward deſtroyed them that believed not. And the angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them, in like manner giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire. Likewiſe alſo theſe filthy dreamers defile the fleſh, deſpiſe dominion and ſpeak evil of dignities.

The Goſpel. S. John 15. 17.

THeſe things I command you, that ye love one another. If the world hate you, ye know that it hated me

Saint Simon.

me, before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my Names sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testifie of me. And ye also shall bear witness, because ye have been with me from the beginning.

All Saints-Day.

The Collect.

O Almighty God, who hast knit together thine Elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all vertuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. 7. 2.

AND I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of

Of the tribe of Aſer were ſealed twelve thouſand.

Of the tribe of Nephthalim were ſealed twelve thouſand.

Of the tribe of Manaſſes were ſealed twelve thouſand.

Of the tribe of Simeon were ſealed twelve thouſand.

Of the tribe of Levi were ſealed twelve thouſand.

Of the tribe of Iſachar were ſealed twelve thouſand.

Of the tribe of Zabulon were ſealed twelve thouſand.

Of the tribe of Joſeph were ſealed twelve thouſand.

Of the tribe of Benjamin were ſealed twelve thouſand.

After this, I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, ſtood before the throne, and before the Lamb, cloathed with white robes, and palms in their hands: And cried with a loud voice, ſaying, Salvation to our God, which ſitteth upon the throne, and unto the Lamb. And all the angels ſtood round about the throne, and about the elders, and the four beaſts, and fell before the throne on their faces, and worſhipped God, ſaying, Amen; Bleſſing, and glory, and wiſdom, and thankſgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

The Goſpel. S. Matth. 5. 1.

JEſus ſeeing the multitudes, went up into a mountain; and when he was ſet, his diſciples came unto him. And he opened his mouth, and taught them, ſaying, Bleſſed are the poor in ſpirit: for theirs is the kingdom of heaven. Bleſſed are they that mourn: for they ſhall be comforted. Bleſſed are the meek: for they ſhall inherit the earth. Bleſſed are they which do hunger and thirſt after righteouſneſs: for they ſhall be filled. Bleſſed are the merciful: for they ſhall obtain mercy. Bleſſed are the pure in heart: for they ſhall ſee God. Bleſſed are the peacemakers: for they ſhall be called the children of God. Bleſſed are they which are perſecuted for righteouſneſs ſake: for theirs is the kingdom of Heaven. Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my ſake. Rejoyce and be exceeding glad; for great is your reward in heaven: for ſo perſecuted they the prophets which were before you.

The

St MATTHEW, CHAP. XXVI.
The Institution of the LORD'S Supper.

St Matthew 26. Verse 26.

And as they were eating, JESUS took bread and blessed it, and brake it, and gave it to his disciples, and said, Take, eat;

The Order for the Administration of the *Lords Supper*, or *Holy Communion.*

¶ *So many as intend to be partakers of the holy Communion, shall signifie their Names to the Curate at least sometime the day before.*

¶ *And if any of those be an open and notorious evil liver, or have done any wrong to his Neighbours by word or deed, so that the Congregation be thereby offended; the Curate having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the Parties to whom he hath done wrong, or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*

¶ *The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the Parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other Party will not be perswaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent Person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending Person according to the Canon.*

¶ *The Table at the Communion-time having a fair white linen Cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North-side of the Table, shall say the Lords Prayer, with the Collect following, the People kneeling.*

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Collect.

ALmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, through Christ our Lord. *Amen.*

¶ *Then*

¶ *Then ſhall the Prieſt, turning to the People, rehearſe diſtinctly all the* TEN COMMANDMENTS ; *and the People ſtill kneeling, ſhall after every Commandment ask God mercy for their tranſgreſſion thereof for the time paſt, and grace to keep the ſame for the time to come, as followeth.*

Miniſter.

GOD ſpake theſe words, and ſaid, I am the Lord thy God : Thou ſhalt have none other Gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſt. Thou ſhalt not make to thy ſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them : For I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children, unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſt. Thou ſhalt not take the Name of the Lord thy God in vain : for the Lord will not hold him guiltleſs that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſt. Remember that thou keep holy the ſabbath-day. Six days ſhalt thou labour, and do all that thou haſt to do ; but the ſeventh day is the ſabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy Son, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattel, and the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day : wherefore the Lord bleſſed the ſeventh day and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſt. Honour thy Father and thy Mother, that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſt. Thou ſhalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſt. Thou ſhalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſt. Thou ſhalt not ſteal.

People. Lord, have mercy upon

upon us, and incline our hearts to keep this law.

Minist. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying,*

Let us pray.

ALmighty God, whose kingdom is everlasting, and power infinite; have mercy upon the whole Church, and so rule the heart of thy chosen servant *ANNE*, our Queen and Governour, that she (knowing whose Minister she is) may above all things seek thy honour and glory; and that we and all her subjects (duly considering whose authority she hath) may faithfully serve, honour, and humbly obey her, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee, and the holy Ghost, liveth and reigneth ever one God world without end. *Amen.*

¶ *Or.*

ALmighty and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly Wisdom; We humbly beseech thee so to dispose and govern the heart of *ANNE* thy servant, our Queen and Governour, that in all her thoughts, words, and works, she may ever seek thy honour and glory, and study to preserve thy people committed to her charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Sons sake Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the day. And immediately after the Collect, the Priest shall read the Epistle, saying,* The Epistle [*or,* The Portion of Scripture appointed for the Epistle] is written in the --- Chapter of --- beginning at the --- Verse. *And the Epistle ended, he shall say,* Here endeth the Epistle. *Then shall he read the Gospel (the People all standing up) saying,* The holy Gospel is written in the --- Chapter of --- beginning at the --- Verse. *And the Gospel ended, shall be sung or said the Creed following, the People still standing as before.*

I Be-

I Believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, and was incarnate by the holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets. And I believe one Catholick and Apostolick Church, I acknowledge one Baptism for the remission of sins, And I look for the resurrection of the dead, And the life of the world to come. Amen.

¶ *Then the Curate shall declare unto the People what Holy-days or Fasting-days are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of divine Service, but by the Minister: Nor by him any thing, but what is prescribed in the rules of this Book, or enjoyned by the Queen, or by the Ordinary of the Place.*

¶ *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by Authority.*

¶ *Then shall the Priest return to the Lords Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

LEt your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven. S. *Matth.* 5. 16.

Lay not up for your selves treasures upon earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for your selves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal. S. *Matth.* 6. 19, 20.

Whatsoever ye would that men should do to you, even so do unto them; for this is the law and the prophets. S. *Matth.* 7. 12.

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. S. *Matth.* 7. 21.

Zaccheus ſtood forth, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I reſtore four-fold. S. *Luke* 19. 8.

Who goeth a warfare at any time of his own coſt? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* 9. 7.

If we have ſown unto you ſpiritual things, is it a great matter if we ſhall reap your worldly things? 1 *Cor.* 9. 11.

Do ye not know that they who miniſter about holy things, live of the ſacrifice? and they who wait at the altar, are partakers with the altar? Even ſo hath the Lord alſo ordained, that they who preach the goſpel, ſhould live of the goſpel. 1 *Cor.* 9. 13, 14.

He that ſoweth little, ſhall reap little: and he that ſoweth plenteouſly, ſhall reap plenteouſly. Let every man do according as he is diſpoſed in his heart, not grudgingly, or of neceſſity; for God loveth a cheerful giver. 2 *Cor.* 9. 6, 7.

Let him that is taught in the word, miniſter unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatſoever a man ſoweth, that ſhall he reap. *Gal.* 6. 6, 7.

While we have time, let us do good unto all men, and ſpecially unto them that are of the houſhold of faith. *Gal.* 6. 10.

Godlineſs is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* 6. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to diſtribute, laying up in ſtore for themſelves a good foundation againſt the time to come, that they may attain eternal life. 1 *Tim.* 6. 17, 18, 19.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have ſhewed for his Names ſake, who have miniſtred unto the ſaints, and yet do miniſter. *Heb.* 6. 10.

To do good, and to diſtribute, forget not; for with ſuch ſacrifices God is pleaſed. *Heb.* 13. 16.

Whoſo hath this worlds good, and ſeeth his brother have need, and ſhutteth up his compaſſion from him, how dwell-

dwelleth the love of God in him? 1 S. *John* 3. 17.

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord ſhall not be turned away from thee. *Tob.* 4. 7.

Be merciful after thy power. If thou haſt much, give plenteouſly. If thou haſt little, do thy diligence gladly to give of that little: for ſo gathereſt thou thy ſelf a good reward in the day of neceſſity. *Tob.* 4. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord: and look what he layeth out, it ſhall be paid him again. *Prov.* 19. 17.

Bleſſed be the man that provideth for the ſick and needy: the Lord ſhall deliver him in the time of trouble. *Pſal.* 41. 1.

¶ *Whilſt theſe Sentences are in reading, the Deacons, Church-wardens, or other fit perſon appointed for that purpoſe, ſhall receive the alms for the Poor, and other devotions of the People, in a decent Baſin, to be provided by the Pariſh for that purpoſe; and reverently bring it to the Prieſt, who ſhall humbly preſent and place it upon the holy Table.*

¶ *And when there is a Communion, the Prieſt ſhall then place upon the Table ſo much Bread and Wine as he ſhall think ſufficient. After which done, the Prieſt ſhall ſay,*

Let us pray for the whole ſtate of Chriſts Church militant here in earth.

ALmighty and everliving God, who by thy Holy Apoſtle haſt taught us to make prayers and ſupplications, and to give thanks for all men; We humbly beſeech thee moſt mercifully [*to accept our alms and oblations, and*] to receive theſe our prayers, which we offer unto thy divine Majeſty, beſeeching thee to inſpire continually the univerſal Church with the ſpirit of truth, unity, and concord: and grant that all they that do confeſs thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We beſeech thee alſo to ſave and defend all Chriſtian kings, princes, and governours; and eſpecially thy ſervant *ANNE* our Queen, that under her we may be godly and quietly governed: and grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently miniſter juſtice, to the puniſhment of wickedneſs and vice, and to the maintenance of thy true Religion and Vertue. Give grace, O heavenly Father, to all Biſhops and Curates, that they may both by their

If there be no alms or oblations, then ſhall the words [of accepting our alms and oblations] *be left out unſaid.*

their life and doctrine ſet forth thy true and lively word, and rightly and duly adminiſter thy holy Sacraments: and to all thy people give thy heavenly grace; and eſpecially to this Congregation here preſent, that with meek heart, and due reverence they may hear and receive thy holy Word, truly ſerving thee in holineſs and righteouſneſs all the days of their life. And we moſt humbly beſeech thee of thy goodneſs, O Lord, to comfort and ſuccour all them, who in this tranſitory life are in trouble, ſorrow, need, ſickneſs, or any other adverſity. And we alſo bleſs thy holy Name, for all thy ſervants departed this life in thy faith and fear; beſeeching thee to give us grace ſo to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jeſus Chriſts ſake our only Mediatour and Advocate. *Amen.*

¶ *When the Miniſter giveth warning for the celebration of the holy Communion, (which he ſhall always do upon the Sunday or ſome Holiday immediately preceding) After the Sermon or Homily ended, he ſhall read this Exhortation following.*

DEarly beloved, on---day next I purpoſe through Gods aſſiſtance, to adminiſter to all ſuch as ſhall be religiouſly and devoutly diſpoſed, the moſt comfortable Sacrament of the Body and Blood of Chriſt, to be by them received in remembrance of his meritorious croſs and paſſion, whereby alone we obtain remiſſion of our ſins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render moſt humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jeſus Chriſt, not only to die for us, but alſo to be our ſpiritual food and ſuſtenance in that holy Sacrament. Which being ſo divine and comfortable a thing to them who receive it worthily, and ſo dangerous to them that will preſume to receive it unworthily; my duty is to exhort you in the mean ſeaſon to conſider the dignity of that holy myſtery, and the great peril of the unworthy receiving thereof, and ſo to ſearch and examine your own conſciences, (and that not lightly, and after the manner of diſſemblers with God; but ſo) that ye may come holy and clean to ſuch a heavenly Feaſt, in the marriage-garment, required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: Firſt, to examine your lives and converſations by the rule

of Gods commandments; and wherein ſoever ye ſhall perceive your ſelves to have offended, either by will, word, or deed, there to bewail your own ſinfulneſs, and to confeſs your ſelves to Almighty God, with full purpoſe of amendment of life. And if ye ſhall perceive your offences to be ſuch as are not only againſt God, but alſo againſt your neighbours, then ye ſhall reconcile your ſelves unto them, being ready to make reſtitution and ſatisfaction according to the uttermoſt of your powers, for all injuries and wrongs done by you to any other; and being likewiſe ready to forgive others that have offended you, as ye would have forgiveneſs of your offences at Gods hand: for otherwiſe the receiving of the holy Communion doth nothing elſe but increaſe your damnation. Therefore if any of you be a blaſphemer of God, an hinderer or ſlanderer of his word, an adulterer, or be in malice, or envy, or in any other grievous crime; Repent you of your ſins, or elſe come not to that holy Table, leſt after the taking of that holy Sacrament, the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to deſtruction both of body and ſoul.

And becauſe it is requiſite that no man ſhould come to the holy Communion, but with a full truſt in Gods mercy, and with a quiet conſcience; therefore if there be any of you, who by this means cannot quiet his own conſcience herein, but requireth further comfort or counſel; let him come to me, or to ſome other diſcreet and learned Miniſter of Gods word, and open his grief, that by the miniſtry of Gods holy Word he may receive the benefit of Abſolution, together with ghoſtly counſel and advice, to the quieting of his conſcience, and avoiding of all ſcruple and doubtfulneſs.

¶ *Or in caſe he ſhall ſee the People negligent to come to the holy Communion, inſtead of the former, he ſhall uſe this Exhortation.*

DEarly beloved brethren, on----I intend, by Gods grace to celebrate the Lords Supper: unto which in Gods behalf I bid you all that are here preſent, and beſeech you for the Lord Jeſus Chriſts ſake, that ye will not refuſe to come thereto, being ſo lovingly called and bidden by God himſelf. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feaſt, decked his table with all kind of proviſion, ſo that there lacketh no-

nothing but the guests to sit down, and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore most dearly beloved in Christ, take ye good heed, lest ye withdrawing your selves from this holy Supper, provoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise hindred with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say you will not come? when ye should return to God, will ye excuse your selves and say ye are not ready? Consider earnestly with your selves, how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I for my part shall be ready, and according to mine office, I bid you in the Name of God, I call you in Christs behalf, I exhort you, as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation: so it is your duty to receive the Communion, in remembrance of the sacrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, consider with your selves, how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lords Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by Gods grace return to a better mind: for the obtaining whereof, we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.*

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider

how Saint Paul exhorteth all perſons diligently to try and examine themſelves, before they preſume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith, we receive that holy Sacrament, (for then we ſpiritually eat the fleſh of Chriſt, and drink his blood; then we dwell in Chriſt, and Chriſt in us; we are one with Chriſt, and Chriſt with us:) ſo is the danger great, if we receive the ſame unworthily. For then we are guilty of the body and blood of Chriſt our Saviour; we eat and drink our own damnation, not conſidering the Lords body; we kindle Gods wrath againſt us; we provoke him to plague us with divers diſeaſes, and ſundry kinds of death. Judge therefore your ſelves, brethren, that ye be not judged of the Lord; repent you truly for your ſins paſt; have a lively and ſtedfaſt faith in Chriſt our Saviour; amend your lives, and be in perfect charity with all men, ſo ſhall ye be meet partakers of thoſe holy myſteries. And above all things ye muſt give moſt humble and hearty thanks to God the Father, the Son, and the holy Ghoſt, for the redemption of the world by the death and paſſion of our Saviour Chriſt, both God and man, who did humble himſelf even to the death upon the Croſs, for us miſerable ſinners, who lay in darkneſs and the ſhadow of death, that he might make us the children of God, and exalt us to everlaſting life. And to the end that we ſhould alway remember the exceeding great love of our Maſter, and only Saviour, Jeſus Chriſt, thus dying for us, and the innumerable benefits which by his precious blood-ſhedding he hath obtained to us; he hath inſtituted and ordained holy myſteries, as pledges of his love, and for a continual remembrance of his death, to our great and endleſs comfort. To him therefore with the Father, and the holy Ghoſt, let us give (as we are moſt bounden) continual thanks, ſubmitting our ſelves wholly to his holy will and pleaſure, and ſtudying to ſerve him in true holineſs and righteouſneſs all the days of our life. *Amen.*

¶ *Then ſhall the Prieſt ſay to them that come to receive the holy Communion,*

YE that do truly and earneſtly repent you of your ſins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways;

ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confeſſion to Almighty God, meekly kneeling upon your knees.

¶ *Then ſhall this general Confeſſion be made in the name of all thoſe that are minded to receive the holy Communion, by one of the miniſters, both he and all the people kneeling humbly upon their knees, and ſaying,*

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men; We acknowledge and bewail our manifold ſins and wickedneſs, which we from time to time moſt grievouſly have committed, by thought, word, and deed, againſt thy Divine Majeſty, provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, And are heartily ſorry for theſe our miſdoings; The remembrance of them is grievous unto us, The burden of them is intolerable. Have mercy upon us, Have mercy upon us, moſt merciful Father; For thy Son our Lord Jeſus Chriſts ſake, Forgive us all that is paſt, And grant that we may ever hereafter ſerve and pleaſe thee in newneſs of life, to the honour and glory of thy Name, Through Jeſus Chriſt our Lord. Amen.

¶ *Then ſhall the Prieſt (or the Biſhop being preſent) ſtand up, and turning himſelf to the People, pronounce this Abſolution.*

ALmighty God our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them that with hearty repentance and truth faith turn unto him; Have mercy upon you, pardon and deliver you from all your ſins, confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

Hear what comfortable words our Saviour Chriſt ſaith unto all that truly turn to him.

COme unto me, all that travel, and are heavy laden, and I will refreſh you. S. *Matth.* 11. 28.

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him ſhould not periſh, but have everlaſting life. S. *John* 3. 16.

Hear alſo what S. Paul ſaith.

This is a true ſaying, and worthy of all men to be received, that Chriſt Jeſus came into the world to ſave ſinners. 1 *Tim.* 1. 15

Hear alſo what S. John ſaith.

If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins. 1 S. *John.* 2. 1.

¶ *After which, the Prieſt ſhall proceed, ſaying,*

Lift up your hearts.

Anſw. We lift them up unto the Lord.

Prieſt. Let us give thanks unto our Lord God.

Anſw. It is meet and right ſo to do.

¶ *Then ſhall the Prieſt turn to the Lords Table, and ſay,*

IT is very meet, right, and our bounden duty, that we ſhould at all times, and in all places give thanks unto thee, O Lord, † holy Father, Almighty Everlaſting God.

† *Theſe words* [Holy Father] *muſt be omitted on Trin. Sunday.*

¶ *Here ſhall follow the proper Preface according to the time, if there be any ſpecially appointed: or elſe immediately ſhall follow,*

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts, heaven and earth are full of thy glory. Glory be to thee, O Lord moſt high. *Amen.*

¶ *Proper Prefaces.*

¶ *Upon Chriſtmas-day, and ſeven days after.*

BEcauſe thou didſt give Jeſus Chriſt thine only Son to be born as at this time for us, who by the operation of the holy Ghoſt was made very man of the ſubſtance of the Virgin Mary his Mother, and that without ſpot of ſin, to make us clean from all ſin. Therefore with angels, *&c.*

¶ *Upon Eaſter-day, and ſeven days after.*

BUt chiefly are we bound to praiſe thee for the glorious Reſurrection of thy Son Jeſus Chriſt our Lord: for he is the very Paſchal Lamb, which was offered for us, and hath taken away the ſin of the world; who by his death hath deſtroyed death, and by his riſing to life again, hath reſtored to us everlaſting life. Therefore with Angels. *&c.*

¶ *Upon Aſcenſion-day, and ſeven days after.*

THrough thy moſt dearly beloved Son Jeſus Chriſt our Lord, who after his moſt glorious Reſurrection manifeſtly appeared to all his Apoſtles, and in their ſight aſcended up into heaven to prepare a place for us; that where he is, thither we might alſo aſcend, and reign with him in glory. Therefore with Angels, *&c.*

¶ *Upon Whitſun-day, and ſix days after.*

THrough Jeſus Chriſt our Lord; according to whoſe moſt true promiſe, the holy Ghoſt came down as at this time from heaven with a ſudden great ſound, as it had been

been a mighty wind, in the likeneſs of fiery tongues, lighting upon the Apoſtles to teach them, and to lead them to all truth, giving them both the gift of divers languages, and alſo boldneſs with fervent zeal, conſtantly to preach the Goſpel unto all nations, whereby we have been brought out of darkneſs and errour, into the clear light and true knowledge of thee, and of thy Son Jeſus Chriſt. Therefore, *&c.*

¶ *Upon the feaſt of Trinity only.*

WHo art one God, one Lord; not one only perſon, but three perſons in one ſubſtance. For that which we believe of the glory of the Father, the ſame we believe of the Son, and of the holy Ghoſt, without any difference or inequality. Therefore with Angels, *&c.*

¶ *After each of which Prefaces, ſhall immediately be ſung or ſaid,*

THerefore with Angels, and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts, heaven and earth are full of thy glory. Glory be to thee, O Lord moſt high. *Amen.*

¶ *Then ſhall the Prieſt kneeling down at the Lords Table, ſay in the name of all them that ſhall receive the Communion, this Prayer following.*

WE do not preſume to come to this thy Table, O merciful Lord, truſting in our own righteouſneſs, but in thy manifold and great mercies. We are not worthy ſo much as to gather up the crumbs under thy Table. But thou art the ſame Lord, whoſe property is always to have mercy; Grant us therefore gracious Lord, ſo to eat the fleſh of thy dear Son Jeſus Chriſt, and to drink his Blood, that our ſinful bodies may be made clean by his Body, and our ſouls waſhed through his moſt precious Blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Prieſt ſtanding before the Table, hath ſo ordered the Bread and Wine, that he may with the more readineſs and decency break the Bread before the People, and take the Cup into his hands, he ſhall ſay the Prayer of Conſecration, as followeth.*

ALmighty God, our heavenly Father, who of thy tender mercy didſt give thine only Son Jeſus Chriſt to ſuffer death upon the Croſs for our redemption, who made there (by his one oblation of himſelf once offered) a full, perfect, and ſufficient ſacrifice, oblation and ſatisfaction for the ſins of the whole world, and did inſtitute and in his holy Goſpel command us to continue a

perpetual memory of that his precious death, until his coming again; Hear us O merciful Father, we moſt humbly beſeech thee, and grant that we receiving theſe thy creatures of bread and wine according to thy Son our Saviour Jeſus Chriſts holy inſtitution, in remembrance of his death and paſſion, may be partakers of his moſt bleſſed body and blood: Who in the ſame night that he was betrayed (*a*) took bread, and when he had given thanks (*b*) he brake it, and gave it to his diſciples, ſaying, Take eat, (*c*) this is my body which is given for you, do this in remembrance of me. Likewiſe after Supper (*d*) he took the cup, and when he had given thanks, he gave it to them, ſaying, Drink ye all of this, for this (*e*) is my blood of the New Teſtament, which is ſhed for you, and for many for the remiſſion of ſins: Do this as oft as ye ſhall drink it, in remembrance of me. *Amen.*

(a) *Here the Prieſt is to take the Paten into his hands:*

(b) *And here to break the bread:*

(c) *And here to lay his hand upon all the bread.*

(d) *Here he is to take the Cup into his hand:*

(e) *And here to lay his hand upon every veſſel, (be it chalice or flagon) in which there is any wine to be conſecrated.*

¶ *Then ſhall the Miniſter firſt receive the Communion in both kinds himſelf, and then proceed to deliver the ſame to the Biſhops, Prieſts, and Deacons in like manner (if any be preſent) and after that to the People alſo in order into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he ſhall ſay,*

THE Body of our Lord Jeſus Chriſt which was given for thee, preſerve thy body and ſoul unto everlaſting life. Take and eat this in remembrance that Chriſt died for thee, and feed on him in thy heart by faith with thankſgiving.

¶ *And the Miniſter that delivereth the Cup to any one, ſhall ſay,*

THE Blood of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy body and ſoul unto everlaſting life. Drink this in remembrance that Chriſts blood was ſhed for thee, and be thankful.

¶ *If the conſecrated Bread or Wine be all ſpent before all have communicated; the Prieſt is to Conſecrate more, according to the Form before preſcribed: beginning at* [Our Saviour Chriſt in the ſame night, *&c.*] *for the bleſſing of the Bread; and at* [Likewiſe after Supper, *&c.*] *for the bleſſing of the Cup.*

¶ *When all have communicated, the Miniſter ſhall return to the Lords Table, and reverently place upon it what remaineth of the conſecrated Elements, covering the ſame with a fair linen cloth.*

¶ *Then ſhall the Prieſt ſay the Lords Prayer, the People repeating after him every Petition.*

OUr Father, which art in heaven; Hallowed be thy

thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

¶ *After ſhall be ſaid as followeth.*

O Lord, and heavenly Father, we thy humble ſervants entirely deſire thy Fatherly goodneſs, mercifully to accept this our ſacrifice of praiſe and thankſgiving; moſt humbly beſeeching thee to grant, that by the merits and death of thy Son Jeſus Chriſt, and through faith in his blood, we and all thy whole Church may obtain remiſſion of our ſins, and all other benefits of his paſſion. And here we offer and preſent unto thee, O Lord, our ſelves, our ſouls and bodies, to be a reaſonable, holy, and lively ſacrifice unto thee; humbly beſeeing thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold ſins to offer unto thee any ſacrifice; yet we beſeech thee to accept this our bounden duty and ſervice; not weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord by whom, and with whom, in the unity of the holy Ghoſt, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Or this.*

ALmighty and everliving God, we moſt heartily thank thee, for that thou doſt vouchſafe to feed us, who have duly received theſe holy myſteries, with the ſpiritual food of the moſt precious body and blood of thy Son our Saviour Jeſus Chriſt; and doſt aſſure us thereby of thy favour and goodneſs towards us; and that we are very members incorporate in the myſtical body of thy Son, which is the bleſſed company of all faithful people; and are alſo heirs through hope of thy everlaſting kingdom, by the merits of the moſt precious death and paſſion of thy dear Son. And we moſt humbly beſeech thee, O heavenly Father, ſo to aſſiſt us with thy grace, that we may continue in that holy fellowſhip, and do all ſuch good works as thou haſt prepared for us to walk in, through Jeſus Chriſt our Lord, to whom with thee and the holy Ghoſt be all honour and glory world without end. *Amen.*

¶ *Then*

¶ *Then shall be said or sung,*

GLory be to God on high, and in earth, peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorifie thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only O Christ, with the holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest (or Bishop, if he be present) shall let them depart with this Blessing.*

THe peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *Collects to be said after the Offertory, when there is no Communion, every such day one or more; and the same may be said also as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion or Litany, by the discretion of the Minister.*

ASsist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants, towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe we beseech thee, to direct, sanctifie and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

GRant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

Pre-

PRevent us, O Lord, in all our doings, with thy moſt gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

ALmighty God, the fountain of all wiſdom, who knoweſt our neceſſities before we ask, and our ignorance in asking; We beſeech thee to have compaſſion upon our infirmities; and thoſe things which for our unworthineſs we dare not, and for our blindneſs we cannot ask, vouchſafe to give us for the worthineſs of thy Son Jeſus Chriſt our Lord. *Amen.*

ALmighty God, who haſt promiſed to hear the petitions of them that ask in thy Sons Name; We beſeech thee mercifully to incline thine ear to us that have made now our prayers and ſupplications unto thee, and grant that thoſe things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our neceſſity, and to the ſetting forth of thy glory, through Jeſus Chriſt our Lord. *Amen.*

¶ *Upon the Sundays and other Holidays (if there be no Communion) ſhall be ſaid all that is appointed at the Communion, until the end of the general Prayer* [For the good eſtate of the Catholick Church of Chriſt] *together with one or mo of theſe Collects laſt before rehearſed, concluding with the Bleſſing.*

¶ *And there ſhall be no Celebration of the Lords Supper, except there be a convenient number to communicate with the Prieſt, according to his diſcretion.*

¶ *And if there be not above twenty Perſons in the Pariſh, of diſcretion to receive the Communion; yet there ſhall be no Communion, except four, (or three at the leaſt) communicate with the Prieſt.*

¶ *And in Cathedral and Collegiate Churches and Colledges, where there are many Prieſts and Deacons, they ſhall all receive the Communion with the Prieſt every Sunday at the leaſt, except they have a reaſonable cauſe to the contrary.*

¶ *And to take away all occaſion of diſſenſion, and ſuperſtition, which any perſon hath or might have concerning the Bread and Wine, it ſhall ſuffice that the Bread be ſuch as is uſual to be eaten; but the beſt and pureſt Wheat Bread that conveniently may be gotten.*

¶ *And if any of the Bread and Wine remain unconſecrated, the Curate ſhall have it to his own uſe: but if any remain of that which was conſecrated, it ſhall not be carried out of the Church, but the Prieſt and ſuch other of the Communicants as he ſhall then call unto him, ſhall immediately after the Bleſſing, reverently eat and drink the ſame.*

¶ *The Bread and Wine for the Communion ſhall be provided by the Curate and the Church-wardens, at the charges of the Pariſh.*

¶ *And note, that every Pariſhioner ſhall communicate at the leaſt three times in the Year, of which Eaſter to be one. And yearly at Eaſter every Pariſhioner ſhall reckon with*

the

the Parſon, Vicar, or Curate, or his or their Deputy or Deputies, and pay to them or him all Eccleſiaſtial Duties accuſtomably due, then and at that time to be paid.

¶ *After the Divine Service ended, the Money given at the Offertory ſhall be diſpoſed of to ſuch pious and charitable uſes, as the Miniſter and Church-wardens ſhall think fit. Wherein if they diſagree, it ſhall be diſpoſed of as the Ordinary ſhall appoint.*

WHereas it is ordained in this Office for the Adminiſtration of the Lords Supper, that the Communicants ſhould receive the ſame kneeling; (which Order is well meant, for a ſignification of our humble and grateful acknowledgment of the benefits of Chriſt therein given to all worthy receivers, and for the avoiding of ſuch profanation and diſorder in the holy Communion, as might otherwiſe enſue) Yet, leſt the ſame kneeling ſhould by any perſons, either out of ignorance and infirmity, or out of malice and obſtinacy, be miſconſtrued, and depraved; it is here declared, that thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread and Wine there bodily received, or unto any corporal preſence of Chriſts natural fleſh and blood. For the Sacramental Bread and Wine remain ſtill in their very natural Subſtances, and therefore may not be adored, (for that were idolatry to be abhorred of all faithful Chriſtians) And the natural Body and Blood of our Saviour Chriſt are in heaven, and not here; it being againſt the truth of Chriſts natural Body, to be at one time in more places than one.

The Miniſtration of PUBLICK BAPTISM of Infants to be uſed in the Church.

¶ *THe People are to be admoniſhed, that it is moſt convenient that Baptiſm ſhould not be adminiſtred but upon Sundays, and other Holidays, when the moſt number of people come together: as well for that the Congregation there preſent may teſtifie the receiving of them that be newly Baptized into the number of Chriſts Church; as alſo becauſe in the Baptiſm of Infants every man preſent may be put in remembrance of his own profeſſion made to God in his Baptiſm. For which cauſe alſo it is expedient that Baptiſm be miniſtred in the vulgar tongue. Neverthleſs, (if neceſſity ſo require) Children may be baptized upon any other day.*

¶ *And* Note, *that there ſhall be for every Male-child to be baptized, two Godfathers and one Godmother: and for every Female, one Godfather, and two Godmothers.*

¶ *When there are children to be baptized, the Parents ſhall give knowledge there-*

thereof overnight, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People with the children must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font (which is then to be filled with pure water) and standing there, shall say,

Hath this child been already baptized or no?

¶ *If they answer,* No: *Then shall the Priest proceed as followeth.*

DEarly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this child* that thing which by nature *he* cannot have, that *he* may be baptized with water and the holy Ghost, and received into Christs holy Church, and be made *a lively member* of the same.

¶ *Then shall the Priest say,*

Let us pray.

ALmighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan didst sanctifie water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon *this child*; wash *him*, and sanctifie *him* with the holy Ghost, that *he* being delivered from thy wrath, may be received into the ark of Christs Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesom world, that finally *he* may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *this Infant*, that *he* coming to thy holy Baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let

us that seek, find; open the gate unto us that knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised, by Christ our Lord. *Amen.*

¶ *Then shall the People stand up, and the Priest shall say,*

Hear the words of the Gospel written by Saint *Mark*, in the tenth Chapter, at the thirteenth verse.

THey brought young children to Christ that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospel.*

BEloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this* present *Infant*, that he will embrace *him* with the arms of his mercy, that he will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore we being thus perswaded of the good will of our heavenly Father, towards *this Infant*, declared by his Son Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing *this Infant* to his holy Baptism, let us faithfully and devoutly give thanks unto him, and say,

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee, and the holy Spirit, now and for ever. *Amen.*

¶ *Then*

¶ *Then shall the Priest speak unto the God-fathers and Godmothers on this wise.*

DEarly beloved, ye have brought *this child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctifie *him*, with the holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, *this Infant* must also faithfully for *his* part, promise by you that are *his* Sureties (until *he* come of age to take it upon *himself*) that *he* will renounce the devil and all his works, and constantly believe Gods holy word, and obediently keep his commandments.

I demand therefore,

DOst thou in the name of this Child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answ. I renounce them all.

Minist. DOst thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answ. All this I stedfastly belive.

Minist. WIlt thou be baptized in this faith?

Answ. That is my desire.

Minist. WIlt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answ. I will.

¶ *Then shall the Priest say,*

OMerciful God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit, may live and grow in *him*. *Amen.*

Grant that *he* may have power and ſtrength to have victory, and to triumph againſt the devil, the world, and the fleſh. *Amen.*

Grant that whoſoever is here dedicated to thee by our office and miniſtry, may alſo be endued with heavenly vertues, and everlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doſt live and govern all things world without end. *Amen.*

ALmighty everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed out of his moſt precious ſide both water and blood, and gave commandment to his diſciples, that they ſhould go teach all nations, and baptize them, In the Name of the Father, and of the Son, and of the holy Ghoſt; Regard, we beſeech thee, the ſupplications of thy congregation; ſanctifie this water to the myſtical waſhing away of ſin: and grant that *this child* now to be baptized therein, may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Prieſt ſhall take the child into his hands, and ſhall ſay to the Godfathers and Godmothers,*

Name this Child,

¶ *And then naming it after them (if they ſhall certifie him that the child may well endure it) he ſhall dip it in the water diſcreetly and warily, ſaying,*

NI baptize thee, In the N. Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ *But if they certifie, that the Child is weak, it ſhall ſuffice to pour water upon it, ſaying the foreſaid words.*

NI baptize thee, In the N. Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ *Then the Prieſt ſhall ſay,*

WE receive this child into the congregation of Chriſts flock, †and do ſign *him* with the ſign of the Croſs, in token that hereafter *he* ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner againſt ſin, the world, and the devil, and to continue Chriſts faithful ſouldier and ſervant unto *his* lifes end. Amen.

† *Here the Prieſt ſhall make a Croſs upon the Childs forehead.*

¶ *Then ſhall the Prieſt ſay,*

SEeing now dearly beloved brethren, that *this child is* regenerate and grafted into the body of Chriſts Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *this*

child

child may lead the reſt of *his* life according to this beginning.

¶ *Then ſhall be ſaid, all kneeling,*

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then ſhall the Prieſt ſay,*

WE yield thee hearty thanks moſt merciful Father, that it hath pleaſed thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own *child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beſeech thee to grant, that *he* being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his death, may crucifie the old man, and utterly aboliſh the whole body of ſin, and that as *he is* made *partaker* of the death of thy Son, *he* may alſo be *partaker* of his reſurrection; ſo that finally with the reſidue of thy holy Church, *he* may be *an inheritour* of thine everlaſting kingdom, through Chriſt our Lord. *Amen.*

¶ *Then all ſtanding up, the Prieſt ſhall ſay to the Godfathers and Godmothers this exhortation following.*

FOraſmuch as *this child* hath promiſed by you *his* Sureties, to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your parts and duties, to ſee that *this Infant* be taught, ſo ſoon as *he* ſhall be able to learn, what a ſolemn vow, promiſe, and profeſſion *he hath* here made by you. And that *he* may know theſe things the better, ye ſhall call upon *him* to hear Sermons; and chiefly ye ſhall provide that *he* may learn the Creed, the Lords Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Chriſtian ought to know and believe to his ſouls health; and that *this child* may be vertuouſly brought up to lead a Godly and a Chriſtian life; remembring always, that Baptiſm doth repreſent unto us our profeſſion, which is, to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died and roſe again for us; ſo ſhould we who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlineſs of living.

¶ *Then ſhall he add, and ſay,*

YE are to take care that *this child* be brought to the Biſhop to be confirmed by

him, ſo ſoon as *he* can ſay the Creed, the Lords Prayer, and the Ten Commandments in the vulgar tongue, and be further inſtructed in the Church Catechiſm ſet forth for that purpoſe.

IT is certain by Gods word, that children which are baptized, dying before they commit actual ſin, are undoubtedly ſaved.

TO take away all Scruple concerning the uſe of the ſign of the Croſs in Baptiſm; the true Explication thereof, and the juſt Reaſons for the retaining of it, may be ſeen in the xxxth *Canon, firſt publiſhed in the Year* M DC IV.

The Miniſtration of *Private Baptiſm* of Children in Houſes.

¶ *THE Curates of every Pariſh ſhall often admoniſh the people, that they defer not the Baptiſm of their children longer than the firſt or ſecond Sunday next after their birth, or other Holiday falling between, unleſs upon a great and reaſonable cauſe, to be approved by the Curate.*

¶ *And alſo they ſhall warn them, that without like great cauſe and neceſſity, they procure not their children to be baptized at home in their houſes. But when need ſhall compel them ſo to do, then Baptiſm ſhall be adminiſtred on this faſhion.*

¶ *Firſt let the Miniſter of the Pariſh (or in his abſence, any other lawful Miniſter that can be procured) with them that are preſent, call upon God, and ſay the Lords Prayer, and ſo many of the Collects appointed to be ſaid before in the Form of Publick Baptiſm, as the time and preſent exigence will ſuffer. And then the child being named by ſome one that is preſent, the Miniſter ſhall pour water upon it, ſaying theſe words;*

N. I baptize thee, In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ *Then all kneeling down, the Miniſter ſhall give thanks unto God, and ſay,*

WE yield thee hearty thanks moſt merciful Father, that it hath pleaſed thee to regenerate *this Infant* with thy holy Spirit; to receive *him* for thine own *child* by adoption, and to incorporate *him* into thy holy Church. And we humbly beſeech thee to grant, that as *he is* now made *partaker* of the death of thy Son, ſo *he* may be alſo of *his* reſurrection: and that finally with the reſidue of thy Saints, *he* may inherit thine everlaſting kingdom, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

¶ *And let them not doubt but that the child ſo baptized, is lawfully and ſufficiently baptized, and ought not to be baptized again. Yet nevertheleſs, if the child which is after this ſort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent, that if the Miniſter of the ſame Pariſh did himſelf baptize that child, the Congregation may be certified of the true form of Baptiſm by him privately before uſed: In which caſe he ſhall ſay thus,*

I cer-

I Certifie you, that according to the due and preſcribed order of the Church, *at ſuch a time*, and *at ſuch a place*, before divers witneſſes I baptized this child.

¶ *But if the child were baptized by any other lawful Miniſter; then the Miniſter of the Pariſh where the child was born or chriſtned, ſhall examine and try whether the child be lawfully baptized, or no. In which caſe, if thoſe that bring any child to the Church, do anſwer that the ſame child is already baptized, then ſhall the Miſter examine them further, ſaying,*

BY whom was this child baptized?

Who was preſent when this child was baptized?

Becauſe ſome things eſſential to this Sacrament may happen to be omitted through fear or haſte, in ſuch times of extremity; therefore I demand further of you,

With what matter was this child baptized?

With what words was this child baptized?

¶ *And if the Miniſter ſhall find by the anſwers of ſuch as bring the child, that all things were done as they ought to be; then ſhall not he chriſten the child again, but ſhall receive him as one of the flock of true Chriſtian people, ſaying thus,*

I Certifie you, that in this caſe all is well done, and according unto due order, concerning the baptizing of *this child*; who being born in original ſin, and in the wrath of God, *is* now by the laver of regeneration in Baptiſm, received into the number of the children of God, and heirs of everlaſting life: For our Lord Jeſus Chriſt doth not deny his grace and mercy unto ſuch infants, but moſt lovingly doth call them unto him, as the holy Goſpel doth witneſs to our comfort on this wiſe.

The Goſpel. S. Mark 10. 13.

THey brought young children to Chriſt, that he ſhould touch them; and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not; for of ſuch is the kingdom of God. Verily I ſay unto you, whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them.

¶ *After the Goſpel is read, the Miniſter ſhall make this brief Exhortation upon the words of the Goſpel.*

BEloved, ye hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him; how he blamed thoſe that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward geſture and deed he declared his good

will toward them; for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he hath likewiſe favourably received *this* preſent *Infant*, that he hath embraced *him* with the arms of his mercy, and (as he hath promiſed in his holy word) will give unto *him* the bleſſing of eternal life, and make *him partaker* of his everlaſting kingdom. Wherefore we being thus perſwaded of the good will of our heavenly Father, declared by his Son Jeſus Chriſt towards *this Infant*, let us faithfully and devoutly give thanks unto him, and ſay the Prayer which the Lord himſelf taught us.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee; Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that *he* being born again, and being made *an heir* of everlaſting ſalvation, through our Lord Jeſus Chriſt, may continue thy ſervant, and attain thy promiſe, through the ſame our Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

¶ *Then ſhall the Prieſt demand the Name of the child, which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay,*

DOſt thou in the name of this child renounce the devil and all his works, the vain pomp and glory of this world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow, nor be led by them?

Anſw. I renounce them all.

Miniſt. DOſt thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jeſus Chriſt his only begotten Son our Lord? and that he was conceived by the holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again

at

at the end of the world, to judge the quick and the dead?

And doſt thou believe in the holy Ghoſt; the holy Catholick Church; the Communion of ſaints; the remiſſion of ſins; the reſurrection of the fleſh; and everlaſting life after death?

Anſw. All this I ſtedfaſtly believe.

Miniſt. WIlt thou then obediently keep Gods holy will and commandments, and walk in the ſame all the days of thy life?

Anſw. I will.

¶ *Then the Prieſt ſhall ſay,*

WE receive this child into the congregation of Chriſts flock, and do † ſign *him* with the ſign of the Croſs, in token that hereafter *he* ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner againſt ſin, the world, and the devil, and to continue Chriſts faithful ſouldier and ſervant unto *his* lifes end. *Amen.*

† *The Prieſt ſhall make a Croſs upon the childs forehead.*

¶ *Then ſhall the Prieſt ſay,*

SEeing now, dearly beloved brethren, that *this child is* by baptiſm regenerate and grafted into the body of Chriſts Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *he* may lead the reſt of *his* life according to this beginning.

¶ *Then ſhall the Prieſt ſay,*

WE yield thee moſt hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own *child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beſeech thee to grant, that *he* being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his death, may crucifie the old man, and utterly aboliſh the whole body of ſin, and that as *he is* made *partaker* of the death of thy Son, *he* may alſo be *partaker* of his reſurrection; ſo that finally with the reſidue of thy holy Church, *he* may be *an inheritour* of thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then all ſtanding up, the Miniſter ſhall make this Exhortation to the Godfathers and Godmothers.*

FOraſmuch as *this child hath* promiſed by you *his* Sureties, to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your parts and duties to ſee that *this Infant* be taught, ſo ſoon as *he* ſhall be able to learn, what a ſolemn vow, promiſe and profeſſion *he hath* here made by you. And that *he*

may know theſe things the better, ye ſhall call upon *him* to hear Sermons, and chiefly ye ſhall provide that *he* may learn the Creed, the Lords Prayer, and the Ten commandments in the vulgar tongue, and all other things which a Chriſtian ought to know and believe to his ſouls health; and that *this child* may be vertuouſly brought up to lead a godly and a Chriſtian life; remembring alway that Baptiſm doth repreſent unto us our profeſſion, which is, to follow the example of our Saviour Chriſt, and be made like unto him; that as he died and roſe again for us; ſo ſhould we who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlineſs of living.

¶ *But if they which bring the Infant to the Church do make ſuch uncertain anſwers to the Prieſts queſtions, as that it cannot appear that the child was baptized with water, In the Name of the Father, and of the Son, and of the holy Ghoſt, (which are eſſential parts of Baptiſm) then let the Prieſt baptize it in the form before appointed for Publick Baptiſm of Infants; ſaving that at the dipping of the child in the Font, he ſhall uſe this form of words.*

IF thou art not already baptized, *N.* I baptize thee, In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

The Miniſtration of *Baptiſm* to ſuch as are of Riper Years, and able to anſwer for themſelves.

¶ *When any ſuch perſons as are of Riper Years are to be baptized, timely notice ſhall be given to the Biſhop, or whom he ſhall appoint for that purpoſe, a week before at the leaſt, by the parents, or ſome other diſcreet perſons; that ſo due care may be taken for their examination, whether they be ſufficiently inſtructed in the Principles of the Chriſtian Religion; and that they may be exhorted to prepare themſelves with prayers and faſting for the receiving of this holy Sacrament.*

¶ *And if they ſhall be found fit, then the Godfathers and Godmothers (the people being aſſembled upon the Sunday or Holy-day appointed) ſhall be ready to preſent them at the Font, immediately after the ſecond Leſſon, either at Morning or Evening Prayer, as the Curate in his diſcretion ſhall think fit.*

¶ *And ſtanding there, the Prieſt ſhall ask whether any of the perſons here preſented be baptized or no: If they ſhall anſwer,* No: *then ſhall the Prieſt ſay thus,*

DEarly beloved; Foraſmuch as all men are conceived and born in ſin, (and that which is born of the fleſh is fleſh) and they that are in the fleſh cannot pleaſe God, but live in ſin, committing many actual tranſgreſſions; and that our Saviour Chriſt ſaith, None can enter into the king-

kingdom of God, except he be regenerate and born anew of water and of the holy Ghoſt; I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous goodneſs he will grant to *theſe perſons* that which by nature *they* cannot have, that *they* may be baptized with water and the holy Ghoſt, and received into Chriſts holy Church, and be made lively *members* of the ſame.

¶ *Then ſhall the Prieſt ſay,*

Let us pray.

(¶ And here all the Congregation ſhall kneel.)

ALmighty and everlaſting God, who of thy great mercy didſt ſave Noah and his family in the ark from periſhing by water, and alſo didſt ſafely lead the children of Iſrael thy people through the Red ſea, figuring thereby thy holy Baptiſm; and by the Baptiſm of thy wel-beloved Son Jeſus Chriſt in the river Jordan, didſt ſanctifie the element of water to the myſtical waſhing away of ſin; We beſeech thee for thine infinite mercies, that thou wilt mercifully look upon *theſe* thy *ſervants*; waſh *them*, and ſanctifie *them* with the holy Ghoſt, that *they* being delivered from thy wrath, may be received into the ark of Chriſts Church; and being ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the waves of this troubleſome world, that finally *they* may come to the land of everlaſting life, there to reign with thee world without end, through Jeſus Chriſt our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead; We call upon thee for *theſe perſons*, that *they* coming to thy holy Baptiſm, may receive remiſſion of *their* ſins by ſpiritual regeneration. Receive *them*, O Lord, as thou haſt promiſed by thy wel-beloved Son, ſaying, Ask, and ye ſhall receive; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you; So give now unto us that ask; let us that ſeek find; open the gate unto us that knock; that *theſe perſons* may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom which thou haſt promiſed by Chriſt our Lord. *Amen.*

¶ *Then ſhall the People ſtand up, and the Prieſt ſhall ſay,*

Hear the words of the Goſpel written by Saint John, in the third Chaprer, beginning at the firſt verſe.

THere was a man of the Phariſees, Named Nicodemus a ruler of the Jews.

The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God; for no man can do theſe miracles that thou doeſt, except God be with him. Jeſus anſwered and ſaid unto him, Verily verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? Can he enter the ſecond time into his mothers womb, and be born? Jeſus anſwered, Verily verily I ſay unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is ſpirit. Marvel not that I ſaid unto thee, Ye muſt be born again. The wind bloweth where it liſteth, and thou heareſt the ſound thereof; but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit.

¶ *After which he ſhall ſay this Exhortation following.*

BEloved, ye hear in this Goſpel the expreſs words of our Saviour Chriſt, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great neceſſity of this Sacrament, where it may be had. Likewiſe immediately before his aſcenſion into heaven, (as we read in the laſt Chapter of Saint Marks Goſpel) he gave command to his diſciples, ſaying, Go ye into all the world, and preach the Goſpel to every creature. He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. Which alſo ſheweth unto us the great benefit we reap thereby. For which cauſe Saint Peter the Apoſtle, when upon his firſt preaching of the Goſpel many were pricked at the heart, and ſaid to him and the reſt of the Apoſtles, Men and brethren, what ſhall we do? replied and ſaid unto them, Repent and be baptized every one of you for the remiſſion of ſins, and ye ſhall receive the gift of the holy Ghoſt. For the promiſe is to you and your children, and to all that are afar off, even as many as the Lord our God ſhall call. And with many other words exhorted he them, ſaying, Save your ſelves from this untoward generation. For (as the ſame Apoſtle teſtifieth in another place) even Baptiſm doth alſo now ſave us (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt. Doubt

ye not therefore, but earneſtly believe, that he will favourably receive *theſe* preſent *perſons*, truly repenting and coming unto him by faith; that he will grant *them* remiſſion of *their* ſins, and beſtow upon *them* the holy Ghoſt; that he will give *them* the bleſſing of eternal life, and make *them partakers* of his everlaſting kingdom.

Wherefore we being thus perſwaded of the good will of our heavenly Father towards *theſe perſons*, declared by his Son Jeſus Chriſt; let us faithfully and devoutly give thanks to him, and ſay,

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, for that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee; Increaſe this knowledge and confirm this faith in us evermore: Give thy holy Spirit to *theſe perſons*, that *they* may be born again, and be made *heirs* of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

¶ *Then the Prieſt ſhall ſpeak to the* Perſons *to be baptized on this wiſe.*

WEl-beloved, who are come hither deſiring to receive holy Baptiſm, *ye* have heard how the Congregation hath prayed that our Lord Jeſus Chriſt would vouchſafe to receive you and bleſs you, to releaſe you of your ſins, to give you the kingdom of heaven, and everlaſting life. *Ye* have heard alſo that our Lord Jeſus Chriſt hath promiſed in his holy Word, to grant all thoſe things that we have prayed for; which promiſe he for his part will moſt ſurely keep and perform.

Wherefore after this promiſe made by Chriſt, *ye* muſt alſo faithfully for your part promiſe in the preſence of theſe your witneſſes, and this whole congregation, that *ye* will renounce the devil and all his works, and conſtantly believe Gods holy Word, and obediently keep his commandments.

¶ *Then ſhall the Prieſt demand of each of the perſons to be baptized, ſeverally, theſe queſtions following.*

Queſt. DOſt thou renounce the Devil and all his works, the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow, nor be led by them?

Anſw. I renounce them all.

Queſt. DOſt thou believe in God the Father Almighty, maker of heaven and earth?

And in Jeſus Chriſt his only begotten Son our Lord? And that he was conceived by the holy

holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world, to judge the quick and the dead?

And doſt thou believe in the holy Ghoſt; the holy Catholick Church; the Communion of Saints; the remiſſion of ſins; the reſurrection of the fleſh; and everlaſting life after death?

Anſw. All this I ſtedfaſtly believe.

Queſt. WIlt thou be baptized in this faith?

Anſw. That is my deſire.

Queſt. WIlt thou then obediently keep Gods holy will and commandments, and walk in the ſame all the days of thy life?

Anſw. I will endeavour ſo to do, God being my helper.

¶ *Then ſhall the Prieſt ſay,*

OMerciful God, grant that the old Adam in *theſe perſons* may be ſo buried, that the new man may be raiſed up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and ſtrength to have victory, and to triumph againſt the devil, the world, and the fleſh. *Amen.*

Grant that *they* being here dedicated to thee by our office and miniſtry, may alſo be endued with heavenly virtues, and everlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doſt live and govern all things, world without end. *Amen.*

ALmighty everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed out of his moſt precious ſide both water and blood, and gave commandment to his diſciples, that they ſhould go teach all nations, and baptize them, In the Name of the Father, and of the Son, and of the holy Ghoſt; Regard, we beſeech thee, the ſupplications of this congregation; ſanctifie this water to the myſtical waſhing away of ſin: and grant that *the perſons* now to be baptized therein, may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt take each perſon to be baptized, by the right hand, and placing him conveniently by the Font,*

Font, according to his diſcretion, ſhall ask the Godfathers and Godmothers the Name; and then ſhall dip him in the water, or pour water upon him, ſaying,

NI baptize thee, In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ *Then ſhall the Prieſt ſay,*

WE receive this perſon into the congregation of Chriſts flock, †and do ſign *him* with the ſign of the Croſs, in token that hereafter *he* ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner againſt ſin, the world, and the devil; and to continue Chriſts faithful ſouldier and ſervant unto *his* lifes end. Amen.

† *Here the Prieſt ſhall make a croſs upon the perſons forehead.*

¶ *Then ſhall the Prieſt ſay,*

SEeing now dearly beloved brethren, that *theſe perſons are* regenerate and grafted into the body of Chriſts Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *they* may lead the reſt of *their* life according to this beginning.

¶ *Then ſhall be ſaid the Lords Prayer, all kneeling.*

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee; Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *theſe perſons*, that being now born again, and made *heirs* of everlaſting ſalvation, through our Lord Jeſus Chriſt, *they* may continue thy *ſervants*, and attain thy promiſes, through the ſame Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee in the unity of the ſame holy Spirit everlaſtingly. *Amen.*

¶ *Then all ſtanding up, the Prieſt ſhall uſe this Exhortation following; ſpeaking to the Godfathers and Godmothers firſt.*

FOraſmuch as *theſe perſons have* promiſed in your preſence to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your part and duty to put *them* in mind what a ſolemn vow, promiſe and profeſſion *they have* now made before this congregation, and eſpecially before you *their* choſen witneſſes,

neſſes. And ye are alſo to call upon *them* to uſe all diligence to be rightly inſtructed in Gods holy Word, that ſo *they* may grow in grace, and in the knowledge of our Lord Jeſus Chriſt, and live godly, righteouſly, and ſoberly in this preſent world.

(¶ *And then ſpeaking to the new baptized Perſons, he ſhall proceed, and ſay,*)

AND as for you who have now by Baptiſm put on Chriſt, it is your part and duty alſo, being made the children of God, and of the light by faith in Jeſus Chriſt, to walk anſwerably to your Chriſtian calling, and as becometh the children of light: remembring always that baptiſm repreſenteth unto us our profeſſion; which is, to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died, and roſe again for us; ſo ſhould we who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlineſs of living.

¶ *It is expedient that every perſon thus baptized ſhould be confirmed by the Biſhop ſo ſoon after his Baptiſm as conveniently may be; that ſo he may be admitted to the holy Communion.*

¶ *If any perſons not baptized in their infancy ſhall be brought to be baptized before they come to years of diſcretion to anſwer for themſelves; it may ſuffice to uſe the office for Publick Baptiſm of Infants, or (in caſe of extreme danger) the Office for Private Baptiſm, only changing the word* [Infant] *for* [Child *or* Perſon] *as occaſion requireth.*

A CATECHISM,

That is to ſay, *An Inſtruction to be learned of every Perſon before he be brought to be Confirmed by the Biſhop.*

Qu. WHat is your Name?

Anſw. *N.* or *M.*

Queſt. Who gave you this Name?

Anſw. My Godfathers and Godmothers in my Baptiſm, wherein I was made a member of Chriſt, the child of God, and an inheritour of the kingdom of heaven.

Queſt. What did your Godfathers and Godmothers then for you?

Anſw. They did promiſe and vow three things in my name. Firſt, that I ſhould renounce the devil and all his works, the pomps and vanity of this wicked world, and all the ſinful luſts of the fleſh. Secondly, that I ſhould believe all the Articles of the Chriſtian Faith. And thirdly, that I ſhould keep Gods holy will and commandments, and walk in the ſame all the days of my life.

Queſt. Doſt thou not think that thou art bound to believe, and

and to do as they have promiſed for thee?

Anſw. Yes verily; and by Gods help, ſo I will. And I heartily thank our heavenly Father, that he hath called me to this ſtate of ſalvation through Jeſus Chriſt our Saviour. And I pray unto God to give me his grace, that I may continue in the ſame unto my lifes end.

Catechiſt. Rehearſe the Articles of thy belief.

Anſw. I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt his only Son our Lord, Who was conceived by the holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, he deſcended into hell, The third day, he roſe again from the dead, He aſcended into heaven, And ſitetth at the right hand of God the Father Almighty: From thence he ſhall come to judge the quick and the dead.

I believe in the holy Ghoſt; The holy Catholick Church; The Communion of Saints; The Forgiveneſs of ſins; The reſurrection of the body, And the life everlaſting. Amen.

Queſt. What doſt thou chiefly learn in theſe Articles of thy Belief?

Anſw. Firſt, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, In God the Son, who hath redeemed me, and all mankind.

Thirdly, In God the holy Ghoſt, who ſanctifieth me, and all the elect people of God.

Queſt. You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keep Gods commandments. Tell me how many there be.

Anſw. Ten.

Queſt. Which be they?

Anſw. THe ſame which God ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the houſe of bondage.

I. Thou ſhalt have none other Gods but me.

II. Thou ſhalt not make to thy ſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them. For I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children, unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and keep my commandments.

III. Thou ſhalt not take the Name

Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

IV. Remember that thou keep holy the ſabbath-day. Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the ſabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy Son, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattel, and the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſeventh day, and hallowed it.

V. Honour thy Father and thy Mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou ſhalt do no murder.

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

X. Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

Queſt. What doſt thou chiefly learn by theſe commandments?

Anſw. I learn two things: My duty towards God, and my duty towards my neighbour.

Queſt. What is thy duty towards God?

Anſw. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my ſoul, and with all my ſtrength; to worſhip him, to give him thanks, to put my whole truſt in him, to call upon him, to honour his holy Name and his Word; and to ſerve him truly all the days of my life.

Queſt. What is thy duty towards thy neighbour?

Anſw. My duty towards my neighbour, is to love him as my ſelf, and to do to all men as I would they ſhould do unto me: To love, honour, and ſuccour my father and mother. To honour and obey the Queen, and all that are put in authority under her. To ſubmit my ſelf to all my governours, teachers, ſpiritual paſtours and maſters: To order my ſelf lowly and reverently to all my betters. To hurt no body by word or deed: To be true and juſt in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and ſtealing, and my tongue from evil ſpeaking, lying, and ſlandering. To keep my body in temperance, ſoberneſs, and cha-

chaſtity. Not to covet nor deſire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that ſtate of life unto which it ſhall pleaſe God to call me.

Catechiſt. My good child, know this that thou art not able to do theſe things of thy ſelf, nor to walk in the commandments of God, and to ſerve him, without his ſpecial grace, which thou muſt learn at all times to call for by diligent prayer. Let me hear therefore if thou canſt ſay the Lords Prayer.

Anſw. OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Queſt. What deſireſt thou of God in this Prayer?

Anſw. I deſire my Lord God our heavenly Father, who is the giver of all goodneſs, to ſend his grace unto me, and to all people, that we may worſhip him, ſerve him, and obey him as we ought to do. And I pray unto God, that he will ſend us all things that be needful both for our ſouls and bodies; and that he will be merciful unto us, and forgive us our ſins; and that it will pleaſe him to ſave and defend us in all dangers ghoſtly and bodily; and that he will keep us from all ſin and wickedneſs, and from our ghoſtly enemy, and from everlaſting death. And this I truſt he will do of his mercy and goodneſs, through our Lord Jeſus Chriſt. And therefore I ſay, Amen. So be it.

Queſt. HOw many Sacraments hath Chriſt ordained in his Church?

Anſw. Two only, as generally neceſſary to ſalvation, that is to ſay, Baptiſm, and the Supper of the Lord.

Queſt. What meaneſt thou by this word *Sacrament?*

Anſw. I mean an outward and viſible ſign of an inward and ſpiritual grace, given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof..

Queſt. How many parts are there in a Sacrament?

Anſw. Two: the outward viſible ſign, and the inward ſpiritual grace.

Queſt. What is the outward viſible ſign or form in Baptiſm?

Anſw. Water: wherein the perſon is baptized, *In the Name of the Father, and of the Son, and of the holy Ghoſt.*

Queſt. What is the inward and ſpiritual grace?

Anſw. A death unto ſin, and a new

a new birth unto righteouſneſs: for being by nature born in ſin, and the children of wrath, we are hereby made the children of grace.

Queſt. What is required of perſons to be baptized?

Anſw. Repentance whereby they forſake ſin; and faith, whereby they ſtedfaſtly believe the promiſes of God made to them in that Sacrament.

Queſt. Why then are infants baptized, when by reaſon of their tender age they cannot perform them?

Anſw. Becauſe they promiſe them both by their ſureties: which promiſe, when they come to age, themſelves are bound to perform.

Queſt. Why was the Sacrament of the Lords Supper ordained?

Anſw. For the continual remembrance of the Sacrifice of the death of Chriſt, and of the benefits which we receive thereby.

Queſt. What is the outward part or ſign of the Lords Supper?

Anſw. Bread and Wine, which the Lord hath commanded to be received.

Queſt. What is the inward part, or thing ſignified?

Anſw. The Body and Blood of Chriſt, which are verily and indeed taken, and received by the faithful in the Lords Supper.

Queſt. What are the benefits whereof we are partakers thereby?

Anſw. The ſtrengthning and refreſhing of our ſouls by the Body and Blood of Chriſt, as our bodies are by the Bread and Wine.

Queſt. What is required of them who come to the Lords Supper?

Anſw. To examine themſelves, whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life; have a lively faith in Gods mercy through Chriſt, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Curate of every Pariſh ſhall diligently upon Sundays and Holidays, after the ſecond Leſſon at Evening Prayer, openly in the Church inſtruct and examine ſo many children of his Pariſh ſent unto him, as he ſhall think convenient, in ſome part of this Catechiſm.*

¶ *And all Fathers, Mothers, Maſters and Dames, ſhall cauſe their children, ſervants and apprentices (which have not learned their Catechiſm) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until ſuch time as they have learned all that is here appointed for them to learn.*

¶ *So ſoon as children are come to a competent Age, and can ſay in their Mother tongue, the Creed, the Lords Prayer, and the Ten Commandments; and alſo can anſwer to the other Queſtions of this ſhort Catechiſm; they ſhall be brought to the Biſhop. And every one ſhall have a Godfather or a Godmother, as a witneſs of their Confirmation.*

¶ *And*

¶ *And whensoever the Bishop shall give knowledge for children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring or send in Writing, with his hand subscribed thereunto, the Names of all such Persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And if the Bishop approve of them, he shall confirm them in manner following.*

The ORDER of CONFIRMATION, or Laying on of Hands upon those that are Baptized, and come to Years of Discretion.

¶ *Upon the day appointed, all that are to be then confirmed, being placed, and standing in order before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.*

TO the end that Confirmation may be ministred to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lords Prayer, and the Ten Commandments; and can also answer to such other questions, as in the short Catechism are contained: Which order is very convenient to be observed, to the end that children being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves with their own mouth and consent openly before the Church ratifie and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things as they by their own confession have assented unto.

¶ *Then shall the Bishop say,*

DO ye here in the presence of God and of this Congregation, renew the solemn promise and vow that was made in your Name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging your selves bound to believe and to do all those things, which your Godfathers and Godmothers then undertook for you?

¶ *And every one shall audibly answer,*

I do.

The Bishop.

OUr help is in the Name of the Lord;

Answ. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord,

Answ. Henceforth world without end.

Bishop. Lord, hear our prayers.

Answ. And let our cry come unto thee.

Biſhop.

Let us pray.

ALmighty and everliving God, who haſt vouchſafed to regenerate theſe thy ſervants by water and the holy Ghoſt, and haſt given unto them forgiveneſs of all their ſins; ſtrengthen them, we beſeech thee, O Lord, with the holy Ghoſt the Comforter, and daily increaſe in them thy manifold gifts of grace; the ſpirit of wiſdom and underſtanding; the ſpirit of counſel and ghoſtly ſtrength; the ſpirit of knowledge and true godlineſs; and fill them, O Lord, with the ſpirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Biſhop, he ſhall lay his hand upon the head of every one ſeverally, ſaying,*

DEfend, O Lord, this thy child, [or, *this thy ſervant*] with thy heavenly grace, that *he* may continue thine for ever: and daily increaſe in thy holy Spirit more and more, until *he* come unto thy everlaſting kingdom. Amen.

¶ *Then ſhall the Biſhop ſay,*

The Lord be with you.

Anſw. And with thy Spirit.

¶ *And (all kneeling down) the Biſhop ſhall add,*

Let us pray.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *And this Collect.*

ALmighty and everlaſting God, who makeſt us both to will and to do thoſe things that be good and acceptable unto thy divine Majeſty; We make our humble ſupplications unto thee for theſe thy ſervants, upon whom (after the example of thy holy Apoſtles) we have now laid our hands, to certifie them (by this ſign) of thy favour and gracious goodneſs towards them. Let thy fatherly hand, we beſeech thee, ever be over them; let thy holy Spirit ever be with them; and ſo lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlaſting life, through our Lord Jeſus Chriſt, who with thee and the holy Ghoſt liveth and reigneth ever one God, world without end. *Amen.*

OAlmighty Lord, and everlaſting God, vouchſafe we beſeech thee, to direct, ſanctifie and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy moſt mighty protection,

tection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then the Bishop shall bless them saying this,*

THe blessing of God Almighty, the Father, the Son, and the holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ *And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*

The FORM of Solemnization of MATRIMONY.

¶ *First, the Banns of all that are to be married together, must be published in the Church three several Sundays, or Holidays, in the time of Divine Service, immediately before the Sentences for the Offertory; the Curate saying after the accustomed manner,*

I publish the Banns of Marriage between *M.* of----and *N.* of----If any of you know cause or just impediment, why these two persons should not be joyned together in holy Matrimony, ye are to declare it: This is the first, [*second*, or *third*] time of asking.

¶ *And if the Persons that are to be married, dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.*

¶ *At the day and time appointed for Solemnization of Matrimony, the Persons to be married shall come into the body of the Church with their friends and neighbours: And there standing together, the man on the right hand, and the woman on the left, the Priest shall say,*

DEarly beloved, we are gathered together here in the sight of God, and in the face of this Congregation, to joyn together this man and this woman in holy Matrimony, which is an honourable estate instituted of God in the time of mans innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men; and therefore is not by any to be enterprised, nor taken in hand unadvisedly, lightly, or wantonly, to satisfie mens carnal lusts and appetites, like brute beasts, that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God, duly considering the causes for which Matrimony was ordained.

First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praiſe of his holy Name.

Secondly, it was ordained for a remedy againſt ſin, and to avoid fornication, that ſuch perſons as have not the gift of continency, might marry, and keep themſelves undefiled members of Chriſts body.

Thirdly, it was ordained for the mutual ſociety, help and comfort that the one ought to have of the other, both in proſperity and adverſity: into which holy eſtate theſe two perſons preſent come now to be joyned. Therefore if any man can ſhew any juſt cauſe why they may not lawfully be joyned together, let him now ſpeak, or elſe hereafter for ever hold his peace.

¶ *And alſo ſpeaking to the Perſons that ſhall be married, he ſhall ſay,*

I Require and charge you both (as ye will anſwer at the dreadful day of judgment, when the ſecrets of all hearts ſhall be diſcloſed) that if either of you know any impediment why ye may not be lawfully joyned together in Matrimony, ye do now confeſs it. For be ye well aſſured, that ſo many as are coupled together otherwiſe than Gods Word doth allow, are not joyned together by God, neither is their Matrimony lawful.

¶ *At which day of Marriage, if any man do alledge and declare any impediment why they may not be coupled together in Matrimony, by Gods Law, or the Laws of this Realm, and will be bound, and ſufficient ſureties with him to the parties, or elſe put in a caution (to the full value of ſuch charges as the perſons to be married do thereby ſuſtain) to prove his allegation: Then the ſolemnization muſt be deferred until ſuch time as the truth be tried.*

¶ *If no impediment be alledged, then ſhall the Curate ſay unto the man,*

N. WIlt thou have this woman to thy wedded wife, to live together after Gods ordinance, in the holy eſtate of Matrimony? Wilt thou love her, comfort her, honour and keep her in ſickneſs and in health, and forſaking all other, keep thee only unto her, ſo long as ye both ſhall live?

¶ *The man ſhall anſwer,*

I will.

¶ *Then ſhall the Prieſt ſay unto the Woman,*

N. WIlt thou have this man to thy wedded husband, to live together after Gods ordinance, in the holy eſtate of Matrimony? Wilt thou obey him, ſerve him, love, honour and keep him in ſickneſs and in health, and forſaking all other, keep thee only

only unto him, ſo long as ye both ſhall live?

¶ *The woman ſhall anſwer.*

I will.

¶ *Then ſhall the Miniſter ſay,*

Who giveth this woman to be married to this man?

¶ *Then ſhall they give their troth to each other in this manner.*

¶ *The Miniſter receiving the Woman at her fathers or friends hands, ſhall cauſe the Man with his right hand to take the Woman by her right hand, and to ſay after him, as followeth.*

I *N.* take thee *N.* to my wedded wife, to have and to hold, from this day forward, for better for worſe, for richer, for poorer, in ſickneſs and in health, to love and to cheriſh, till death us do part, according to Gods holy ordinance; and thereto I plight thee my troth.

¶ *Then ſhall they looſe their hands, and the Woman with her right hand taking the Man by his right hand, ſhall likewiſe ſay after the Miniſter,*

I *N.* take thee *N.* to my wedded husband, to have and to hold, from this day forward, for better for worſe, for richer for poorer, in ſickneſs and in health, to love, cheriſh, and to obey, till death us do part, according to Gods holy ordinance; and thereto I give thee my troth.

¶ *Then ſhall they again looſe their hands, and the Man ſhall give unto the Woman a ring, laying the ſame upon the Book with the accuſtomed duty to the Prieſt and Clerk. And the Prieſt taking the ring, ſhall deliver it unto the man, to put it upon the fourth finger of the Womans left hand. And the Man holding the ring there, and taught by the Prieſt, ſhall ſay,*

With this ring I thee wed, with my body I thee worſhip, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ *Then the Man leaving the ring upon the fourth finger of the Womans left hand, they ſhall both kneel down, and the Miniſter ſhall ſay,*

Let us pray.

O Eternal God, Creator and Preſerver of all mankind, giver of all ſpiritual grace, the author of everlaſting life; Send thy bleſſing upon theſe thy ſervants, this man and this woman, whom we bleſs in thy name; that as Iſaac and Rebecca lived faithfully together, ſo theſe perſons may ſurely perform and keep the vow and covenant betwixt them made (whereof this ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy laws, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt joyn their right hands together, and ſay,*

Thoſe whom God hath joyned together, let no man put aſunder.

¶ *Then ſhall the Miniſter ſpeak unto the People.*

FOraſmuch as *N.* and *N.* have conſented together in holy wedlock, and have witneſſed the ſame before God and this company, and thereto have given and pledged their troth either to other, and have declared the ſame by giving and receiving of a ring, and by joyning of hands; I pronounce, that they be Man and Wife together, In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ *And the Miniſter ſhall add this Bleſſing.*

GOd the Father, God the Son, God the holy Ghoſt, bleſs, preſerve and keep you; the Lord mercifully with his favour look upon you, and ſo fill you with all ſpiritual benediction and grace, that ye may ſo live together in this life, that in the world to come ye may have life everlaſting, *Amen.*

¶ *Then the Miniſter or Clerks going to the Lords Table, ſhall ſay or ſing this Pſalm following.*

Beati omnes. Pſal. 128.

BLeſſed are all they that fear the Lord: and walk in his ways.

For thou ſhalt eat the labour of thine hands: O well is thee, and happy ſhalt thou be.

Thy wife ſhall be as the fruitful vine: upon the walls of thy houſe.

Thy children like the olive-branches: round about thy table.

Lo, thus ſhall the man be bleſſed: that feareth the Lord.

The Lord from out of Sion ſhall ſo bleſs thee: that thou ſhalt ſee Jeruſalem in proſperity all thy life long;

Yea, that thou ſhalt ſee thy childrens children: and peace upon Iſrael.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or this Pſalm.*

Deus Miſereatur. Pſal. 67.

GOd be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy ſaving health among all nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the nations rejoyce and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, even our own God ſhall give us his bleſſing.

God

God ſhall bleſs us: and all the ends of the world ſhall fear him.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

¶ *The Pſalm ended, and the Man and the Woman kneeling before the Lords Table, the Prieſt ſtanding at the Table, and turning his face towards them, ſhall ſay,*

Lord, have mercy upon us.

Anſwer. Chriſt, have mercy upon us.

Miniſter. Lord, have mercy upon us.

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Miniſter. O Lord, ſave thy ſervant, and thy handmaid;

Anſw. Who put their truſt in thee.

Miniſt. O Lord, ſend them help from thy holy place.

Anſw. And evermore defend them.

Miniſt. Be unto them a towre of ſtrength,

Anſw. From the face of their enemy.

Miniſt. O Lord, hear our prayer,

Anſw. And let our cry come unto thee.

Miniſt. O God of Abraham, God of Iſaac, God of Jacob, bleſs theſe thy ſervants, and ſow the ſeed of eternal life in their hearts, that whatſoever in thy holy Word they ſhall profitably learn, they may in deed fulfil the ſame. Look, O Lord, mercifully upon them from heaven, and bleſs them. And as thou didſt ſend thy bleſſing upon Abraham and Sarah, to their great comfort; ſo vouchſafe to ſend thy bleſſing upon theſe thy ſervants, that they obeying thy will, and alway being in ſafety under thy protection, may abide in thy love unto their lives end, through Jeſus Chriſt our Lord. *Amen.*

¶ *This Prayer next following ſhall be omitted, where the woman is paſt child-bearing.*

OMerciful Lord and heavenly Father, by whoſe gracious gift mankind is increaſed; We beſeech thee aſſiſt with thy bleſſing theſe two perſons, that they may both be fruitful in procreation of children, and alſo live together ſo long in godly love and honeſty, that they may ſee their children chriſtianly and virtuouſly brought up, to thy praiſe and honour, through Jeſus Chriſt our Lord. *Amen.*

O God, who by thy mighty power haſt made all things of nothing, who alſo (after other things ſet in order) didſt appoint that out of man (created after thine own image and ſimilitude) woman ſhould take her beginning; and knitting them together, didſt teach that it ſhould never be lawful to put aſunder thoſe whom thou by Matrimony haſt made one: O God, who haſt conſecrated the ſtate of Matrimony to ſuch an excellent Myſtery, that in it is ſignified and repreſented the ſpiritual marriage and unity betwixt Chriſt and his Church; Look mercifully upon theſe thy ſervants, that both this man may love his wife, according to thy Word, (as Chriſt did love his Spouſe the Church, who gave himſelf for it, loving and cheriſhing it even as his own fleſh) and alſo that this woman may be loving and amiable, faithful and obedient to her husband, and in all quietneſs, ſobriety and peace, be a follower of holy and godly matrons. O Lord, bleſs them both, and grant them to inherit thy everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the prieſt ſay,*

ALmighty God, who at the beginning did create our firſt parents, Adam and Eve, and did ſanctifie and joyn them together in marriage; Pour upon you the riches of his grace, ſanctifie and bleſs you, that ye may pleaſe him both in body and ſoul, and live together in holy love unto your lives end. *Amen.*

¶ *After which, if there be no Sermon declaring the duties of Man and Wife, the Miniſter ſhall read as followeth.*

ALl ye that are married, or that intend to take the holy eſtate of Matrimony upon you, hear what the holy Scripture doth ſay as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul in his Epiſtle to the Epheſians, the fifth Chapter, doth give this commandment to all married men, Huſbands, love your wives, even as Chriſt alſo loved the Church, and gave himſelf for it, that he might ſanctifie and cleanſe it with the waſhing of water, by the Word; that he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy, and without blemiſh. So ought men to love their wives as their own bodies: He that loveth his wife, loveth himſelf. For no man ever yet hated his own fleſh, but nouriſheth and cheriſheth it, even as the Lord the Church: For we are members

bers of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joyned unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless let every one of you in particular so love his wife, even as himself. *Ephes.* 5. 25.

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that are married, Husbands, love your wives, and be not bitter against them. *Col.* 3. 19.

Hear also what Saint Peter the Apostle of Christ, who was himself a married man, saith unto them that are married, Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindred. 1 S. *Pet.* 3. 7.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul in the aforenamed Epistle to the Ephesians, teacheth you thus; Wives, submit your selves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband. *Ephes.* 5. 22.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson, Wives, submit your selves unto your own husbands, as it is fit in the Lord. *Col.* 3. 18.

Saint Peter also doth instruct you very well, thus saying, Ye wives, be in subjection to your own husbands; that if any obey not the Word, they also may without the Word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy women also who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obey-

obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement. 1 S. *Pet.* 3. 1.

¶ *It is convenient that the new married Persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.*

The Order for the Visitation of the SICK.

¶ *When any Person is sick, notice shall be given thereof to the Minister of the Parish; who coming into the sick Persons house, shall say,*

PEace be to this house, and to all that dwell in it.

¶ *When he cometh into the sick mans presence, he shall say, kneeling down,*

REmember not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answ. Spare us, good Lord.

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minist. O Lord, save thy servant;

Answ. Which putteth *his* trust in thee.

Minist. Send *him* help from thy holy place.

Answ. And evermore mightily defend *him.*

Minist. Let the enemy have no advantage of *him*;

Answ. Nor the wicked approach to hurt *him.*

Minist. Be unto *him*, O Lord, a strong towre,

Answ. From the face of *his* enemy.

Minist. O Lord, hear our prayers.

Answ. And let our cry come unto thee.

O Lord, look down from heaven, behold, visit and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety, through Jesus Christ our Lord. *Amen.*

HEar us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant

vant who is grieved with sickness. Sanctifie, we beseech thee, this thy fatherly correction to *him*; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance. That if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear and to thy glory: or else give *him* grace so to take thy visitation, that after this painful life ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister exhort the sick Person after this form, or other like.*

DEarly beloved, know this that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength health, age, weakness and sickness. Wherefore whatsoever your sickness is, know you certainly that it is Gods visitation. And for what cause soever this sickness is sent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious and honourable, to the increase of glory, and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God mercy, for his dear Son Jesus Christs sake, and render unto him humble thanks for his fatherly visitation, submitting your self wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the person visited be very sick, then the Curate may end his Exhortation in this place, or else proceed.*

TAke therefore in good part the chastisement of the Lord: for (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chastneth, and scourgeth every Son whom he receiveth. If ye endure chastning, God dealeth with you as with sons; for what son is he whom the father chastneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastned us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written

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ten in our holy Scripture for comfort and instruction, that we should patiently, and with thanksgiving bear our heavenly Fathers correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly, our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous judge, by whom all must be judged without respect of persons; I require you to examine your self, and your estate, both toward God and man; so that accusing and condemning your self for your own faults, you may find mercy at our heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of the Faith, saying, thus,*

DOst thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

¶ *The sick Person shall answer,*

All this I stedfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all Persons that have*

have offended him; and if he hath offended any other, to ask them forgiveneſs; and where he hath done injury or wrong to any man, that he make amends to the uttermoſt of his power. And if he hath not before diſpoſed of his goods, let him then be admoniſhed to make his will, and to declare his debts, what he oweth, and what is owing unto him, for the better diſcharging of his conſcience, and the quietneſs of his Executors. But men ſhould often be put in remembrance to take order for the ſettling of their temporal Eſtates, whilſt they are in health.

¶ *Theſe words before rehearſed, may be ſaid before the Miniſter begin his Prayer, as he ſhall ſee cauſe.*

¶ *The miniſter ſhould not omit earneſtly to move ſuch ſick Perſons as are of ability, to be liberal to the poor.*

¶ *Here ſhall the ſick Perſon be moved to make a ſpecial confeſſion of his ſins, if he feel his conſcience troubled with any weighty matter. After which Confeſſion, the Prieſt ſhall abſolve him (if he humbly and heartily deſire it) after this ſort.*

OUr Lord Jeſus Chriſt, who hath left power to his Church, to abſolve all ſinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I abſolve thee from all thy ſins, In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ *And then the Prieſt ſhall ſay the Collect following.*

Let us pray.

OMoſt merciful God, who according to the multitude of thy mercies, doſt ſo put away the ſins of thoſe who truly repent, that thou remembreſt them no more; Open thine eye of mercy upon this thy ſervant, who moſt earneſtly deſireth pardon and forgiveneſs. Renew in *him* (moſt loving Father) whatſoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailneſs; preſerve and continue this ſick member in the unity of the Church; conſider *his* contrition, accept *his* tears, aſſwage *his* pain, as ſhall ſeem to thee moſt expedient for *him*. And foraſmuch as *he* putteth *his* full truſt only in thy mercy, impute not unto *him his* former ſins; but ſtrengthen *him* with thy bleſſed Spirit; and when thou art pleaſed to take *him* hence, take *him* unto thy favour, through the merits of thy moſt dearly beloved Son Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Miniſter ſay this Pſalm. In te, Domine, ſperavi.* Pſal. 71.

IN thee, O Lord, have I put my truſt, let me never be put to confuſion: but rid me, and deliver me in thy righteouſneſs; incline thine ear unto me, and ſave me.

Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to help me, for thou art my houſe of defence, and my caſtle.

Deliver me, O my God, out

out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever ſince I was born: thou art he that took me out of my mothers womb; my praiſe ſhall alway be of thee.

I am become as it were a monſter unto many: but my ſure truſt is in thee.

O let my mouth be filled with thy praiſe: that I may ſing of thy glory and honour all the day long.

Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

For mine enemies ſpeak againſt me, and they that lay wait for my ſoul, take their counſel together, ſaying: God hath forſaken him, perſecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, haſte thee to help me.

Let them be confounded and periſh, that are againſt my ſoul: let them be covered with ſhame and diſhonour, that ſeek to do me evil.

As for me, I will patiently abide alway: and will praiſe thee more and more.

My mouth ſhall daily ſpeak of thy righteouſneſs and ſalvation: for I know no end thereof.

I will go forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſs only.

Thou, O God, haſt taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forſake me not, O God, in mine old age, when I am gray-headed: until I have ſhewed thy ſtrength unto this generation, and thy power to all them that are yet for to come.

Thy righteouſneſs, O God, is very high, and great things are they that thou haſt done: O God, who is like unto thee?

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Adding this.*

O Saviour of the world, who by thy Croſs and precious Blood haſt redeemed us, ſave us, and help us, we humbly beſeech thee, O Lord.

¶ *Then ſhall the Miniſter ſay,*

THe Almighty Lord, who is a moſt ſtrong towre to all them that put their truſt in him, to whom all things in heaven, in earth, and under the earth do bow and obey, be now and evermore thy defence,

fence, and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

¶ *And after that shall say,*

UNto Gods gracious mercy and protection we commit thee. The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace both now and evermore. *Amen.*

¶ *A Prayer for a sick Child.*

O Almighty God and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy, upon this child now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies sake. That if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus, enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

¶ *A Prayer for a sick Person, when there appeareth small hope of recovery.*

O Father of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continnally with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus, that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us. Yet forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that

that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour. *Amen.*

¶ *A commendatory Prayer for a sick Person at the point of departure.*

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creatour, and most merciful Saviour; most humbly beseeching thee that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is, and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

¶ *A Prayer for Persons troubled in mind or in conscience.*

O Blessed Lord, the Father of mercies, and the God of all comforts, we beseech thee look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give *him* a right understanding of *himself*, and of thy threats and promises, that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoaking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoyce. Deliver *him* from fear of the

enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

The COMMUNION of the SICK.

¶ *Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administred in the Church; that so doing, they may in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him (which shall be three, or two at the least) and having a convenient place in the sick mans house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle and Gospel here following.*

The Collect.

ALmighty everliving God, maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health (if it be thy gracious will) and whensoever *his* soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. 12. 5.

MY son, despise not thou the chastning of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chastneth; and scourgeth every son whom he receiveth.

The Gospel. S. John 5. 24.

VErily verily I say unto you, He that heareth my Word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ *After which, the Priest shall proceed according to the Form before prescribed for the holy Communion, beginning, at these words* [Ye that do truly, *&c.*]

¶ *At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.*

¶ *But if a man either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christs Body*

and Blood, the Curate ſhall inſtruct him, that if he do truly repent him of his ſins, and ſtedfaſtly believe that Jeſus Chriſt hath ſuffered death upon the Croſs for him, and ſhed his Blood for his redemption, earneſtly remembring the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Chriſt profitably to his ſouls health, although he do not receive the Sacrament with his mouth.

¶ *When the ſick perſon is viſited, and receiveth the holy Communion all at one time, then the Prieſt, for more expedition, ſhall cut off the Form of the Viſitation at the Pſalm* [In thee, O Lord, have I put my truſt] *and go ſtraight to the Communion.*

¶ *In the time of the Plague, Sweat, or ſuch other like contagious times of ſickneſs or diſeaſes, when none of the Pariſh or neighbours can be gotten to communicate with the ſick in their houſes, for fear of the infection, upon ſpecial requeſt of the diſeaſed, the Miniſter may only communicate with him.*

The Order for the Burial of the Dead.

¶ *Here is to be noted, that the Office enſuing is not to be uſed for any that die unbaptized, or excommunicate, or have laid violent hands upon themſelves.*

¶ *The Prieſts and Clerks meeting the Corps at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, ſhall ſay or ſing,*

I Am the reſurrection and the life, ſaith the Lord: he that believeth in me, though he were dead, yet ſhall he live. And whoſoever liveth and believeth in me, ſhall never die. S. *John* 11. 25, 26.

I Know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And though after my skin, worms deſtroy this body; yet in my fleſh ſhall I ſee God: whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another. *Job* 19. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; bleſſed be the Name of the Lord. 2 *Tim.* 6. 7. *Job* 1. 21.

¶ *After they are come into the Church, ſhall be read one or both of theſe Pſalms following.*

Dixi, Cuſtodiam. Pſal. 39.

I Said, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my ſight.

I held my tongue, and ſpake nothing: I kept ſilence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus muſing, the fire kindled: and at the laſt I ſpake with my tongue.

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou haſt made my days as it were a ſpan long: and

and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

For I am a stranger with thee: and a sojourner as all my fathers were.

O spare me a little, that I may recover my strength: before I go hence and be no more seen.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Domine, refugium. Psal. 90.

LOrd, thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again ye children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten, and though men be so strong that

they come to fourſcore years: yet is their ſtrength then but labour and ſorrow; ſo ſoon paſſeth it away and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, ſo is thy diſpleaſure.

So teach us to number our days: that we may apply our hearts unto wiſdom.

Turn thee again, O Lord, at the laſt: and be gracious unto thy ſervants.

O ſatisfie us with thy mercy, and that ſoon: ſo ſhall we rejoyce, and be glad all the days of our life.

Comfort us again now after the time that thou haſt plagued us: and for the years wherein we have ſuffered adverſity.

Shew thy ſervants thy work: and their children thy glory.

And the glorious Majeſty of the Lord our God be upon us: proſper thou the work of our hands upon us, O proſper thou our handy work.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall follow the Leſſon taken out of the fifteenth Chapter of the former Epiſtle of Saint Paul to the Corinthians.*

NOw is Chriſt riſen from the dead, and become the firſt-fruits of them that ſlept. For ſince by man came death, by man came alſo the reſurrection of the dead. For as in Adam all die, even ſo in Chriſt ſhall all be made alive. But every man in his own order: Chriſt the firſt-fruits; afterward they that are Chriſts at his coming. Then cometh the end, when he ſhall have delivered up the kingdom to God, even the Father; when he ſhall have put down all rule, and all authority and power. For he muſt reign till he hath put all enemies under his feet. The laſt enemy that ſhall be deſtroyed is death: For he hath put all things under his feet. But when he ſaith all things are put under him, it is manifeſt that he is excepted which did put all things under him. And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all. Elſe what ſhall they do which are baptized for the dead, if the dead riſe not at all? why are they then baptized for the dead? And why ſtand we in jeopardy every hour? I proteſt by your rejoycing, which I have in Chriſt Jeſus our Lord, I die daily. If after the manner of men I have fought with beaſts at Epheſus, what advantageth it me, if the

the dead riſe not? Let us eat and drink for to morrow we die. Be not deceived; evil communications corrupt good manners. Awake to righteouſneſs, and ſin not; for ſome have not the knowledge of God. I ſpeak this to your ſhame. But ſome man will ſay, how are the dead raiſed up? and with what body do they come? Thou fool, that which thou ſoweſt, is not quickned, except it die. And that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare grain, it may chance of wheat, or of ſome other grain. But God giveth it a body, as it hath pleaſed him, and to everyſeed his own body. All fleſh is not the ſame fleſh, but there is one kind of fleſh of men, another fleſh of beaſts, another of fiſhes, and another of birds. There are alſo celeſtial bodies, and bodies terreſtrial; but the glory of the celeſtial is one, and the glory of the terreſtrial is another. There is one glory of the ſun, and another glory of the moon, and another glory of the ſtars; for one ſtar differeth from another ſtar in glory. So alſo is the reſurrection of the dead; It is ſown in corruption; It is raiſed in incorruption: It is ſown in diſhonour; it is raiſed in glory: It is ſown in weakneſs; it is raiſed in power: It is ſown a natural body; it is raiſed a ſpiritual body. There is a natural body, and there is a ſpiritual body. And ſo it is written, The firſt man Adam was made a living ſoul, the laſt Adam was made a quickning ſpirit. Howbeit, that was not firſt which is ſpiritual; but that which is natural, and afterward that which is ſpiritual. The firſt man of the earth, earthy, the ſecond man is the Lord from heaven. As is the earthy, ſuch are they that are earthy: and as is the heavenly, ſuch are they alſo that are heavenly. And as we have born the image of the earthy, we ſhall alſo bear the image of the heavenly. Now this I ſay, brethren, that fleſh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I ſhew you a myſtery. We ſhall not all ſleep, but we ſhall all be changed in a moment, in the twinkling of an eye, at the laſt trump; (for the trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed.) For this corruptible muſt put on incorruption, and this mortal muſt put on immortality. So when this corruptible, ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory.

ſtory. O death, where is thy ſting? O grave, where is thy victory? The ſting of death is ſin, and the ſtrength of ſin is the law. But thanks be to God which giveth us the victory, through our Lord Jeſus Chriſt. Therefore my beloved brethren, be ye ſtedfaſt, unmovable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord.

¶ *When they come to the Grave, while the Corps is made ready to be laid into the earth, the Prieſt ſhall ſay, or the Prieſt and Clerks ſhall ſing,*

MAN that is born of a woman, hath but a ſhort time to live, and is full of miſery. He cometh up, and is cut down like a flower; he fleeth as it were a ſhadow, and never continueth in one ſtay.

In the midſt of life we are in death: of whom may we ſeek for ſuccour, but of thee, O Lord, who for our ſins art juſtly diſpleaſed?

Yet, O Lord God moſt holy, O Lord moſt mighty, O holy and moſt merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou, knoweſt, Lord, the ſecrets of our hearts; ſhut not thy merciful ears to our prayers; but ſpare us, Lord moſt holy, O God moſt mighty, O holy and merciful Saviour, thou moſt worthy judge eternal, ſuffer us not at our laſt hour for any pains of death to fall from thee.

¶ *Then while the earth ſhall be caſt upon the body by ſome ſtanding by, the Prieſt ſhall ſay,*

FOraſmuch as it hath pleaſed Almighty God of his great mercy to take unto himſelf the ſoul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, aſhes to aſhes, duſt to duſt, in ſure and certain hope of the reſurrection to eternal life, through our Lord Jeſus Chriſt, who ſhall change our vile body, that it may be like unto his glorious body, according to the mighty working whereby he is able to ſubdue all things to himſelf.

¶ *Then ſhall be ſaid or ſung,*

I Heard a voice from heaven, ſaying unto me, Write; From henceforth bleſſed are the dead which die in the Lord: even ſo ſaith the ſpirit; for they reſt from their labours. *Rev.* 14. 13.

¶ *Then the prieſt ſhall ſay,*

Lord have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes

as

as we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Prieſt.

ALmighty God, with whom do live the ſpirits of them that depart hence in the Lord, and with whom the ſouls of the faithful, after they are delivered from the burden of the fleſh, are in joy and felicity; we give thee hearty thanks, for that it hath pleaſed thee to deliver this our *brother* out of the miſeries of this ſinful world; beſeeching thee that it may pleaſe thee of thy gracious goodneſs, ſhortly to accompliſh the number of thine elect, and to haſten thy kingdom, that we, with all thoſe that are departed in the true faith of thy holy Name, may have our perfect conſummation and bliſs, both in body and ſoul, in thy eternal and everlaſting glory, through Jeſus Chriſt our Lord. *Amen.*

The Collect.

O Merciful God, the Father of our Lord Jeſus Chriſt, who is the reſurrection and the life; in whom whoſoever believeth, ſhall live, though he die; and whoſoever liveth and believeth in him, ſhall not die eternally; who alſo hath taught us (by his holy Apoſtle Saint Paul) not to be ſorry as men without hope, for them that ſleep in him; We meekly beſeech thee, O Father, to raiſe us from the death of ſin, unto the life of righteouſneſs; that when we ſhall depart this life, we may reſt in him, as our hope is this our *brother* doth, and that at the general reſurrection in the laſt day, we may be found acceptable in thy ſight, and receive that bleſſing which thy wel-beloved Son ſhall then pronounce to all that love and fear thee, ſaying, Come ye bleſſed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beſeech thee, O merciful Father, through Jeſus Chriſt our Mediatour and Redeemer. *Amen.*

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt, be with us all evermore. *Amen.*

The Thankſgiving of Women after Child-birth, Commonly called, *The Churching of Women.*

¶ *The Woman at the uſual time after her Delivery, ſhall come into the Church decently apparelled, and there ſhall kneel down in ſome convenient place, as hath been accuſtomed, or as the Ordinary ſhall direct: and then the Prieſt ſhall ſay unto her,*

FOraſmuch as it hath pleaſed Almighty God of his goodneſs to give you ſafe deliverance, and hath preſerved you in the great danger of Child-birth, you ſhall therefore give hearty thanks unto God, and ſay,

(¶ *Then ſhall the Prieſt ſay this Pſalm.*)

Dilexi quoniam. Pſal. 116.

I Am well-pleaſed: that the Lord hath heard the voice of my prayer.

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The ſnares of death compaſſed me round about: and the pains of hell gat hold upon me.

I found trouble and heavineſs, and I called upon the Name of the Lord: O Lord, I beſeech thee, deliver my ſoul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preſerveth the ſimple: I was in miſery, and he helped me.

Turn again then unto thy reſt, O my ſoul: for the Lord hath rewarded thee.

And why? thou haſt delivered my ſoul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I ſpeak, but I was ſore troubled: I ſaid in my haſte, All men are liars.

What reward ſhall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of ſalvation: and call upon the Name of the Lord.

I will pay my vows now in the preſence of all his people: in the courts of the Lords houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or this Pſalm.*

Niſi Dominus. Pſal. 127.

EXcept the Lord build the houſe: their labour is but loſt that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but loſt labour that ye haſte to riſe up early, and ſo late take reſt, and eat the bread of carefulneſs: for ſo he giveth his beloved ſleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even ſo are the young children.

Happy is the man that hath his

his quiver full of them: they ſhall not be aſhamed when they ſpeak with their enemies in the gate.

Glory be to the Father, *&c.*
As it was in the, *&c.*

¶ *Then the Prieſt ſhall ſay,*

Let us pray.

Lord, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.

OUr Father, which art in heaven; hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, and the power, and the glory, For ever and ever. Amen.

Miniſter. O Lord, ſave this woman thy ſervant;

Anſw. Who putteth her truſt in thee.

Miniſt. Be thou to her a ſtrong towre;

Anſw. From the face of her enemy.

Miniſt. Lord, hear our prayer.

Anſw. And let our cry come unto thee.

Miniſt. Let us pray.

OAlmighty God, we give thee humble thanks for that thou haſt vouchſafed to deliver this woman thy ſervant from the great pain and peril of Child-birth; Grant, we beſeech thee, moſt merciful Father, that ſhe through thy help may both faithfully live, and walk according to thy will in this life preſent, and alſo may be partaker of everlaſting glory in the life to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *The Woman that cometh to give her Thanks, muſt offer accuſtomed Offerings; and if there be a Communion, it is convenient that ſhe receive the holy Communion.*

A COMMINATION, or Denouncing of Gods Anger and Judgments againſt Sinners, with certain Prayers to be uſed on the Firſt Day of *Lent*, and at other Times, as the Ordinary ſhall appoint.

¶ *After Morning Prayer, the Litany ended, according to the accuſtomed manner, the Prieſt ſhall in the Reading Pew, or Pulpit ſay,*

BRethren, in the Primitive Church there was a godly Diſcipline, that at the beginning of Lent, ſuch Perſons as ſtood convicted of notorious ſin, were put to open penance, and puniſhed in this world, that their ſouls might be ſaved in the day of the Lord; and that others admoniſhed

niſhed by their example, might be the more afraid to offend.

In ſtead whereof (until the ſaid diſcipline may be reſtored again, which is much to be wiſhed) it is thought good, that at this time (in the preſence of you all) ſhould be read the general Sentences of God's curſing againſt impenitent ſinners, gathered out of the ſeven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye ſhould anſwer to every Sentence: *Amen.* To the intent, that being admoniſhed of the great indignation of God againſt ſinners, ye may the rather be moved to earneſt and true repentance, and may walk more warily in theſe dangerous days; fleeing from ſuch vices, for which ye affirm with your own mouths the Curſe of God to be due.

CUrſed is the man that maketh any carved or molten image, to worſhip it. *Deut.* 27. 15.

¶ *And the People ſhall anſwer and ſay,* *Amen.*

Miniſt. Curſed is he that curſeth his father and mother. *ver.* 16.

Anſw. *Amen.*

Miniſt. Curſed is he that removeth his neighbours landmark. *ver.* 17.

Anſw. *Amen.*

Miniſt. Curſed is he that maketh the blind to go out of his way. *ver.* 18.

Anſw. *Amen.*

Miniſt. Curſed is he that perverteth the judgment of the ſtranger, the fatherleſs, and widow. *ver.* 19.

Anſw. *Amen.*

Miniſt. Curſed is he that ſmiteth his neighbour ſecretly. *ver.* 24.

Anſw. *Amen.*

Miniſt. Curſed is he that lieth with his neighbours wife. *Lev.* 20. 10.

Anſw. *Amen.*

Miniſt. Curſed is he that taketh reward to ſlay the innocent. *Deut.* 27. 25.

Anſw. *Amen.*

Miniſt. Curſed is he that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lord. *Jer.* 17. 5.

Anſw. *Amen.*

Miniſt. Curſed are the unmerciful, fornicators, and adulterers, covetous perſons, idolaters, ſlanderers, drunkards, and extortioners. S. *Matt.* 25. 41. 1 *Cor.* 6. 9, 10.

Anſw. *Amen.*

Miniſter.

NOw ſeeing that all they are accurſed (as the prophet David beareth witneſs) who do err and go aſtray from the commandments of God, let us (remembring the dreadful judgment hanging over our

our heads, and always ready to fall upon us) return unto our Lord God with all contrition and meekneſs of heart; bewailing and lamenting our ſinful life, acknowledging and confeſſing our offences, and ſeeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees, ſo that every tree that bringth not forth good fruit, is hewn down and caſt into the fire. It is a fearful thing to fall into the hands of the living God: he ſhall pour down rain upon the ſinners, ſnares, fire and brimſtone, ſtorm and tempeſt; this ſhall be their portion to drink. For lo, the Lord is come out of his place to viſit the wickedneſs of ſuch as dwell upon the earth. But who may abide the day of his coming? Who ſhall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men ſhall ſay, Peace, and all things as ſafe, then ſhall ſudden deſtruction come upon them, as ſorrow cometh upon a woman travailing with child, and they ſhall not eſcape. Then ſhall appear the wrath of God in the day of vengeance, which obſtinate ſinners through the ſtubbornneſs of their heart have heaped unto themſelves, which deſpiſed the goodneſs, patience, and long-ſufferance of God, when he called them continually to repentance. Then ſhall they call upon me (ſaith the Lord) but I will not hear; they ſhall ſeek me early, but they ſhall not find me; and that becauſe they hated knowledge, and received not the fear of the Lord, but abhorred my counſel, and deſpiſed my correction. Then ſhall it be too late to knock when the door ſhall be ſhut; and too late to cry for mercy when it is the time of juſtice. O terrible voice of moſt juſt judgment which ſhall be pronounced upon them, when it ſhall be ſaid unto them, Go ye curſed into the fire everlaſting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of ſalvation laſteth; for the night cometh when none can work: but let us, while we have the light, believe in the light, and walk as children of the light, that we be not caſt into utter darkneſs, where is weeping and gnaſhing of teeth. Let us not abuſe the goodneſs of God, who calleth us mercifully to amendment, and of his endleſs pity promiſeth us forgiveneſs

of

of that which is paſt, if with a perfect and true heart we return unto him. For though our ſins be as red as ſcarlet, they ſhall be made white as ſnow: and though they be like purple, yet they ſhall be made white as wool. Turn ye (ſaith the Lord) from all your wickedneſs, and your ſin ſhall not be your deſtruction. Caſt away from you all your ungodlineſs that ye have done, make you new hearts, and a new ſpirit: wherefore will ye die, O ye houſe of Iſrael, ſeeing that I have no pleaſure in the death of him that dieth, ſaith the Lord God? Turn ye then, and ye ſhall live. Although we have ſinned, yet have we an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins. For he was wounded for our offences, and ſmitten for our wickedneſs. Let us therefore return unto him, who is the merciful receiver of all true penitent ſinners; aſſuring our ſelves that he is ready to receive us, and moſt willing to pardon us, if we come unto him with faithful repentance; if we will ſubmit our ſelves unto him, and from henceforth walk in his ways; if we will take his eaſie yoke, and light burden upon us, to follow him in lowlineſs, patience, and charity, and be ordered by the governance of his holy Spirit; ſeeking always his glory, and ſerving him duly in our vocation with thankſgiving. This if we do, Chriſt will deliver us from the curſe of the law, and from the extreme malediction which ſhall light upon them that ſhall be ſet on the left hand; and he will ſet us on his right hand, and give us the gracious benediction of his Father, commanding us to take poſſeſſion of his glorious kingdom: unto which he vouchſafe to bring us all, for his infinite mercy. Amen.

¶ *Then ſhall they all kneel upon their knees, and the Prieſt and Clerks kneeling (in the place where they are accuſtomed to ſay the Litany) ſhall ſay this Pſalm,* Miſerere mei, Deus.

Miſerere mei, Deus. Pſal. 51.

HAve mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies, do away mine offences.

Waſh me throughly from my wickedneſs: and cleanſe me from my ſin.

For I acknowledge my faults: and my ſin is ever before me.

Againſt thee only have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

Behold, I was ſhapen in wickedneſs: and in ſin hath my mother conceived me.

But

But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſdom ſecretly.

Thou ſhalt purge me with hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter than ſnow.

Thou ſhalt make me hear of joy and gladneſs: that the bones which thou haſt broken, may rejoyce.

Turn thy face from my ſins: and put out all my miſdeeds.

Make me a clean heart, O God: and renew a right ſpirit within me.

Caſt me not away from thy preſence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.

Then ſhall I teach thy ways unto the wicked: and ſinners ſhall be converted unto thee.

Deliver me from blood-guiltineſs, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſs.

Thou ſhalt open my lips, O Lord: and my mouth ſhall ſhew thy praiſe.

For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt-offerings.

The ſacrifice of God is a troubled ſpirit: a broken and contrite heart, O God, ſhalt thou not deſpiſe.

O be favourable and gracious unto Sion: build thou the walls of Jeruſalem.

Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſs, with the burnt-offerings and oblations: then ſhall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

Anſw. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Miniſt. O Lord, ſave thy ſervants;

Anſw. That put their truſt in thee.

Miniſt. Send unto them help from above.

Anſw. And evermore mightily defend them.

Miniſt. Help us, O God, our Saviour.

Anſw. And for the glory of thy Name deliver us; be merciful

ciful to us ſinners, for thy Names ſake.

Miniſt. O Lord, hear our prayer.

Anſw. And let our cry come unto thee.

Miniſt. Let us pray.

O Lord, we beſeech thee mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee, that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. *Amen.*

O Moſt mighty God and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made, who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin and be ſaved; Mercifully forgive us our treſpaſſes; receive and comfort us, who are grieved and wearied with the burden of our ſins. Thy property is always to have mercy; to thee only it appertaineth to forgive ſins. Spare us therefore, good Lord, ſpare thy people whom thou haſt redeemed; enter not into judgment with thy ſervants, who are vile earth, and miſerable ſinners; but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the People ſay this that followeth, after the Miniſter.*

TUrn thou us, O good Lord, and ſo ſhall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, faſting and praying. For thou art a merciful God, Full of compaſſion, Long-ſuffering, and of great pity. Thou ſpareſt when we deſerve puniſhment, And in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them, And let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy bleſſed Son Jeſus Chriſt our Lord. Amen.

¶ *Then the Miniſter alone ſhall ſay,*

The Lord bleſs us and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. *Amen.*

THE

Κῆρυξ καὶ θεῖος ἀοιδός.

THE PSALTER or PSALMS OF DAVID,

After the Translation of the Great BIBLE, Pointed as they are to be Sung or Said in CHURCHES.

Morning Prayer.

Beatus vir, qui. Psal. 1.

BLessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side: that will bring forth his fruit in due season.

4 His leaf also shall not wither: and look whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them: but they are like the chaff which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgment: neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

Quare fremuerunt gentes? Ps. 2.

WHy do the heathen so furiously rage together: and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together: against the Lord, and against his Anointed.

3 Let us break their bonds asunder: and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn: the Lord shall have them in derision.

5 Then

5 Then ſhall he ſpeak unto them in his wrath : and vex them in his ſore diſpleaſure.

6 Yet have I ſet my king: upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath ſaid unto me : Thou art my Son, this day have I begotten thee.

8 Deſire of me, and I ſhall give thee the heathen for thine inheritance : and the utmoſt parts of the earth for thy poſſeſſion.

9 Thou ſhalt bruiſe them with a rod of iron : and break them in pieces like a potters veſſel.

10 Be wiſe now therefore, O ye kings : be learned, ye that are judges of the earth.

11 Serve the Lord in fear : and rejoyce unto him with reverence.

12 Kiſs the ſon, leſt he be angry, and ſo ye periſh from the right way : if his wrath be kindled (yea, but a little) bleſſed are all they that put their truſt in him.

Domine quid multiplicati? Pſ. 3.

LOrd, how are they increaſed that trouble me: many are they that riſe againſt me.

2 Many one there be that ſay of my ſoul : There is no help for him in his God.

3 But thou, O Lord, art my defender : thou art my worſhip, and the lifter up of my head.

4 I did call upon the Lord with my voice : and he heard me out of his holy hill.

5 I laid me down and ſlept, and roſe up again : for the Lord ſuſtained me.

6 I will not be afraid for ten thouſands of the people : that have ſet themſelves againſt me round about.

7 Up, Lord, and help me, O my God : for thou ſmiteſt all mine enemies upon the cheek-bone; thou haſt broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord : and thy bleſſing is upon thy people.

Cum invocarem. Pſal. 4.

HEar me when I call, O God of my righteouſneſs : thou haſt ſet me at liberty when I was in trouble ; have mercy upon me, and hearken unto my prayer.

2 O ye ſons of men, how long will ye blaſpheme mine honour : and have ſuch pleaſure in vanity, and ſeek after leaſing ?

3 Know this alſo, that the Lord hath choſen to himſelf the man that is godly : when I call upon the Lord he will hear me.

4 Stand in awe, and ſin not : commune with your own heart, and in your chamber, and be ſtill.

5 Offer the ſacrifice of righteouſneſs : and put your truſt in the Lord.

6 There

6 There be many that ſay: Who will ſhew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou haſt put gladneſs in my heart: ſince the time that their corn, and wine, and oyl increaſed.

9 I will lay me down in peace, and take my reſt: for it is thou, Lord, only that makeſt me dwell in ſafety.

Verba mea, auribus. Pſal. 5.

PONder my words, O Lord: conſider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God: for unto thee will I make my prayer.

3 My voice ſhalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that haſt no pleaſure in wickedneſs: neither ſhall any evil dwell with thee.

5 Such as be fooliſh ſhall not ſtand in thy ſight: for thou hateſt all them that work vanity.

6 Thou ſhalt deſtroy them that ſpeak leaſing: the Lord will abhor both the bloodthirſty and deceitful man.

7 But as for me, I will come into thine houſe, even upon the multitude of thy mercy: and in thy fear will I worſhip toward thy holy temple.

8 Lead me, O Lord, in thy righteouſneſs, becauſe of mine enemies: make thy way plain before my face.

9 For there is no faithfulneſs in his mouth: their inward parts are very wickedneſs.

10 Their throat is an open ſepulchre: they flatter with their tongue.

11 Deſtroy thou them, O God, let them periſh through their own imaginations: caſt them out in the multitude of their ungodlineſs; for they have rebelled againſt thee.

12 And let all them that put their truſt in thee rejoyce: they ſhall ever be giving of thanks, becauſe thou defendeſt them; they that love thy Name, ſhall be joyful in thee;

13 For thou, Lord, wilt give thy bleſſing unto the righteous: and with thy favourable kindneſs wilt thou defend him as with a ſhield.

Evening Prayer.

Domine, ne in furore. Pſal. 6.

O Lord, rebuke me not in thine indignation: neither chaſten me in thy diſpleaſure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My ſoul alſo is ſore troubled: but, Lord, how long wilt thou puniſh me?

4 Turn thee, O Lord, and

deliver my ſoul: O ſave me for thy mercies ſake.

5 For in death no man remembreth thee: and who will give thee thanks in the pit?

6 I am weary of my groaning, every night waſh I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away becauſe of all mine enemies.

8 Away from me all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies ſhall be confounded, and ſore vexed: they ſhall be turned back, and put to ſhame ſuddenly.

Domine, Deus meus. Pſal. 7.

O Lord my God, in thee have I put my truſt: ſave me from all them that perſecute me, and deliver me;

2 Leſt he devour my ſoul like a lion, and tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any ſuch thing: or if there be any wickedneſs in my hands;

4 If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cauſe is mine enemy;

5 Then let mine enemy perſecute my ſoul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the duſt.

6 Stand up, O Lord, in thy wrath, and lift up thy ſelf, becauſe of the indignation of mine enemies: ariſe up for me in the judgment that thou haſt commanded.

7 And ſo ſhall the congregation of the people come about thee: for their ſakes therefore lift up thy ſelf again.

8 The Lord ſhall judge the people; give ſentence with me, O Lord: according to my righteouſneſs, and according to the innocency that is in me.

9 O let the wickedneſs of the ungodly come to an end: but guide thou the juſt.

10 For the righteous God: trieth the very hearts and reins.

11 My help cometh of God: who preſerveth them that are true of heart.

12 God is a righteous judge, ſtrong and patient: and God is provoked every day.

13 If a man will not turn, he will whet his ſword: he hath bent his bow, and made it ready.

14 He hath prepared for him the inſtruments of death: he ordaineth his arrows againſt the perſecutours.

15 Be-

15 Behold, he travaileth with miſchief: he hath conceived ſorrow, and brought forth ungodlineſs.

16 He hath graven and digged up a pit: and is fallen himſelf into the deſtruction that he made for other.

17 For his travail ſhall come upon his own head: and his wickedneſs ſhall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteouſneſs: and I will praiſe the Name of the Lord moſt High.

Domine, Dominus noſter. Pſal. 8.

O Lord our Governour, how excellent is thy Name in all the world: thou that haſt ſet thy glory above the heavens!

2 Out of the mouth of very babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemies: that thou mighteſt ſtill the enemy and the avenger.

3 For I will conſider thy heavens, even the works of thy fingers: the moon and the ſtars which thou haſt ordained.

4 What is man, that thou art mindful of him: and the ſon of man that thou viſiteſt him?

5 Thou madeſt him lower than the angels: to crown him with glory and worſhip.

6 Thou makeſt him to have dominion of the works of thy hands: and thou haſt put all things in ſubjection under his feet;

7 All ſheep and oxen: yea, and the beaſts of the field;

8 The fowls of the air, and the fiſhes of the ſea: and whatſoever walketh through the paths of the ſeas.

9 O Lord, our Governour: how excellent is thy Name in all the world!

Morning Prayer.

Confitebor tibi. Pſal. 9.

I Will give thanks unto thee, O Lord, with my whole heart: I will ſpeak of all thy marvellous works.

2 I will be glad and rejoyce in thee: yea, my ſongs will I make of thy Name, O thou moſt Higheſt.

3 While mine enemies are driven back: they ſhall fall and periſh at thy preſence.

4 For thou haſt maintained my right, and my cauſe: thou art ſet in the throne that judgeſt right.

5 Thou haſt rebuked the heathen, and deſtroyed the ungodly: thou haſt put out their name for ever and ever.

6 O thou enemy, deſtructions are come to a perpetual end: even as the cities which thou haſt deſtroyed; their memorial is periſhed with them.

7 But the Lord ſhall endure for ever: he hath alſo prepared his ſeat for judgment.

8 For he ſhall judge the world in righteouſneſs: and miniſter true judgment unto the people.

9 The Lord alſo will be a defence for the oppreſſed: even a refuge in due time of trouble.

10 And they that know thy Name, will put their truſt in thee: for thou, Lord, haſt never failed them that ſeek thee.

11 O praiſe the Lord which dwelleth in Sion: ſhew the people of his doings.

12 For when he maketh inquiſition for blood, he remembreth them: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord, conſider the trouble which I ſuffer of them that hate me: thou that lifteſt me up from the gates of death.

14 That I may ſhew all thy praiſes within the ports of the daughter of Sion: I will rejoyce in thy ſalvation.

15 The heathen are ſunk down in the pit that they made: in the ſame net which they hid privily, is their foot taken.

16 The Lord is known to execute judgment: the ungodly is trapped in the work of his own hands.

17 The wicked ſhall be turned into hell: and all the people that forget God.

18 For the poor ſhall not alway be forgotten: the patient abiding of the meek ſhall not periſh for ever.

19 Up, Lord, and let not man have the upper hand: let the heathen be judged in thy ſight.

20 Put them in fear, O Lord: that the heathen may know themſelves to be but men.

Ut quid, Domine? Pſal. 10.

WHy ſtandeſt thou ſo far off, O Lord: and hideſt thy face in the needful time of trouble?

2 The ungodly for his own luſt doth perſecute the poor: let them be taken in the crafty wileneſs that they have imagined.

3 For the ungodly hath made boaſt of his own hearts deſire: and ſpeaketh good of the covetous whom God abhorreth.

4 The ungodly is ſo proud, that he careth not for God: neither is God in all his thoughts.

5 His ways are alway grievous: thy judgments are far above out of his ſight, and therefore defieth he all his enemies.

6 For he hath ſaid in his heart, Tuſh, I ſhall never be caſt down: there ſhall no harm happen unto me.

7 His mouth is full of curſing, deceit, and fraud: under his

his tongue is ungodlineſs and vanity.

8 He ſitteth lurking in the thieviſh corners of the ſtreets: and privily in his lurking dens doth he murder the innocent; his eyes are ſet againſt the poor.

9 For he lieth waiting ſecretly, even as a lion lurketh he in his den: that he may raviſh the poor.

10 He doth raviſh the poor: when he getteth him into his net.

11 He falleth down and humbleth himſelf: that the congregation of the poor may fall into the hands of his captains.

12 He hath ſaid in his heart, Tuſh, God hath forgotten: he hideth away his face, and he will never ſee it.

13 Ariſe, O Lord God, and lift up thine hand: forget not the poor.

14 Wherefore ſhould the wicked blaſphame God: while he doth ſay in his heart, Tuſh, thou God careſt not for it.

15 Surely thou haſt ſeen it: for thou beholdeſt ungodlineſs and wrong.

16 That thou mayeſt take the matter into thy hand: the poor committeth himſelf unto thee; for thou art the helper of the friendleſs.

17 Break thou the power of the ungodly and malicious: take away his ungodlineſs, and thou ſhalt find none.

18 The Lord is King for ever and ever: and the heathen are periſhed out of the land.

19 Lord, thou haſt heard the deſire of the poor: thou preparest their heart, and thine ear hearkneth thereto.

20 To help the fatherleſs, and poor unto their right: that the man of the earth be no more exalted againſt them.

In Domino confido. Pſal. 11.

IN the Lord put I my truſt: how ſay ye then to my ſoul, that ſhe ſhould flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily ſhoot at them which are true of heart.

3 For the foundations will be caſt down: and what hath the righteous done?

4 The Lord is in his holy temple: the Lords ſeat is in heaven.

5 His eyes conſider the poor: and his eye-lids try the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedneſs, doth his ſoul abhor.

7 Upon the ungodly he ſhall rain ſnares, fire, and brimſtone, ſtorm and tempeſt:

this ſhall be their portion to drink.

8 For the righteous Lord loveth righteouſneſs: his countenance will behold the thing that is juſt.

Evening Prayer.

Salvum me fac. Pſal. 12.

HElp me, Lord, for there is not one godly man left: for the faithful are miniſhed from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and diſſemble in their double heart.

3 The Lord ſhall root out all deceitful lips: and the tongue that ſpeaketh proud things.

4 Which have ſaid, With our tongue will we prevail: we are they that ought to ſpeak, who is lord over us?

5 Now for the comfortleſs troubles ſake of the needy: and becauſe of the deep ſighing of the poor;

6 I will up, ſaith the Lord: and will help every one from him that ſwelleth againſt him, and will ſet him at reſt.

7 The words of the Lord are pure words: even as the ſilver which from the earth is tried, and purified ſeven times in the fire.

8 Thou ſhalt keep them, O Lord: thou ſhalt preſerve him from this generation for ever.

9 The ungodly walk on every ſide: when they are exalted, the children of men are put to rebuke.

Uſque quo, Domine? Pſal. 13.

HOw long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?

2 How long ſhall I ſeek counſel in my ſoul, and be ſo vexed in my heart: how long ſhall mine enemies triumph over me?

3 Conſider and hear me, O Lord my God: lighten mine eyes, that I ſleep not in death.

4 Leſt mine enemy ſay, I have prevailed againſt him: for if I be caſt down, they that trouble me will rejoyce at it.

5 But my truſt is in thy mercy: and my heart is joyful in thy ſalvation.

6 I will ſing of the Lord, becauſe he hath dealt ſo lovingly with me: yea, I will praiſe the Name of the Lord moſt Higheſt.

Dixit inſipiens. Pſal. 14.

THe fool hath ſaid in his heart: there is no God.

2 They are corrupt, and become abominable in their doings: there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men: to ſee if there were

were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived: the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge that they are all such workers of mischief: eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor: because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion? when the Lord turneth the captivity of his people: then shall Jacob rejoyce, and Israel shall be glad.

Morning Prayer.

Domine, quis habitabit? Psal. 15.

LOrd, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?

2 Even he that leadeth an uncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes: and maketh much of them, that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.

6 He that hath not given his money upon usury: nor taken reward against the innocent.

7 Whoso doeth these things: shall never fall.

Conserva me, Domine. Psal. 16.

PReserve me, O God: for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord: Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the saints that are in the earth: and upon such as excel in vertue.

4 But they that run after another god: shall have great trouble.

5 Their drink-offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himſelf is the portion of mine inheritance, and of my cup: thou ſhalt maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins alſo chaſten me in the night-ſeaſon.

9 I have ſet God always before me: for he is on my right hand, therefore I ſhall not fall.

10 Wherefore my heart was glad, and my glory rejoyced: my fleſh alſo ſhall reſt in hope.

11 For why? thou ſhalt not leave thy ſoul in hell: neither ſhalt thou ſuffer thy holy One to ſee corruption.

12 Thou ſhalt ſhew me the path of life; in thy preſence is the fulneſs of joy: and at thy right hand there is pleaſure for evermore.

Exaudi, Domine. Pſal. 17.

HEar the right, O Lord, conſider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my ſentence come forth from thy preſence: and let thine eyes look upon the thing that is equal.

3 Thou haſt proved, and viſited mine heart in the night-ſeaſon; thou haſt tried me, and ſhalt find no wickedneſs in me: for I am utterly purpoſed that my mouth ſhall not offend.

4 Becauſe of mens works that are done againſt the words of thy lips: I have kept me from the ways of the deſtroyer.

5 O hold thou up my goings in thy paths: that my foot-ſteps ſlip not.

6 I have called upon thee, O God, for thou ſhalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving kindneſs, thou that art the Saviour of them which put their truſt in thee: from ſuch as reſiſt thy right hand.

8 Keep me as the apple of an eye: hide me under the ſhadow of thy wings.

9 From the ungodly that trouble me: mine enemies compaſs me round about to take away my ſoul.

10 They are incloſed in their own fat: and their mouth ſpeaketh proud things.

11 They lie waiting in our way on every ſide: turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey: and as it were a lions whelp, lurking in ſecret places.

13 Up, Lord, diſappoint him, and caſt him down: deliver my ſoul from the ungodly, which is a ſword of thine.

14 From the men of thy hand, O Lord, from the men, I

say, and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire: and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.

Evening Prayer.

Diligam te, Domine. Psal. 18.

I Will love thee, O Lord, my strength; the Lord is my stony rock, and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed me: and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me: the snares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So shall he hear my voice out of his holy temple: and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked: the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoak out in his presence: and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down: and it was dark under his feet.

10 He rod upon the cherubins, and did flie: he came flying upon the wings of the wind.

11 He made darkness his secret place: his pavilion round about him with dark water and thick clouds to cover him.

12 At the brightness of his presence his clouds removed: hail-stones, and coals of fire.

13 The Lord also thundred out of heaven, and the highest gave his thunder: hail-stones, and coals of fire.

14 He sent out his arrows, and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me: and shall take

take me out of many waters.

17 He ſhall deliver me from my ſtrongeſt enemy, and from them which hate me: for they are to mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth alſo into a place of liberty: he brought me forth, even becauſe he had a favour unto me.

20 The Lord ſhall reward me after my righteous dealing: according to the cleanneſs of my hands ſhall he recompenſe me.

21 Becauſe I have kept the ways of the Lord: and have not forſaken my God, as the wicked doeth.

22 For I have an eye unto all his laws: and will not caſt out his commandments from me.

23 I was alſo uncorrupt before him: and eſchewed mine own wickedneſs.

24 Therefore ſhall the Lord reward me after my righteous dealing: and according unto the cleanneſs of my hands in his eye-ſight.

25 With the holy thou ſhalt be holy: and with a perfect man thou ſhalt be perfect.

26 With the clean, thou ſhalt be clean: and with the froward thou ſhalt learn frowardneſs.

27 For thou ſhalt ſave the people that are in adverſity: and ſhalt bring down the high looks of the proud.

28 Thou alſo ſhalt light my candle: the Lord my God ſhall make my darkneſs to be light.

29 For in thee I ſhall diſcomfit an hoſt of men: and with the help of my God I ſhall leap over the wall.

30 The way of God is an undefiled way: the word of the Lord alſo is tried in the fire; he is the defender of all them that put their truſt in him.

31 For who is God, but the Lord: or who hath any ſtrength, except our God?

32 It is God that girdeth me with ſtrength of war: and maketh my way perfect.

33 He maketh my feet like harts feet: and ſetteth me up on high.

34 He teacheth mine hands to fight: and mine arms ſhall break even a bow of ſteel.

35 Thou haſt given me the defence of thy ſalvation: thy right hand alſo ſhall hold me up, and thy loving correction ſhall make me great.

36 Thou ſhalt make room enough under me for to go: that my foot-ſteps ſhall not ſlide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have deſtroyed them.

38 I will ſmite them, that they ſhall not be able to ſtand: but fall under my feet.

39 Thou haſt girded me with ſtrength unto the battel: thou ſhalt throw down mine enemies under me.

40 Thou haſt made mine enemies alſo to turn their backs upon me: and I ſhall deſtroy them that hate me.

41 They ſhall cry, but there ſhall be none to help them: yea, even unto the Lord ſhall they cry, but he ſhall not hear them.

42 I will beat them as ſmall as the duſt before the wind: I will caſt them out as the clay in the ſtreets.

43 Thou ſhalt deliver me from the ſtrivings of the people: and thou ſhalt make me the head of the heathen.

44 A people whom I have not known: ſhall ſerve me.

45 As ſoon as they hear of me, they ſhall obey me: but the ſtrange children ſhall diſſemble with me.

46 The ſtrange children ſhall fail: and be afraid out of their priſons.

47 The Lord liveth, and bleſſed be my ſtrong helper: and praiſed be the God of my ſalvation.

48 Even the God that ſeeth that I be avenged: and ſubdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and ſetteth me up above mine adverſaries: thou ſhalt rid me from the wicked man.

50 For this cauſe will I give thanks unto thee, O Lord, among the Gentiles: and ſing praiſes unto thy Name.

51 Great proſperity giveth he unto his king: and ſheweth loving kindneſs unto David his Anointed, and unto his ſeed for evermore.

Morning Prayer.

Cæli enarrant. Pſal. 19.

THe heavens declare the glory of God: and the firmament ſheweth his handy-work.

2 One day telleth another: and one night certifieth another.

3 There is neither ſpeech, nor language: but their voices are heard among them.

4 Their ſound is gone out into all lands: and their words into the ends of the world.

5 In them hath he ſet a tabernacle for the ſun: which cometh forth as a bridegroom out of his chamber, and rejoyceth as a giant to run his courſe.

6 It goeth forth from the uttermoſt part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled

undefiled law, converting the soul: the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoyce the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgments of the Lord are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than hony, and the hony-comb.

11 Moreover by them is thy servant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me: so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight,

15 O Lord: my strength and my redeemer.

Exaudiat te, Dominus. Psal. 20.

THE Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee help from the sanctuary: and strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt-sacrifice.

4 Grant thee thy hearts desire: and fulfil all thy mind.

5 We will rejoyce in thy salvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I that the Lord helpeth his Anointed, and will hear him from his holy heaven: even with the wholsom strength of his right hand.

7 Some put their trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought down, and fallen: but we are risen and stand upright.

9 Save, Lord, and hear us, O King of Heaven: when we call upon thee.

Domine, in virtute tua. Psal. 21.

THE King shall rejoyce in thy strength, O Lord: exceeding glad shall he be of thy salvation.

2 Thou hast given him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness: and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou

thou gaveſt him a long life: even for ever and ever.

5 His honour is great in thy ſalvation: glory and great worſhip ſhalt thou lay upon him.

6 For thou ſhalt give him everlaſting felicity: and make him glad with the joy of thy countenance.

7 And why? becauſe the King putteth his truſt in the Lord: and in the mercy of the moſt Higheſt, he ſhall not miſcarry.

8 All thine enemies ſhall feel thy hand: thy right hand ſhall find out them that hate thee.

9 Thou ſhalt make them like a fiery oven in time of thy wrath: the Lord ſhall deſtroy them in his diſpleaſure, and the fire ſhall conſume them.

10 Their fruit ſhalt thou root out of the earth: and their ſeed from among the children of men.

11 For they intended miſchief againſt thee: and imagined ſuch a device, as they are not able to perform.

12 Therefore ſhalt thou put them to flight: and the ſtrings of thy bow ſhalt thou make ready againſt the face of them.

13 Be thou exalted, Lord, in thine own ſtrength: ſo will we ſing and praiſe thy power.

Evening Prayer.

Deus, Deus meus. Pſal. 22.

MY God, my God, look upon me, why haſt thou forſaken me: and art ſo far from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but thou heareſt not: and in the night-ſeaſon alſo I take no reſt.

3 And thou continueſt holy: O thou worſhip of Iſrael.

4 Our fathers hoped in thee: they truſted in thee, and thou didſt deliver them.

5 They called upon thee, and were holpen: they put their truſt in thee, and were not confounded.

6 But as for me, I am a worm, and no man: a very ſcorn of men, and the out-caſt of the people.

7 All they that ſee me, laugh me to ſcorn: they ſhoot out their lips, and ſhake their heads, ſaying,

8 He truſted in God that he would deliver him: let him deliver him, if he will have him.

9 But thou art he that took me out of my mothers womb: thou waſt my hope, when I hanged yet upon my mothers breaſts.

10 I have been left unto thee ever ſince I was born: thou art my God even from my mothers womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat bulls of Baſan cloſe

cloſe me in on every ſide.

13 They gape upon me with their mouths: as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joynt: my heart alſo in the midſt of my body is even like melting wax.

15 My ſtrength is dried up like a potſherd, and my tongue cleaveth to my gums: and thou ſhalt bring me into the duſt of death.

16 For many dogs are come about me: and the counſel of the wicked layeth ſiege againſt me.

17 They pierced my hands and my feet, I may tell all my bones: they ſtand ſtaring and looking upon me.

18 They part my garments among them: and caſt lots upon my veſture.

19 But be not thou far from me, O Lord: thou art my ſuccour, haſte thee to help me.

20 Deliver my ſoul from the ſword: my darling from the power of the dog.

21 Save me from the lions mouth: thou haſt heard me alſo from among the horns of the unicorns.

22 I will declare thy Name unto my brethren: in the midſt of the congregation will I praiſe thee.

23 O praiſe the Lord, ye that fear him: magnifie him, all ye of the ſeed of Jacob, and fear him, all ye ſeed of Iſrael.

24 For he hath not deſpiſed, nor abhorred the low eſtate of the poor: he hath not hid his face from him, but when he called unto him, he heard him.

25 My praiſe is of thee in the great congregation: my vows will I perform in the ſight of them that fear him.

26 The poor ſhall eat, and be ſatisfied: they that ſeek after the Lord, ſhall praiſe him; your heart ſhall live for ever.

27 All the ends of the world ſhall remember themſelves, and be turned unto the Lord: and all the kindreds of the nations ſhall worſhip before him.

28 For the kingdom is the Lords: and he is the Governour among the people.

29 All ſuch as be fat upon earth: have eaten, and worſhipped.

30 All they that go down into the duſt, ſhall kneel before him: and no man hath quickned his own ſoul.

31 My ſeed ſhall ſerve him: they ſhall be counted unto the Lord for a generation.

32 They ſhall come, and the heavens ſhall declare his righteouſneſs: unto a people that ſhall be born whom the Lord hath made.

Dominus regit me. Pſal. 23.

THE Lord is my ſhepherd: therefore can I lack nothing.

2 He ſhall feed me in a green paſture: and lead me forth beſide the waters of comfort.

3 He ſhall convert my ſoul: and bring me forth in the paths of righteouſneſs for his Names ſake.

4 Yea, though I walk through the valley of the ſhadow of death, I will fear no evil: for thou art with me, thy rod and thy ſtaff comfort me.

5 Thou ſhalt prepare a table before me againſt them that trouble me: thou haſt anointed my head with oyl, and my cup ſhall be full.

6 But thy loving kindneſs and mercy ſhall follow me all the days of my life: and I will dwell in the houſe of the Lord for ever.

Morning Prayer.

Domini eſt terra. Pſal. 24.

THe earth is the Lords, and all that therein is: the compaſs of the world, and they that dwell therein.

2 For he hath founded it upon the ſeas: and prepared it upon the flouds.

3 Who ſhall aſcend into the hill of the Lord: or who ſhall riſe up in his holy place?

4 Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor ſworn to deceive his neighbour.

5 He ſhall receive the bleſſing from the Lord: and righteouſneſs from the God of his ſalvation.

6 This is the generation of them that ſeek him: even of them, that ſeek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors: and the King of glory ſhall come in.

8 Who is the King of glory: it is the Lord ſtrong and mighty, even the Lord mighty in battel.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors: and the King of glory ſhall come in.

10 Who is the King of glory: even the Lord of hoſts, he is the King of glory.

Ad te, Domine, levavi. Pſal. 25.

UNto thee, O Lord, will I lift up my ſoul, my God, I have put my truſt in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee ſhall not be aſhamed: but ſuch as tranſgreſs without a cauſe ſhall be put to confuſion.

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my ſalvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy

thy loving kindneſſes, which have been ever of old.

6 Oh remember not the ſins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodneſs.

7 Gracious and righteous is the Lord: therefore will he teach ſinners in the way.

8 Them that are meek, ſhall he guide in judgment: and ſuch as are gentle, them ſhall he learn his way.

9 All the paths of the Lord are mercy and truth: unto ſuch as keep his covenant and his teſtimonies.

10 For thy Names ſake, O Lord: be merciful unto my ſin, for it is great.

11 What man is he that feareth the Lord: him ſhall he teach in the way that he ſhall chooſe.

12 His ſoul ſhall dwell at eaſe: and his ſeed ſhall inherit the land.

13 The ſecret of the Lord is among them that fear him: and he will ſhew them his covenant.

14 Mine eyes are ever looking unto the Lord: for he ſhall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me: for I am deſolate and in miſery.

16 The ſorrows of my heart are enlarged: O bring thou me out of my troubles.

17 Look upon my adverſity and miſery: and forgive me all my ſin.

18 Conſider mine enemies how many they are: and they bear a tyrannous hate againſt me.

19 O keep my ſoul and deliver me: let me not be confounded, for I have put my truſt in thee.

20 Let perfectneſs and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Iſrael, O God: out of all his troubles.

Judica me, Domine. Pſal. 26.

BE thou my judge, O Lord, for I have walked innocently: my truſt hath been alſo in the Lord, therefore ſhall I not fall.

2 Examine me, O Lord, and prove me: try out my reins, and my heart.

3 For thy loving kindneſs is ever before mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain perſons: neither will I have fellowſhip with the deceitful.

5 I have hated the congregation of the wicked: and will not ſit among the ungodly.

6 I will waſh my hands in innocency, O Lord: and ſo will I go to thine altar;

7 That I may ſhew the voice of thankſgiving: and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy houſe: and the

the place where thine honour dwelleth.

9 O ſhut not up my ſoul with the ſinners: nor my life with the blood-thirſty;

10 In whoſe hands is wickedneſs: and their right hand is full of gifts.

11 But as for me, I will walk innocently: O deliver me, and be merciful unto me.

12 My foot ſtandeth right: I will praiſe the Lord in the congregations.

Evening Prayer.

Dominus illuminatio. Pſal. 27.

THE Lord is my light, and my ſalvation; whom then ſhall I fear: the Lord is the ſtrength of my life; of whom then ſhall I be afraid?

2 When the wicked, even mine enemies, and my foes came upon me to eat up my fleſh: they ſtumbled and fell.

3 Though an hoſt of men were laid againſt me, yet ſhall not my heart be afraid: and though there roſe up war againſt me, yet will I put my truſt in him.

4 One thing have I deſired of the Lord, which I will require: even that I may dwell in the houſe of the Lord all the days of my life, to behold the fair beauty of the Lord, and to viſit his temple.

5 For in the time of trouble he ſhall hide me in his tabernacle: yea, in the ſecret place of his dwelling ſhall he hide me, and ſet me up upon a rock of ſtone.

6 And now ſhall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladneſs: I will ſing, and ſpeak praiſes unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, ſeek ye my face: thy face, Lord, will I ſeek.

10 O hide not thou thy face from me: nor caſt thy ſervant away in diſpleaſure.

11 Thou haſt been my ſuccour: leave me not, neither forſake me, O God of my ſalvation.

12 When my father and my mother forſake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, becauſe of mine enemies.

14 Deliver me not over into the will of mine adverſaries: for there are falſe witneſſes riſen up againſt me, and ſuch as ſpeak wrong.

15 I ſhould utterly have fainted: but that I believe verily to ſee the goodneſs of the Lord in the land of the living.

16 O tarry thou the Lords leiſure: be ſtrong, and he ſhall comfort thine heart, and

put thou thy truſt in the Lord.

Ad te, Domine. Pſal. 28.

UNto thee, will I cry, O Lord my ſtrength: think no ſcorn of me, leſt if thou make as though thou heareſt not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-ſeat of thy holy temple.

3 O pluck me not away, neither deſtroy me with the ungodly, and wicked doers: which ſpeak friendly to their neighbours, but imagine miſchief in their hearts.

4 Reward them according to their deeds: and according to the wickedneſs of their own inventions.

5 Recompenſe them after the work of their hands: pay them that they have deſerved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore ſhall he break them down, and not build them up.

7 Praiſed be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my ſtrength, and my ſhield, my heart hath truſted in him, and I am helped: therefore my heart danceth for joy, and in my ſong will I praiſe him.

9 The Lord is my ſtrength: and he is the wholſome defence of his Anointed.

10 O ſave thy people, and give thy bleſſing unto thine inheritance: feed them, and ſet them up for ever.

Afferte Domino. Pſal. 29.

BRing unto the Lord, O ye mighty, bring young rams unto the Lord: aſcribe unto the Lord worſhip and ſtrength.

2 Give the Lord the honour due unto his Name: worſhip the Lord with holy worſhip.

3 It is the Lord that commandeth the waters: it is the glorious God, that maketh the thunder.

4 It is the Lord that ruleth the ſea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees: yea, the Lord breaketh the cedars of Libanus.

6 He maketh them alſo to skip like a calf: Libanus alſo and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire, the voice of the Lord ſhaketh the wilderneſs: yea, the Lord ſhaketh the wilderneſs of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and diſcovereth the thick buſhes: in his temple doth every

every man ſpeak of his honour.

9 The Lord ſitteth above the water-floud: and the Lord remaineth a King for ever.

10 The Lord ſhall give ſtrength unto his people: the Lord ſhall give his people the bleſſing of peace.

Morning Prayer.

Exaltabo te, Domine. Pſal. 30.

I Will magnifie thee, O Lord, for thou haſt ſet me up: and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee: and thou haſt healed me.

3 Thou, Lord, haſt brought my ſoul out of hell: thou haſt kept my life from them that go down to the pit.

4 Sing praiſes unto the Lord, O ye ſaints of his: and give thanks unto him for a remembrance of his holineſs.

5 For his wrath endureth but the twinkling of an eye, and in his pleaſure is life: heavineſs may endure for a night, but joy cometh in the morning.

6 And in my proſperity I ſaid, I ſhall never be removed: thou, Lord, of thy goodneſs hadſt made my hill ſo ſtrong.

7 Thou didſt turn thy face from me: and I was troubled.

8 Then cried I unto thee, O Lord: and gat me to my Lord right humbly.

9 What profit is there in my blood: when I go down to the pit?

10 Shall the duſt give thanks unto thee: or ſhall it declare thy truth?

11 Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

12 Thou haſt turned my heavineſs into joy: thou haſt put off my ſackcloth, and girded me with gladneſs.

13 Therefore ſhall every good man ſing of thy praiſe without ceaſing: O my God, I will give thanks unto thee for ever.

In te, Domine, ſperavi. Pſal. 31.

IN thee, O Lord, have I put my truſt: let me never be put to confuſion, deliver me in thy righteouſneſs.

2 Bow down thine ear to me: make haſte to deliver me.

3 And be thou my ſtrong rock, and houſe of defence: that thou mayeſt ſave me.

4 For thou art my ſtrong rock, and my caſtle: be thou alſo my guide, and lead me for thy Names ſake.

5 Draw me out of the net, that they have laid privily for me: for thou art my ſtrength.

6 Into thy hands I commend my ſpirit: for thou haſt redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of ſuperſtitious vanities: and my truſt hath been in the Lord.

8 I will be glad, and rejoyce in thy mercy: for thou haſt conſidered my trouble, and haſt known my ſoul in adverſities.

9 Thou haſt not ſhut me up into the hand of the enemy: but haſt ſet my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is conſumed for very heavineſs; yea, my ſoul and my body.

11 For my life is waxen old with heavineſs: and my years with mourning.

12 My ſtrength faileth me, becauſe of mine iniquity: and my bones are conſumed.

13 I became a reproof among all mine enemies, but eſpecially among my neighbours: and they of mine acquaintance were afraid of me, and they that did ſee me without, conveyed themſelves from me.

14 I am clean forgotten as a dead man out of mind: I am become like a broken veſſel.

15 For I have heard the blaſphemy of the multitude: and fear is on every ſide, while they conſpire together againſt me, and take their counſel to take away my life.

16 But my hope hath been in thee, O Lord: I have ſaid, Thou art my God.

17 My time is in thy hand, deliver me from the hand of mine enemies: and from them that perſecute me.

18 Shew thy ſervant the light of thy countenance: and ſave me for thy mercies ſake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confuſion, and be put to ſilence in the grave.

20 Let the lying lips be put to ſilence: which cruelly, diſdainfully, and deſpitefully ſpeak againſt the righteous.

21 O how plentiful is thy goodneſs which thou haſt laid up for them that fear thee: and that thou haſt prepared for them that put their truſt in thee, even before the ſons of men!

22 Thou ſhalt hide them privily by thine own preſence from the provoking of all men: thou ſhalt keep them ſecretly in thy tabernacle from the ſtrife of tongues.

23 Thanks be to the Lord: for he hath ſhewed me marvellous great kindneſs in a ſtrong city.

24 And when I made haſte, I ſaid: I am caſt out of the ſight of thine eyes.

25 Nevertheleſs thou heardeſt the voice of my prayer: when I cried unto thee.

26 O love the Lord, all ye his ſaints: for the Lord preſerveth them that are faithful, and plenteouſly rewardeth the proud doer.

27 Be

27 Be ſtrong, and he ſhall eſtabliſh your heart: all ye that put your truſt in the Lord.

Evening Prayer.

Beati quorum. Pſal. 32.

BLeſſed is he whoſe unrighteouſneſs is forgiven: and whoſe ſin is covered.

2 Bleſſed is the man unto whom the Lord imputeth no ſin: and in whoſe ſpirit there is no guile.

3 For while I held my tongue: my bones conſumed away through my daily complaining.

4 For thy hand is heavy upon me day and night: and my moiſture is like the drought in ſummer.

5 I will acknowledge my ſin unto thee: and mine unrighteouſneſs have I not hid.

6 I ſaid, I will confeſs my ſins unto the Lord: and ſo thou forgaveſt the wickedneſs of my ſin.

7 For this ſhall every one that is godly, make his prayer unto thee, in a time when thou mayeſt be found: but in the great water-flouds, they ſhall not come nigh him.

8 Thou art a place to hide me in, thou ſhalt preſerve me from trouble: thou ſhalt compaſs me about with ſongs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou ſhalt go: and I will guide thee with mine eye.

10 Be ye not like to horſe and mule, which have no underſtanding: whoſe mouths muſt be held with bit and bridle, leſt they fall upon thee.

11 Great plagues remain for the ungodly: but whoſo putteth his truſt in the Lord, mercy embraceth him on every ſide.

12 Be glad, O ye righteous, and rejoyce in the Lord: and be joyful all ye that are true of heart.

Exultate, juſti. Pſal. 33.

REjoyce in the Lord, O ye righteous: for it becometh well the juſt to be thankful.

2 Praiſe the Lord with harp: ſing praiſes unto him with the lute, and inſtrument of ten ſtrings.

3 Sing unto the Lord a new ſong: ſing praiſes luſtily unto him with a good courage.

4 For the word of the Lord is true: and all his works are faithful.

5 He loveth righteouſneſs and judgment: the earth is full of the goodneſs of the Lord.

6 By the word of the Lord were the heavens made: and all the hoſts of them by the breath of his mouth.

7 He gathereth the waters of the ſea together, as it were upon an heap: and layeth up the deep, as in a treaſure-houſe.

8 Let all the earth fear the Lord: ſtand in awe of him, all ye that dwell in the world;

9 For he ſpake, and it was done: he commanded, and it ſtood faſt.

10 The Lord bringeth the counſel of the heathen to nought: and maketh the devices of the people to be of none effect, and caſteth out the counſels of princes.

11 The counſel of the Lord ſhall endure for ever: and the thoughts of his heart from generation to generation.

12 Bleſſed are the people whoſe God is the Lord Jehovah: and bleſſed are the folk that he hath choſen to him, to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he conſidereth all them that dwell on the earth.

14 He faſhioneth all the hearts of them: and underſtandeth all their works.

15 There is no king that can be ſaved by the multitude of an hoſt: neither is any mighty man delivered by much ſtrength.

16 A horſe is counted but a vain thing to ſave a man: neither ſhall he deliver any man by his great ſtrength.

17 Behold, the eye of the Lord is upon them that fear him: and upon them that put their truſt in his mercy.

18 To deliver their ſoul from death: and to feed them in the time of dearth.

19 Our ſoul hath patiently tarried for the Lord: for he is our help and our ſhield.

20 For our heart ſhall rejoyce in him: becauſe we have hoped in his holy Name.

21 Let thy merciful kindneſs, O Lord, be upon us: like as we do put our truſt in thee.

Benedicam Domino. Pſal. 34.

I Will alway give thanks unto the Lord: his praiſe ſhall ever be in my mouth.

2 My ſoul ſhall make her boaſt in the Lord: the humble ſhall hear thereof, and be glad.

3 O praiſe the Lord with me: and let us magnifie his Name together.

4 I ſought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightned: and their faces were not aſhamed.

6 Lo, the poor crieth, and the Lord heareth him: yea, and ſaveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him: and delivereth them.

8 O taſte and ſee, how gracious,

cious the Lord is: bleſſed is the man that truſteth in him.

9 O fear the Lord, ye that are his ſaints: for they that fear him, lack nothing.

10 The lions do lack, and ſuffer hunger: but they who ſeek the Lord, ſhall want no manner of thing that is good.

11 Come ye children, and hearken unto me: I will teach you the fear of the Lord.

12 What man is he that luſteth to live: and would fain ſee good days?

13 Keep thy tongue from evil: and thy lips that they ſpeak no guile.

14 Eſchew evil, and do good: ſeek peace and enſue it.

15 The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

16 The countenance of the Lord is againſt them that do evil: to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart: and will ſave ſuch as be of an humble ſpirit.

19 Great are the troubles of the righteous: but the Lord delivereth him out of all.

20 He keepeth all his bones: ſo that not one of them is broken.

21 But misfortune ſhall ſlay the ungodly: and they that hate the righteous, ſhall be deſolate.

22 The Lord delivereth the ſouls of his ſervants: and all they that put their truſt in him, ſhall not be deſtitute.

Morning Prayer.

Judica me, Domine. Pſal. 35.

PLead thou my cauſe, O Lord, with them that ſtrive with me: and fight thou againſt them that fight againſt me.

2 Lay hand upon the ſhield and buckler: and ſtand up to help me.

3 Bring forth the ſpear, and ſtop the way againſt them that perſecute me: ſay unto my ſoul, I am thy ſalvation.

4 Let them be confounded, and put to ſhame that ſeek after my ſoul: let them be turned back, and brought to confuſion, that imagine miſchief for me.

5 Let them be as the duſt before the wind: and the angel of the Lord ſcattering them.

6 Let their way be dark and ſlippery: and let the angel of the Lord perſecute them.

7 For they have privily laid their net to deſtroy me without a cauſe: yea, even without a cauſe have they made a pit for my ſoul.

8 Let a ſudden deſtruction

come upon him unawares, and his net that he hath laid privily catch himself: that he may fall into his own mischief.

9 And, my soul be joyful in the Lord: it shall rejoyce in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who delivereſt the poor from him that is too strong for him: yea, the poor, and him that is in misery, from him that spoileth him?

11 False witnesses did rise up: they laid to my charge things that I knew not.

12 They rewarded me evil for good: to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting: and my prayer shall turn into mine own bosom.

14 I behaved my self, as though it had been my friend, or my brother: I went heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoyced, and gathered themselves together: yea, the very abjects came together against me unawares, making mows at me, and ceased not.

16 With the flatterers were busie mockers: who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this: O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph over me ungodly: neither let them wink with their eyes, that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and said: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord: hold not thy tongue then, go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel: avenge thou my cause, my God and my Lord.

24 Judge me, O Lord my God, according to thy righteousness: and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it: neither let them say, We have devoured him.

26 Let them be put to confusion and shame together that rejoyce at my trouble: let them be cloathed with rebuke and dishonour, that boast

boaſt themſelves againſt me.

27 Let them be glad and rejoyce, that favour my righteous dealing: yea, let them ſay alway, Bleſſed be the Lord, who hath pleaſure in the proſperity of his ſervant.

28 And as for my tongue, it ſhall be talking of thy righteouſneſs: and of thy praiſe all the day long.

Dixit injuſtus. Pſal. 36.

MY heart ſheweth me the wickedneſs of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himſelf in his own ſight: until his abominable ſin be found out.

3 The words of his mouth are unrighteous and full of deceit: he hath left off to behave himſelf wiſely, and to do good.

4 He imagineth miſchief upon his bed, and hath ſet himſelf in no good way: neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulneſs unto the clouds.

6 Thy righteouſneſs ſtandeth like the ſtrong mountains: thy judgments are like the great deep.

7 Thou, Lord, ſhalt ſave both man and beaſt. How excellent is thy mercy, O God: and the children of men ſhall put their truſt under the ſhadow of thy wings.

8 They ſhall be ſatisfied with the plenteouſneſs of thy houſe: and thou ſhalt give them drink of thy pleaſures, as out of the river.

9 For with thee is the well of life: and in thy light ſhall we ſee light.

10 O continue forth thy loving kindneſs, unto them that know thee: and thy righteouſneſs unto them that are true of heart.

11 O let not the foot of pride come againſt me: and let not the hand of the ungodly caſt me down.

12 There are they fallen all that work wickedneſs: they are caſt down, and ſhall not be able to ſtand.

Evening Prayer.

Noli æmulari. Pſal. 37.

FRet not thy ſelf becauſe of the ungodly: neither be thou envious againſt the evil doers.

2 For they ſhall ſoon be cut down like the graſs: and be withered even as the green herb.

3 Put thou thy truſt in the Lord, and be doing good: dwell in the land, and verily thou ſhalt be fed.

4 Delight thou in the Lord: and he ſhall give thee thy hearts deſire.

5 Commit thy way unto the Lord, and put thy truſt in him:

him : and he ſhall bring it to paſs.

6 He ſhall make thy righteouſneſs as clear as the light : and thy juſt dealing as the noon-day.

7 Hold thee ſtill in the Lord, and abide patiently upon him : but grieve not thy ſelf at him whoſe way doth proſper, againſt the man that doeth after evil counſels.

8 Leave off from wrath, and let go diſpleaſure : fret not thy ſelf, elſe ſhalt thou be moved to do evil.

9 Wicked doers ſhall be rooted out : and they that patiently abide the Lord, thoſe ſhall inherit the land.

10 Yet a little while, and the ungodly ſhall be clean gone : thou ſhalt look after his place, and he ſhall be away.

11 But the meek-ſpirited ſhall poſſeſs the earth : and ſhall be refreſhed in the multitude of peace.

12 The ungodly ſeeketh counſel againſt the juſt : and gnaſheth upon him with his teeth.

13 The Lord ſhall laugh him to ſcorn : for he hath ſeen that his day is coming.

14 The ungodly have drawn out the ſword, and have bent their bow : to caſt down the poor and needy, and to ſlay ſuch as are of a right converſation.

15 Their ſword ſhall go through their own heart : and their bow ſhall be broken.

16 A ſmall thing that the righteous hath : is better than great riches of the ungodly.

17 For the arms of the ungodly ſhall be broken : and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly : and their inheritance ſhall endure for ever.

19 They ſhall not be confounded in the perilous time : and in the days of dearth they ſhall have enough.

20 As for the ungodly, they ſhall periſh, and the enemies of the Lord ſhall conſume as the fat of lambs : yea, even as the ſmoak ſhall they conſume away.

21 The ungodly borroweth, and payeth not again : but the righteous is merciful and liberal.

22 Such as are bleſſed of God, ſhall poſſeſs the land : and they that are curſed of him, ſhall be rooted out.

23 The Lord ordereth a good mans going : and maketh his way acceptable to himſelf.

24 Though he fall, he ſhall not be caſt away : for the Lord upholdeth him with his hand.

25 I have been young and now am old : and yet ſaw I never the righteous forſaken, nor

his

his ſeed begging their bread.

26 The righteous is ever merciful, and lendeth: and his ſeed is bleſſed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forſaketh not his that be godly, but they are preſerved for ever.

29 The unrighteous ſhall be puniſhed: as for the ſeed of the ungodly, it ſhall be rooted out.

30 The righteous ſhall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exerciſed in wiſdom: and his tongue will be talking of judgment.

32 The law of his God is in his heart: and his goings ſhall not ſlide.

33 The ungodly ſeeth the righteous: and ſeeketh occaſion to ſlay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he ſhall promote thee, that thou ſhalt poſſeſs the land: when the ungodly ſhall periſh, thou ſhalt ſee it.

36 I my ſelf have ſeen the ungodly in great power: and flouriſhing like a green bay-tree.

37 I went by, and lo, he was gone: I ſought him, but his place could no where be found.

38 Keep innocency and take heed unto the thing that is right: for that ſhall bring a man peace at the laſt.

39 As for the tranſgreſſours, they ſhall periſh together: and the end of the ungodly is, They ſhall be rooted out at the laſt.

40 But the ſalvation of the righteous cometh of the Lord: who is alſo their ſtrength in the time of trouble.

41 And the Lord ſhall ſtand by them, and ſave them: he ſhall deliver them from the ungodly, and ſhall ſave them, becauſe they put their truſt in him.

Morning Prayer.

Domine, ne in furore. Pſal. 38.

PUt me not to rebuke, O Lord, in thine anger: neither chaſten me in thy heavy diſpleaſure.

2 For thine arrows ſtick faſt in me: and thy hand preſſeth me ſore.

3 There is no health in my fleſh, becauſe of thy diſpleaſure: neither is there any reſt in my bones, by reaſon of my ſin.

4 For my wickedneſſes are gone over my head: and are like a ſore burden too heavy for me to bear.

5 My

5 My wounds ſtink and are corrupt: through my fooliſhneſs.

6 I am brought into ſo great trouble and miſery: that I go mourning all the day long.

7 For my loyns are filled with a ſore diſeaſe: and there is no whole part in my body.

8 I am feeble, and ſore ſmitten: I have roared for the very diſquietneſs of my heart.

9 Lord, thou knoweſt all my deſire: and my groaning is not hid from thee.

10 My heart panteth, my ſtrength hath failed me: and the ſight of mine eyes is gone from me.

11 My lovers and my neighbours did ſtand looking upon my trouble: and my kinſmen ſtood afar off.

12 They alſo that ſought after my life, laid ſnares for me: and they that went about to do me evil, talked of wickedneſs, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not: and in whoſe mouth are no reproofs.

15 For in thee, O Lord, have I put my truſt: thou ſhalt anſwer for me, O Lord my God.

16 I have required that they, even mine enemies ſhould not triumph over me: for when my foot ſlipt, they rejoyced greatly againſt me.

17 And I truly am ſet in the plague: and my heavineſs is ever in my ſight.

18 For I will confeſs my wickedneſs: and be ſorry for my ſin.

19 But mine enemies live, and are mighty: and they that hate me wrongfully, are many in number.

20 They alſo that reward evil for good, are againſt me: becauſe I follow the thing that good is.

21 Forſake me not, O Lord my God: be not thou far from me.

22 Haſte thee to help me: O Lord God of my ſalvation.

Dixi, Cuſtodiam. Pſal. 39.

I Said I will take heed to my ways: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle: while the ungodly is in my ſight.

3 I held my tongue, and ſpake nothing: I kept ſilence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus muſing, the fire kindled: and at the laſt I ſpake with my tongue.

5 Lord, let me know my end,

end, and the number of my days: that I may be certified how long I have to live.

6 Behold, thou haſt made my days as it were a ſpan long: and mine age is even as nothing in reſpect of thee, and verily every man living is altogether vanity.

7 For man walketh in a vain ſhadow, and diſquieteth himſelf in vain: he heapeth up riches, and cannot tell who ſhall gather them.

8 And now, Lord, what is my hope: truly my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the fooliſh.

10 I became dumb, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am even conſumed by the means of thy heavy hand.

12 When thou with rebukes doſt chaſten man for ſin, thou makeſt his beauty to conſume away like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears conſider my calling: hold not thy peace at my tears.

14 For I am a ſtranger with thee, and a ſojourner: as all my fathers were.

15 O ſpare me a little, that I may recover my ſtrength: before I go hence and be no more ſeen.

Expectans expectavi. Pſal. 40.

I Waited patiently for the Lord: and he inclined unto me, and heard my calling.

2 He brought me alſo out of the horrible pit, out of the mire and clay: and ſet my feet upon the rock, and ordered my goings.

3 And he hath put a new ſong in my mouth: even a thankſgiving unto our God.

4 Many ſhall ſee it and fear: and ſhall put their truſt in the Lord.

5 Bleſſed is the man that hath ſet his hope in the Lord: and turned not unto the proud, and to ſuch as go about with lies.

6 O Lord my God, great are the wondrous works which thou haſt done, like as be alſo thy thoughts, which are to us-ward: and yet there is no man that ordereth them unto thee.

7 If I ſhould declare them, and ſpeak of them: they ſhould be mo than I am able to expreſs.

8 Sacrifice, and meat-offering thou wouldeſt not: but mine ears haſt thou opened.

9 Burnt-offerings, and ſacrifice for ſin haſt thou not required: then ſaid I, Lo, I come.

10 In the volume of the book it is written of me, that I ſhould

should fulfil thy will, O my God: I am content to do it, yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart: my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth: from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving kindness, and thy truth alway preserve me.

15 For innumerable troubles are come about me, my sins have taken such hold upon me, that I am not able to look up: yea, they are mo in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me: make haste, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it: let them be driven backward and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame: that say unto me, Fie upon thee, fie upon thee.

19 Let all those that seek thee, be joyful, and glad in thee: and let such as love thy salvation, say alway, The Lord be praised.

20 As for me, I am poor and needy: but the Lord careth for me.

21 Thou art my helper, and redeemer: make no long tarrying, O my God.

Evening Prayer.

Beatus qui intelligit. Psal. 41.

BLessed is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him, when he lieth sick upon his bed: make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me: heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me: When shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity: and his heart conceiveth falshood within himself, and when he cometh forth, he telleth it.

7 All mine enemies whisper together against me: even against me do they imagine this evil.

8 Let the sentence of guilti-

neſs proceed againſt him : and now that he lieth, let him riſe up no more.

9 Yea, even mine own familiar friend, whom I truſted : who did alſo eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord : raiſe thou me up again, and I ſhall reward them.

11 By this I know thou favoureſt me : that mine enemy doth not triumph againſt me.

12 And when I am in my health, thou upholdeſt me : and ſhalt ſet me before thy face for ever.

13 Bleſſed be the Lord God of Iſrael : world without end. Amen.

Quemadmodum. Pſal. 42.

LIke as the hart deſireth the water-brooks : ſo longeth my ſoul after thee, O God.

2 My ſoul is athirſt for God, yea, even for the living God : when ſhall I come to appear before the preſence of God ?

3 My tears have been my meat day and night : while they daily ſay unto me, Where is now thy God ?

4 Now when I think thereupon, I pour out my heart by my ſelf : for I went with the multitude, and brought them forth into the houſe of God ;

5 In the voice of praiſe and thankſgiving : among ſuch as keep holy-day.

6 Why art thou ſo full of heavineſs, O my ſoul : and why art thou ſo diſquieted within me ?

7 Put thy truſt in God : for I will yet give him thanks for the help of his countenance.

8 My God, my ſoul is vexed within me : therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, becauſe of the noiſe of the water-pipes : all thy waves and ſtorms are gone over me.

10 The Lord hath granted his loving kindneſs on the day-time : and in the night-ſeaſon did I ſing of him, and made my prayer unto the God of my life.

11 I will ſay unto the God of my ſtrength, Why haſt thou forgotten me : why go I thus heavily, while the enemy oppreſſeth me ?

12 My bones are ſmitten aſunder as with a ſword : while mine enemies that trouble me caſt me in the teeth ;

13 Namely, while they ſay daily unto me : Where is now thy God ?

14 Why art thou ſo vexed, O my ſoul : and why art thou ſo diſquieted within me ?

15 O put thy truſt in God : for I will yet thank him, which is the help of my countenance and my God.

Judica me, Deus. Psal. 43.

GIve sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance and my God.

Morning Prayer.

Deus auribus. Psal. 44.

WE have heard with our ears, O God, our fathers have told us: what thou hast done in their time of old.

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword: neither was it their own arm that helped them.

4 But thy right hand and thine arm, and the light of thy countenance: because thou hadst a favour unto them.

5 Thou art my King, O God: send help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy Name will we tread them under that rise up against us.

7 For I will not trust in my bow: it is not my sword that shall help me.

8 But it is thou that savest us from our enemies: and puttest them to confusion that hate us.

9 We make our boast of God all day long: and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion: and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies: so that they which hate us, spoil our goods.

12 Thou lettest us be eaten up like sheep: and hast scattered us among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou

14 Thou makeſt us to be rebuked of our neighbours: to be laughed to ſcorn, and had in deriſion of them that are round about us.

15 Thou makeſt us to be a by-word among the heathen: and that the people ſhake their heads at us.

16 My confuſion is daily before me: and the ſhame of my face hath covered me;

17 For the voice of the ſlanderer, and blaſphemer: for the enemy, and avenger.

18 And tho' all this be come upon us, yet do we not forget thee: nor behave our ſelves frowardly in thy covenant.

19 Our heart is not turned back: neither our ſteps gone out of thy way;

20 No, not when thou haſt ſmitten us into the place of dragons: and covered us with the ſhadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any ſtrange God: ſhall not God ſearch it out? for he knoweth the very ſecrets of the heart.

22 For thy ſake alſo are we killed all the day long: and are counted as ſheep appointed to be ſlain.

23 Up, Lord, why ſleepeſt thou: awake, and be not abſent from us for ever.

24 Wherefore hideſt thou thy face: and forgetteſt our miſery and trouble?

25 For our ſoul is brought low, even unto the duſt: our belly cleaveth unto the ground.

26 Ariſe, and help us: and deliver us for thy mercies ſake.

Eructavit cor meum. Pſal. 45.

MY heart is inditing of a good matter: I ſpeak of the things which I have made unto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer than the children of men: full of grace are thy lips, becauſe God hath bleſſed thee for ever.

4 Gird thee with thy ſword upon thy thigh, O thou moſt mighty: according to thy worſhip and renown.

5 Good luck have thou with thine honour: ride on, becauſe of the word of truth, of meekneſs, and righteouſneſs, and thy right hand ſhall teach thee terrible things.

6 Thy arrows are very ſharp, and the people ſhall be ſubdued unto thee: even in the midſt among the kings enemies.

7 Thy ſeat, O God, endureth for ever: the ſceptre of thy kingdom is a right ſceptre.

8 Thou haſt loved righteouſneſs, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oyl of gladneſs above thy fellows.

9 All thy garments ſmell of myrrhe, alloes, and caſſia: out of the ivory palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women: upon thy right hand did ſtand the queen in a veſture of gold wrought about with divers colours.

11 Hearken, O daughter, and conſider, incline thine ear: forget alſo thine own people, and thy fathers houſe.

12 So ſhall the king have pleaſure in thy beauty: for he is thy Lord God, and worſhip thou him.

13 And the daughter of Tyre ſhall be there with a gift: like as the rich alſo among the people ſhall make their ſupplication before thee.

14 The Kings daughter is all glorious within: her cloathing is of wrought gold.

15 She ſhall be brought unto the King in raiment of needlework: the virgins that be her fellows, ſhall bear her company, and ſhall be brought unto thee.

16 With joy and gladneſs ſhall they be brought: and ſhall enter into the Kings palace.

17 Inſtead of thy fathers, thou ſhalt have children: whom thou mayeſt make princes in all lands.

18 I will remember thy Name from one generation to another: therefore ſhall the people give thanks unto thee, world without end.

Deus noſter refugium. Pſal. 46.

GOd is our hope and ſtrength: a very preſent help in trouble.

2 Therefore will we not fear though the earth be moved: and though the hills be carried into the midſt of the ſea.

3 Though the waters thereof rage and ſwell: and though the mountains ſhake at the tempeſt of the ſame.

4 The rivers of the floud thereof ſhall make glad the city of God: the holy place of the tabernacle of the moſt Higheſt.

5 God is in the midſt of her, therefore ſhall ſhe not be removed: God ſhall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved: but God hath ſhewed his voice, and the earth ſhall melt away.

7 The Lord of hoſts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what deſtruction he hath brought upon the earth.

9 He maketh wars to ceaſe in all the world: he breaketh the bow, and knappeth the ſpear in ſunder, and burneth the chariots in the fire.

10 Be ſtill then, and know that I am God: I will be exalted among the heathen, and I will

will be exalted in the earth.

11 The Lord of hosts is with us: the God of Jacob is our refuge.

Evening Prayer.

Omnes gentes, plaudite. Psal. 47.

O Clap your hands together, all ye people: O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He shall subdue the people under us: and the nations under our feet.

4 He shall choose out an heritage for us: even the worship of Jacob whom he loved.

5 God is gone up with a merry noise: and the Lord with the sound of the trump.

6 O sing praises, sing praises, unto our God: O sing praises, sing praises unto our King.

7 For God is the King of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon his holy seat.

9 The princes of the people are joyned unto the people of the God of Abraham: for God which is very high exalted, doth defend the earth, as it were with a shield.

Magnus Dominus. Psal. 48.

GReat is the Lord, and highly to be praised: in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north-side lieth the city of the great King; God is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth: are gathered, and gone by together.

4 They marvelled to see such things: they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow: as upon a woman in her travail.

6 Thou shalt break the ships of the sea: through the east-wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts; in the city of our God: God upholdeth the same for ever.

8 We wait for thy loving kindness, O God: in the midst of thy temple.

9 O God, according to thy Name, so is thy praise unto the worlds end: thy right hand is full of righteousness.

10 Let the mount Sion rejoyce, and the daughter of Juda be glad: because of thy judgments.

11 Walk about Sion, and go round about her: and tell the towres thereof.

12 Mark well her bulwarks, set up her houses: that ye may tell them that come after.

13 For this God is our God for ever and ever: he ſhall be our guide unto death.

Audite hæc, omnes. Pſal. 49.

O Hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world.

2 High and low, rich and poor: one with another.

3 My mouth ſhall ſpeak of wiſdom: and my heart ſhall muſe of underſtanding.

4 I will incline mine ear to the parable: and ſhew my dark ſpeech upon the harp.

5 Wherefore ſhould I fear in the days of wickedneſs: and when the wickedneſs of my heels compaſſeth me round about?

6 There be ſome that put their truſt in their goods: and boaſt themſelves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him;

8 For it coſt more to redeem their ſouls: ſo that he muſt let that alone for ever;

9 Yea, though he live long: and ſee not the grave.

10 For he ſeeth that wiſe men alſo die, and periſh together: as well as the ignorant and fooliſh, and leave their riches for other.

11 And yet they think that their houſes ſhall continue for ever: and that their dwelling-places ſhall endure from one generation to another, and call the lands after their own names.

12 Nevertheleſs, man will not abide in honour: ſeeing he may be compared unto the beaſt that periſh; this is the way of them.

13 This is their fooliſhneſs: and their poſterity praiſe their ſaying.

14 They lie in the hell like ſheep, death gnaweth upon them, and the righteous ſhall have domination over them in the morning: their beauty ſhall conſume in the ſepulchre, out of their dwelling.

15 But God hath delivered my ſoul from the place of hell: for he ſhall receive me.

16 Be not thou afraid, though one be made rich: or if the glory of his houſe be increaſed;

17 For he ſhall carry nothing away with him, when he dieth: neither ſhall his pomp follow him.

18 For while he lived, he counted himſelf an happy man: and ſo long as thou doeſt well unto thy ſelf, men will ſpeak good of thee.

19 He ſhall follow the generation of his fathers: and ſhall never ſee light.

20 Man being in honour hath no underſtanding: but is compared unto the beaſts that periſh.

Morning Prayer.

Deus deorum. Psal. 50.

THe Lord, even the moſt mighty God hath ſpoken: and called the world, from the riſing up of the ſun, unto the going down thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God ſhall come, and ſhall not keep ſilence: there ſhall go before him a conſuming fire, and a mighty tempeſt ſhall be ſtirred up round about him.

4 He ſhall call the heaven from above: and the earth, that he may judge his people.

5 Gather my ſaints together unto me: thoſe that have made a covenant with me with ſacrifice.

6 And the heavens ſhall declare his righteouſneſs: for God is judge himſelf.

7 Hear, O my people, and I will ſpeak: I my ſelf will teſtifie againſt thee, O Iſrael; for I am God, even thy God.

8 I will not reprove thee becauſe of thy ſacrifices, or for thy burnt-offerings: becauſe they were not alway before me.

9 I will take no bullock out of thine houſe: nor he-goat out of thy folds.

10 For all the beaſts of the foreſt are mine: and ſo are the cattel upon a thouſand hills.

11 I know all the fowls upon the mountains: and the wild beaſts of the field are in my ſight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkeſt thou, that I will eat bulls fleſh: and drink the blood of goats?

14 Offer unto God thankſgiving: and pay thy vows unto the moſt Higheſt.

15 And call upon me in the time of trouble: ſo will I hear thee, and thou ſhalt praiſe me.

16 But unto the ungodly ſaid God: Why doſt thou preach my laws, and takeſt my covenant in thy mouth;

17 Whereas thou hateſt to be reformed: and haſt caſt my words behind thee?

18 When thou ſaweſt a thief, thou conſentedſt unto him: and haſt been partaker with the adulterers.

19 Thou haſt let thy mouth ſpeak wickedneſs: and with thy tongue thou haſt ſet forth deceit.

20 Thou ſatteſt and ſpakeſt againſt thy brother: yea, and haſt ſlandred thine own mothers ſon.

21 Theſe things haſt thou done, and I held my tongue, and thou thoughteſt wickedly, that I am even ſuch a one as thy ſelf: but I will reprove thee, and ſet before thee the things that thou haſt done.

22 O consider this, ye that forget God: lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me: and to him that ordereth his conversation right, will I shew the salvation of God.

Miserere mei, Deus. Psal. 51.

HAve mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences.

2 Wash me throughly from my wickedness: and cleanse me from my sin.

3 For I knowledge my faults: and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness: that the bones, which thou hast broken, may rejoyce.

9 Turn thy face from my sins: and put out all my misdeeds.

10 Make me a clean heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy Spirit from me.

12 O give me the comfort of thy help again: and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

Quid gloriaris? Psal. 52.

WHy boastest thou thy self, thou tyrant: that thou

thou canſt do miſchief;

2 Whereas the goodneſs of God: endureth yet daily?

3 Thy tongue imagineth wickedneſs: and with lies thou cutteſt like a ſharp raſour.

4 Thou haſt loved unrighteouſneſs more than goodneſs: and to talk of lies more than righteouſneſs.

5 Thou haſt loved to ſpeak all words that may do hurt: O thou falſe tongue.

6 Therefore ſhall God deſtroy thee for ever: he ſhall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous alſo ſhall ſee this, and fear: and ſhall laugh him to ſcorn.

8 Lo, this is the man that took not God for his ſtrength: but truſted unto the multitude of his riches, and ſtrengthned himſelf in his wickedneſs.

9 As for me, I am like a green olive-tree in the houſe of God: my truſt is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee, for that thou haſt done: and I will hope in thy Name, for thy ſaints like it well.

Evening Prayer.

Dixit inſipiens. Pſal. 53.

THe fooliſh body hath ſaid in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickedneſs: there is none that doeth good.

3 God looked down from heaven upon the children of men: to ſee if there were any that would underſtand, and ſeek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is alſo none that doeth good, no not one.

5 Are not they without underſtanding, that work wickedneſs: eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was: for God hath broken the bones of him that beſieged thee; thou haſt put them to confuſion, becauſe God hath deſpiſed them.

7 Oh that the ſalvation were given unto Iſrael out of Sion: Oh that the Lord would deliver his people out of captivity!

8 Then ſhould Jacob rejoyce: and Iſrael ſhould be right glad.

Deus, in nomine. Pſal. 54.

SAve me, O God, for thy Names ſake: and avenge me in thy ſtrength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For ſtrangers are riſen up

againſt me: and tyrants, which have not God before their eyes, ſeek after my ſoul.

4 Behold, God is my helper: the Lord is with them that uphold my ſoul.

5 He ſhall reward evil unto mine enemies: deſtroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praiſe thy Name, O Lord: becauſe it is ſo comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath ſeen his deſire upon mine enemies.

Exaudi, Deus. Pſal. 55.

HEar my prayer, O God; and hide not thy ſelf from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3 The enemy crieth ſo, and the ungodly cometh on ſo faſt: for they are minded to do me ſome miſchief, ſo maliciouſly are they ſet againſt me.

4 My heart is diſquieted within me: and the fear of death is fallen upon me.

5 Fearfulneſs and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I ſaid, O that I had wings like a dove: for then would I flee away and be at reſt.

7 Lo, then would I get me away far off: and remain in the wilderneſs.

8 I would make haſte to eſcape: becauſe of the ſtormy wind and tempeſt.

9 Deſtroy their tongues, O Lord, and divide them: for I have ſpied unrighteouſneſs and ſtrife in the city.

10 Day and night they go about within the walls thereof: miſchief alſo and ſorrow are in the midſt of it.

11 Wickedneſs is therein: deceit and guile go not out of their ſtreets.

12 For it is not an open enemy, that hath done me this diſhonour: for then I could have born it.

13 Neither was it mine adverſary that did magnifie himſelf againſt me: for then peradventure I would have hid my ſelf from him.

14 But it was even thou, my companion: my guide, and mine own familiar friend.

15 We took ſweet counſel together: and walked in the houſe of God as friends.

16 Let death come haſtily upon them, and let them go down quick into hell: for wickedneſs is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord ſhall ſave me.

18 In the evening and morning, and at noon-day will I pray, and that inſtantly: and he ſhall hear my voice.

19 It

19 It is he that hath delivered my ſoul in peace, from the battel that was againſt me: for there were many with me.

20 Yea, even God, that endureth for ever, ſhall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon ſuch as be at peace with him: and he brake his covenant.

22 The words of his mouth were ſofter than butter, having war in his heart: his words were ſmoother than oyl, and yet be they very ſwords.

23 O caſt thy burden upon the Lord, and he ſhall nouriſh thee: and ſhall not ſuffer the righteous to fall for ever.

24 And as for them: thou, O God, ſhalt bring them into the pit of deſtruction.

25 The blood-thirſty, and deceitful men ſhall not live out half their days: nevertheleſs, my truſt ſhall be in thee, O Lord.

Morning Prayer.

Miſerere mei, Deus. Pſal. 56.

BE merciful unto me, O God, for man goeth about to devour me: he is daily fighting and troubling me.

2 Mine enemies are daily in hand to ſwallow me up: for they be many that fight againſt me, O thou moſt Higheſt.

3 Nevertheleſs, though I am ſometime afraid: yet put I my truſt in thee.

4 I will praiſe God, becauſe of his word: I have put my truſt in God, and will not fear what fleſh can do unto me.

5 They daily miſtake my words: all that they imagine, is to do me evil.

6 They hold altogether, and keep themſelves cloſe: and mark my ſteps, when they lay wait for my ſoul.

7 Shall they eſcape for their wickedneſs: thou, O God, in thy diſpleaſure ſhalt caſt them down.

8 Thou telleſt my flittings, put my tears into thy bottle: are not theſe things noted in thy book?

9 Whenſoever I call upon thee, then ſhall mine enemies be put to flight: this I know; for God is on my ſide.

10 In Gods word will I rejoyce: in the Lords word will I comfort me.

11 Yea, in God have I put my truſt: I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows: unto thee will I give thanks.

13 For thou haſt delivered my ſoul from death, and my feet from falling: that I may walk before God in the light of the living.

Miſerere mei, Deus. Pſal. 57.

BE merciful unto me, O God, be merciful unto me, for my ſoul truſteth in thee: and under

under the ſhadow of thy wings ſhall be my refuge, until this tyranny be over-paſt.

2 I will call unto the moſt high God: even unto the God, that ſhall perform the cauſe which I have in hand.

3 He ſhall ſend from heaven: and ſave me from the reproof of him that would eat me up.

4 God ſhall ſend forth his mercy and truth: my ſoul is among lions.

5 And I lie even among the children of men, that are ſet on fire: whoſe teeth are ſpears and arrows, and their tongue a ſharp ſword.

6 Set up thy ſelf, O God, above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and preſſed down my ſoul: they have digged a pit before me, and are fallen into the midſt of it themſelves.

8 My heart is fixed, O God, my heart is fixed: I will ſing and give praiſe.

9 Awake up my glory; awake lute and harp: I my ſelf will awake right early.

10 I will give thanks unto thee, O Lord, among the people: and I will ſing unto thee among the nations.

11 For the greatneſs of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thy ſelf, O God, above the heavens: and thy glory above all the earth.

Si vere utique. Pſal. 58.

ARe your minds ſet upon righteouſneſs, O ye congregation: and do ye judge the thing that is right, O ye ſons of men?

2 Yea, ye imagine miſchief in your heart upon the earth: and your hands deal with wickedneſs.

3 The ungodly are froward, even from their mothers womb: as ſoon as they are born, they go aſtray, and ſpeak lies.

4 They are as venemous as the poiſon of a ſerpent: even like the deaf adder that ſtoppeth her ears;

5 Which refuſeth to hear the voice of the charmer: charm he never ſo wiſely.

6 Break their teeth, O God, in their mouths, ſmite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace, and when they ſhoot their arrows, let them be rooted out.

7 Let them conſume away like a ſnail, and be like the untimely fruit of a woman: and let them not ſee the ſun.

8 Or ever your pots be made hot with thorns: ſo let indignation vex him, even as a thing that is raw.

9 The righteous ſhall rejoyce when he ſeeth the vengeance: he ſhall waſh his foot-ſteps in the blood of the ungodly.

10 So that a man ſhall ſay, Verily

rily there is a reward for the righteous: doubtleſs there is a God that judgeth the earth.

Evening Prayer.

Eripe me de inimicis. Pſal. 59.

DEliver me from mine enemies, O God: defend me from them that riſe up againſt me.

2 O deliver me from the wicked doers: and ſave me from the blood-thirſty-men.

3 For lo, they lie waiting for my ſoul: the mighty men are gathered againſt me without any offence or fault of me, O Lord.

4 They run and prepare themſelves without my fault: ariſe thou therefore to help me, and behold.

5 Stand up, O Lord God of hoſts, thou God of Iſrael, to viſit all the heathen: and be not merciful unto them that offend of malicious wickedneſs.

6 They go to and fro in the evening: they grin like a dog, and run about through the city.

7 Behold, they ſpeak with their mouth, and ſwords are in their lips: for who doth hear?

8 But thou, O Lord, ſhalt have them in deriſion: and thou ſhalt laugh all the heathen to ſcorn.

9 My ſtrength will I aſcribe unto thee: for thou art the God of my refuge.

10 God ſheweth me his goodneſs plenteouſly: and God ſhall let me ſee my deſire upon mine enemies.

11 Slay them not, leſt my people forget it: but ſcatter them abroad among the people, and put them down, O Lord, our defence.

12 For the ſin of their mouth, and for the words of their lips they ſhall be taken in their pride: and why? their preaching is of curſing and lies.

13 Conſume them in thy wrath, conſume them, that they may periſh: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the city.

15 They will run here and there for meat: and grudge if they be not ſatisfied.

16 As for me, I will ſing of thy power, and will praiſe thy mercy betimes in the morning: for thou haſt been my defence and refuge, in the day of my trouble.

17 Unto thee, O my ſtrength, will I ſing: for thou, O God, art my refuge, and my merciful God.

Deus repuliſti nos. Pſal. 60.

O God, thou haſt caſt us out, and ſcattered us abroad: thou haſt alſo been diſpleaſed, O turn thee unto us again.

2 Thou

2 Thou haſt moved the land and divided it: heal the ſores thereof, for it ſhaketh.

3 Thou haſt ſhewed thy people heavy things: thou haſt given us a drink of deadly wine.

4 Thou haſt given a token for ſuch as fear thee: that they may triumph becauſe of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath ſpoken in his holineſs, I will rejoyce, and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manaſſes is mine: Ephraim alſo is the ſtrength of my head; Juda is my law-giver,

8 Moab is my waſh-pot, over Edom will I caſt out my ſhoe: Philiſtia be thou glad of me.

9 Who will lead me into the ſtrong city: who will bring me into Edom?

10 Haſt not thou caſt us out, O God: Wilt not thou, O God, go out with our hoſts?

11 O be thou our help in trouble: for vain is the help of man.

12 Through God will we do great acts: for it is he that ſhall tread down our enemies.

Exaudi, Deus. Pſal. 61.

HEar my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heavineſs.

3 O ſet me up upon the rock that is higher than I: for thou haſt been my hope, and a ſtrong tower for me againſt the enemy.

4 I will dwell in thy tabernacle for ever: and my truſt ſhall be under the covering of thy wings.

5 For thou, O Lord, haſt heard my deſires: and haſt given an heritage unto thoſe that fear thy Name.

6 Thou ſhalt grant the King a long life: that his years may endure throughout all generations.

7 He ſhall dwell before God for ever: O prepare thy loving mercy and faithfulneſs, that they may preſerve him.

8 So will I always ſing praiſe unto thy Name: that I may daily perform my vows.

Morning Prayer.

Nonne Deo. Pſal. 62.

MY ſoul truly waiteth ſtill upon God: for of him cometh my ſalvation.

2 He verily is my ſtrength and my ſalvation: he is my defence, ſo that I ſhall not greatly fall.

3 How long will ye imagine miſchief againſt every man: ye ſhall be ſlain all the ſort of you; yea, as a tottering wall ſhall ye be, and like a broken hedge.

4 Their

4 Their device is only how to put him out whom God will exalt: their delight is in lies, they give good words with their mouth, but curſe with their heart.

5 Nevertheleſs, my ſoul wait thou ſtill upon God: for my hope is in him.

6 He truly is my ſtrength and my ſalvation: he is my defence, ſo that I ſhall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my truſt.

8 O put your truſt in him alway, ye people: pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter than vanity it ſelf.

10 O truſt not in wrong and robbery, give not your ſelves unto vanity: if riches increaſe, ſet not your heart upon them.

11 God ſpake once, and twice I have alſo heard the ſame: that power belongeth unto God;

12 And that thou, Lord, art merciful: for thou rewardeſt every man according to his work.

Deus, Deus meus. Pſal. 63.

O God, thou art my God: early will I ſeek thee.

2 My ſoul thirſteth for thee, my fleſh alſo longeth after thee: in a barren and dry land where no water is.

3 Thus have I looked for thee in holineſs: that I might behold thy power and glory.

4 For thy loving kindneſs is better than the life it ſelf: my lips ſhall praiſe thee.

5 As long as I live will I magnifie thee on this manner: and lift up my hands in thy Name.

6 My ſoul ſhall be ſatisfied even as it were with marrow and fatneſs: when my mouth praiſeth thee with joyful lips.

7 Have I not remembred thee in my bed: and thought upon thee when I was waking?

8 Becauſe thou haſt been my helper: therefore under the ſhadow of thy wings will I rejoyce.

9 My ſoul hangeth upon thee: thy right hand hath upholden me.

10 Theſe alſo that ſeek the hurt of my ſoul: they ſhall go under the earth.

11 Let them fall upon the edge of the ſword: that they may be a portion for foxes.

12 But the king ſhall rejoyce in God; all they alſo that ſwear by him, ſhall be commended: for the mouth of them that ſpeak lies ſhall be ſtopped.

Exaudi, Deus. Pſal. 64.

HEar my voice, O God, in my prayer: preſerve my life from fear of the enemy.

2 Hide me from the gather-

ing

ing together of the froward: and from the insurrection of wicked doers.

3 Who have whet their tongue like a sword: and shoot out their arrows, even bitter words.

4 That they may privily shoot at him that is perfect: suddenly do they hit him, and fear not.

5 They encourage themselves in mischief: and commune among themselves, how they may lay snares, and say, that no man shall see them.

6 They imagine wickedness, and practise it: that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

8 Yea, their own tongues shall make them fall: insomuch that whoso seeth them, shall laugh them to scorn.

9 And all men that see it, shall say, This hath God done: for they shall perceive that it is his work.

10 The righteous shall rejoyce in the Lord, and put his trust in him: and all they that are true of heart shall be glad.

Evening Prayer.

Te decet hymnus. Psal. 65.

THou, O God, art praised in Sion: and unto thee shall the vow be performed in Jerusalem.

2 Thou that heares the prayer: unto thee shall all flesh come.

3 My misdeeds prevail against me: O be thou merciful unto our sins.

4 Blessed is the man whom thou chooseſt, and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God, of our salvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains: and is girded about with power.

7 Who stilleth the raging of the sea: and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth, shall be afraid at thy tokens: thou that makest the out-goings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The river of God is full of water: thou prepares their corn, for so thou providest for the earth.

11 Thou watereſt her furrows, thou ſendeſt rain into the little valleys thereof: thou makeſt it ſoft with the drops of rain, and bleſſeſt the increaſe of it.

12 Thou crowneſt the year with thy goodneſs: and thy clouds drop fatneſs.

13 They ſhall drop upon the dwellings of the wilderneſs: and the little hills ſhall rejoyce on every ſide.

14 The folds ſhall be full of ſheep: the valleys alſo ſhall ſtand ſo thick with corn, that they ſhall laugh and ſing.

Jubilate Deo. Pſal. 66.

O Be joyful in God, all ye lands: ſing praiſes unto the honour of his Name, make his praiſe to be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatneſs of thy power ſhall thine enemies be found liars unto thee.

3 For all the world ſhall worſhip thee: ſing of thee, and praiſe thy Name.

4 O come hither and behold the works of God: how wonderful he is in his doing toward the children of men.

5 He turned the ſea into dry land: ſo that they went through the water on foot; there did we rejoyce thereof.

6 He ruleth with his power for ever, his eyes behold the people: and ſuch as will not believe, ſhall not be able to exalt themſelves.

7 O praiſe our God, ye people: and make the voice of his praiſe to be heard;

8 Who holdeth our ſoul in life: and ſuffereth not our feet to ſlip.

9 For thou, O God, haſt proved us: thou alſo haſt tried us, like as ſilver is tried.

10 Thou broughteſt us into the ſnare: and laidſt trouble upon our loyns.

11 Thou ſufferedſt men to ride over our heads: we went through fire and water, and thou broughteſt us out into a wealthy place.

12 I will go into thine houſe with burnt-offerings: and will pay thee my vows, which I promiſed with my lips, and ſpake with my mouth when I was in trouble.

13 I will offer unto thee fat burnt-ſacrifices, with the incenſe of rams: I will offer bullocks and goats.

14 O come hither and hearken, all ye that fear God: and I will tell you what he hath done for my ſoul.

15 I called unto him with my mouth: and gave him praiſes with my tongue.

16 If I incline unto wickedneſs with mine heart: the Lord will not hear me.

17 But God hath heard me: and conſidered the voice of my prayer.

18 Praiſed be God, who hath not caſt out my prayer: nor

nor turned his mercy from me.

Deus misereatur. Psal. 67.

GOd be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us;

2 That thy way may be known upon earth: thy saving health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

7 God shall bless us: and all the ends of the world shall fear him.

Morning Prayer.

Exurgat Deus. Psal. 68.

LEt God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoak vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad, and rejoyce before God: let them also be merry and joyful.

4 O sing unto God, and sing praises unto his Name: magnifie him that rideth upon the heavens as it were upon an horse; praise him in his Name Jah, and rejoyce before him.

5 He is a father of the fatherless, and defendeth the cause of the widows: even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity: but letteth the runagates continue in scarceness.

7 O God, when thou wentest forth before the people: when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance: and refreshedst it when it was weary.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited: and

and they of the houſhold divided the ſpoil.

13 Though ye have lien among the pots, yet ſhall ye be as the wings of a dove: that is covered with ſilver wings, and her feathers like gold.

14 When the Almighty ſcattered kings for their ſake: then were they as white as ſnow in Salmon.

15 As the hill of Baſan, ſo is Gods hill: even an high hill, as the hill of Baſan.

16 Why hop ye ſo, ye high hills? this is Gods hill, in the which it pleaſeth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thouſand, even thouſands of angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou haſt led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praiſed be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh ſalvation: God is the Lord, by whom we eſcape death.

21 God ſhall wound the head of his enemies: and the hairy ſcalp of ſuch a one as goeth on ſtill in his wickedneſs.

22 The Lord hath ſaid, I will bring my people again, as I did from Baſan: mine own will I bring again, as I did ſometime from the deep of the ſea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the ſame.

24 It is well ſeen, O God, how thou goeſt: how thou my God and King goeſt in the ſanctuary.

25 The ſingers go before, the minſtrels follow after: in the midſt are the damſels playing with the timbrels.

26 Give thanks, O Iſrael, unto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Juda their counſel: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath ſent forth ſtrength for thee: ſtabliſh the thing, O God, that thou haſt wrought in us,

29 For thy temples ſake at Jeruſalem: ſo ſhall kings bring preſents unto thee.

30 When the company of the ſpear-men, and multitude of the mighty are ſcattered abroad among the beaſts of the people, ſo that they humbly bring pieces of ſilver: and when he hath ſcattered the

people that delight in war,

31 Then ſhall the princes come out of Egypt: the Morians land ſhall ſoon ſtretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O ſing praiſes unto the Lord,

33 Who ſitteth in the heavens over all, from the beginning: lo, he doth ſend out his voice, yea, and that a mighty voice.

34 Aſcribe ye the power to God over Iſrael: his worſhip and ſtrength is in the clouds.

35 O God, wonderful art thou in thy holy places: even the God of Iſrael; he will give ſtrength and power unto his people; bleſſed be God.

Evening Prayer.

Salvum me fac. Pſal. 69.

SAve me, O God: for the waters are come in, even unto my ſoul.

2 I ſtick faſt in the deep mire, where no ground is: I am come into deep waters, ſo that the flouds run over me.

3 I am weary of crying, my throat is dry: my ſight faileth me for waiting ſo long upon my God.

4 They that hate me without a cauſe are more than the hairs of my head: they that are mine enemies, and would deſtroy me guiltleſs, are mighty.

5 I paid them the things that I never took: God, thou knoweſt my ſimpleneſs, and my faults are not hid from thee.

6 Let not them that truſt in thee, O Lord God of hoſts, be aſhamed for my cauſe: let not thoſe that ſeek thee, be confounded through me, O Lord God of Iſrael.

7 And why? for thy ſake have I ſuffered reproof: ſhame hath covered my face.

8 I am become a ſtranger unto my brethren: even an alien unto my mothers children.

9 For the zeal of thine houſe hath even eaten me: and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept and chaſtned my ſelf with faſting: and that was turned to my reproof.

11 I put on ſackcloth alſo: and they jeſted upon me.

12 They that ſit in the gate, ſpeak againſt me: and the drunkards make ſongs upon me.

13 But, Lord, I make my prayer unto thee: in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy ſalvation.

15 Take me out of the mire, that I ſink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-floud drown me, neither let the deep ſwal-

swallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving kindness is comfortable: turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble: O haste thee, and hear me.

19 Draw nigh unto my soul, and save it: O deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour: mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirsty, they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withal: and let the things that should have been for their wealth, be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not: and ever bow thou down their backs.

25 Pour out thine indignation upon them: and let thy wrathful displeasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another: and not come into thy righteousness.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poor and in heaviness: thy help, O God, shall lift me up.

31 I will praise the Name of God with a song: and magnifie it with thanksgiving.

32 This also shall please the Lord: better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad: seek ye after God, and your soul shall live.

34 For the Lord heareth the poor: and despiseth not his prisoners.

35 Let heaven and earth praise him: the sea and all that moveth therein.

36 For God will save Sion, and build the cities of Juda: that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it: and they that love his Name, shall dwell therein.

Deus, in adjutorium. Psal. 70.

HAste thee, O God, to deliver me: make haste to help me, O Lord.

2 Let them be ashamed and confounded, that seek after my soul: let them be turned backward and put to confusion, that wish me evil.

3 Let them for their reward be soon brought to shame: that cry over me, There there.

4 But let all those that seek thee, be joyful and glad in thee: and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poor and in misery: haste thee unto me, O God.

6 Thou art my helper, and my redeemer: O Lord, make no long tarrying.

Morning Prayer.

In te, Domine, speravi. Psal. 71.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb, my praise shall be always of thee.

6 I am become as it were a monster unto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God: my God, haste thee to help me.

11 Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

14 I will go forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſs only.

15 Thou, O God, haſt taught me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forſake me not, O God, in mine old age, when I am gray-headed: until I have ſhewed thy ſtrength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteouſneſs, O God, is very high: and great things are they that thou haſt done; O God, who is like unto thee?

18 O what great troubles and adverſities haſt thou ſhewed me! and yet didſt thou turn and refreſh me: yea, and broughteſt me from the deep of the earth again.

19 Thou haſt brought me to great honour: and comforted me on every ſide.

20 Therefore will I praiſe thee and thy faithfulneſs, O God, playing upon an inſtrument of muſick: unto thee will I ſing upon the harp, O thou holy One of Iſrael.

21 My lips will be fain when I ſing unto thee: and ſo will my ſoul whom thou haſt delivered.

22 My tongue alſo ſhall talk of thy righteouſneſs all the day long: for they are confounded and brought unto ſhame, that ſeek to do me evil.

Deus judicium. Pſal. 72.

GIve the King thy judgments, O God: and thy righteouſneſs unto the Kings ſon.

2 Then ſhall he judge thy people according unto right: and defend the poor.

3 The mountains alſo ſhall bring peace: and the little hills righteouſneſs unto the people.

4 He ſhall keep the ſimple folk by their right: defend the children of the poor, and puniſh the wrong-doer.

5 They ſhall fear thee as long as the ſun and moon endureth: from one generation to another.

6 He ſhall come down like the rain into a fleece of wool: even as the drops that water the earth.

7 In his time ſhall the righteous flouriſh: yea, and abundance of peace, ſo long as the moon endureth.

8 His dominion ſhall be alſo from the one ſea to the other: and from the floud unto the worlds end.

9 They that dwell in the wilderneſs, ſhall kneel before him: his enemies ſhall lick the duſt.

10 The kings of Tharſis, and of the iſles ſhall give preſents: the kings of Arabia and Saba ſhall bring gifts.

11 All kings ſhall fall down before him: all nations ſhall do him ſervice.

12 For he shall deliver the poor, when he crieth: the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy: and shall preserve the souls of the poor.

14 He shall deliver their souls from falshood and wrong: and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia: prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills: his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever, his Name shall remain under the sun among the posterities: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel: which only doeth wondrous things;

19 And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen.

Evening Prayer.

Quam bonus Israel. Psal. 73.

TRuly God is loving unto Israel: even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone: my treadings had well-nigh slipt.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no peril of death: but are lusty and strong.

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cause that they are so holden with pride: and overwhelmed with cruelty.

7 Their eyes swell with fatness: and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy: their talking is against the most High.

9 For they stretch forth their mouth unto the heaven: and their tongue goeth through the world.

10 Therefore fall the people unto them: and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it: is there knowledge in the most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All

13 All the day long have I been punished: and chastned every morning.

14 Yea, and I had almost said even as they: but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this: but it was too hard for me,

16 Until I went into the sanctuary of God: then understood I the end of these men;

17 Namely, how thou dost set them in slippery places: and castest them down, and destroyest them.

18 Oh how suddenly do they consume: perish, and come to a fearful end!

19 Yea, even like as a dream when one awaketh: so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved: and it went even through my reins.

21 So foolish was I and ignorant: even as it were a beast before thee.

22 Nevertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel: and after that receive me with glory.

24 Whom have I in heaven but thee: and there is none upon earth, that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee, shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speak of all thy works in the gates of the daughter of Sion.

Ut quid Deus? Psal. 74.

O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation: whom thou hast purchased and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4 Lift up thy feet that thou mayest utterly destroy every enemy: which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations: and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have set fire upon thy holy places: and have de-

filed the dwelling-place of thy Name, even unto the ground.

9 Yea, they ſaid in their hearts, Let us make havock of them altogether: thus have they burnt up all the houſes of God in the land.

10 We ſee not our tokens, there is not one prophet more: no not one is there among us that underſtandeth any more.

11 O God, how long ſhall the adverſary do this diſhonour: how long ſhall the enemy blaſpheme thy Name, for ever?

12 Why withdraweſt thou thy hand: why pluckeſt thou not thy right hand out of thy boſom to conſume the enemy?

13 For God is my King of old: the help that is done upon earth, he doeth it himſelf.

14 Thou didſt divide the ſea through thy power: thou brakeſt the heads of the dragons in the waters.

15 Thou ſmoteſt the heads of Leviathan in pieces: and gaveſt him to be meat for the people in the wilderneſs.

16 Thou broughteſt out fountains and waters out of the hard rocks: thou driedſt up mighty waters.

17 The day is thine, and the night is thine: thou haſt prepared the light and the ſun.

18 Thou haſt ſet all the borders of the earth: thou haſt made ſummer and winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the fooliſh people hath blaſphemed thy Name.

20 O deliver not the ſoul of thy turle-dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darkneſs, and cruel habitations.

22 O let not the ſimple go away aſhamed: but let the poor and needy give praiſe unto thy Name.

23 Ariſe, O God, maintain thine own cauſe: remember how the fooliſh man blaſphemeth thee daily.

24 Forget not the voice of thine enemies: the preſumption of them that hate thee, increaſeth ever more and more.

Morning Prayer.

Confitebimur tibi. Pſal. 75.

UNto thee, O God, do we give thanks: yea, unto thee do we give thanks.

2 Thy Name alſo is ſo nigh: and that do thy wondrous works declare.

3 When I receive the congregation: I ſhall judge according unto right.

4 The earth is weak, and all the inhabiters thereof: I bear up the pillars of it.

5 I ſaid unto the fools, Deal not ſo madly: and to the ungodly, Set not up your horn.

6 Set not up your horn on high: and ſpeak not with a ſtiff neck.

7 For promotion cometh neither from the eaſt, nor from the weſt: nor yet from the ſouth.

8 And why? God is the Judge: he putteth down one, and ſetteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the ſame.

10 As for the dregs thereof: all the ungodly of the earth, ſhall drink them, and ſuck them out.

11 But I will talk of the God of Jacob: and praiſe him for ever.

12 All the horns of the ungodly alſo will I break: and the horns of the righteous ſhall be exalted.

Notus in Judea. Pſal. 76.

IN Jury is God known: his Name is great in Iſrael.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bow: the ſhield, the ſword, and the battel.

4 Thou art of more honour and might: than the hills of the robbers.

5 The proud are robbed, they have ſlept their ſleep: and all the men whoſe hands were mighty, have found nothing.

6 At thy rebuke, O God of Jacob: both the chariot and horſe are fallen.

7 Thou, even thou art to be feared: and who may ſtand in thy ſight, when thou art angry?

8 Thou didſt cauſe thy judgment to be heard from heaven: the earth trembled, and was ſtill,

9 When God aroſe to judgment: and to help all the meek upon earth.

10 The fierceneſs of man ſhall turn to thy praiſe: and the fierceneſs of them ſhalt thou refrain.

11 Promiſe unto the Lord your God, and keep it, all ye that are round about him: bring preſents unto him that ought to be feared.

12 He ſhall refrain the ſpirit of princes: and is wonderful among the kings of the earth.

Voce mea ad Dominum. Pſal. 77.

I Will cry unto God with my voice: even unto God will I cry with my voice, and he ſhall hearken unto me.

2 In the time of my trouble I ſought the Lord: my ſore ran, and ceaſed not in the night-ſeaſon; my ſoul refuſed comfort.

3 When I am in heavineſs, I will think upon God: when my heart is vexed, I will complain.

4 Thou holdeſt mine eyes waking: I am ſo feeble that I cannot ſpeak.

5 I have considered the days of old: and the years that are past.

6 I call to remembrance my song: and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever: and will he be no more intreated?

8 Is his mercy clean gone for ever: and is his promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and will he shut up his loving kindness in displeasure?

10 And I said, It is mine own infirmity: but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord: and call to mind thy wonders of old time.

12 I will think also of all thy works: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God as our God?

14 Thou art the God that doeth wonders: and hast declared thy power among the people.

15 Thou hast mightily delivered thy people: even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

17 The clouds poured out water, the air thundred: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings shone upon the ground, the earth was moved, and shook withal.

19 Thy way is in the sea, and thy paths in the great waters: and thy footsteps are not known.

20 Thou leddest thy people like sheep: by the hand of Moses and Aaron.

Evening Prayer.

Attendite popule. Psal. 78.

HEar my law, O my people: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old;

3 Which we have heard and known: and such as our fathers have told us;

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law: which he commanded our forefathers to teach their children;

6 That their posterity might know it: and the children which were yet unborn;

7 To the intent, that when they

they came up: they might shew their children the same;

8 That they might put their trust in God: and not to forget the works of God, but to keep his commandments;

9 And not to be as their forefathers, a faithless and stubborn generation: a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God;

10 Like as the children of Ephraim: who being harnessed and carrying bows, turned themselves back in the day of battel.

11 They kept not the covenant of God: and would not walk in his law;

12 But forgat what he had done: and the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt: even in the field of Zoan.

14 He divided the sea, and let them go through: he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud: and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness: and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock: so that it gushed out like the rivers.

18 Yet for all this they sinned more against him: and provoked the most Highest in the wilderness.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wilderness?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal: but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came up heavy displeasure against Israel;

23 Because they believed not in God: and put not their trust in his help.

24 So he commanded the clouds above: and opened the doors of heaven.

25 He rained down Manna also upon them for to eat: and gave them food from heaven.

26 So man did eat angels food: for he sent them meat enough.

27 He caused the east-wind to blow under heaven: and through his power he brought in the south-west-wind.

28 He rained flesh upon them as thick as dust: and feathered fowls like as the sand of the sea.

29 He

29 He let it fall among their tents: even round about their habitation.

30 So they did eat, and were well filled, for he gave them their own desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them: yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more: and believed not his wondrous works.

33 Therefore their days did he consume in vanity: and their years in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And they remembred that God was their strength: and that the high God was their Redeemer.

36 Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds: and destroyed them not.

39 Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness: and grieved him in the desert.

42 They turned back and tempted God: and moved the holy One in Israel.

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemy;

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drink of the rivers.

46 He sent lice among them and devoured them up: and frogs to destroy them.

47 He gave their fruit unto the caterpiller: and their labour unto the grashopper.

48 He destroyed their vines with hail-stones: and their mulberry-trees with the frost.

49 He smote their cattel also with hail-stones: and their flocks with hot thunderbolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure and trouble: and sent evil angels among them.

51 He made a way to his in-

indignation, and ſpared not their ſoul from death: but gave their life over to the peſtilence.

52 And ſmote all the firſt-born in Egypt: the moſt principal and mightieſt in the dwellings of Ham.

53 But as for his own people, he led them forth like ſheep: and carried them in the wilderneſs like a flock.

54 He brought them out ſafely, that they ſhould not fear: and overwhelmed their enemies with the ſea.

55 And brought them within the borders of his ſanctuary: even to his mountain which he purchaſed with his right hand.

56 He caſt out the heathen alſo before them: cauſed their land to be divided among them for an heritage, and made the tribes of Iſrael to dwell in their tents.

57 So they tempted and diſpleaſed the moſt high God: and kept not his teſtimonies;

58 But turned their backs, and fell away like their forefathers: ſtarting aſide like a broken bow.

59 For they grieved him with their hill-altars: and provoked him to diſpleaſure with their images.

60 When God heard this, he was wroth: and took ſore diſpleaſure at Iſrael;

61 So that he forſook the tabernacle in Silo: even the tent that he had pitched among men.

62 He delivered their power into captivity: and their beauty into the enemies hand.

63 He gave his people over alſo unto the ſword: and was wroth with his inheritance.

64 The fire conſumed their young men: and their maidens were not given to marriage.

65 Their prieſts were ſlain with the ſword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of ſleep: and like a giant refreſhed with wine.

67 He ſmote his enemies in the hinder parts: and put them to a perpetual ſhame.

68 He refuſed the tabernacle of Joſeph: and choſe not the tribe of Ephraim;

69 But choſe the tribe of Juda: even the hill of Sion which he loved.

70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He choſe David alſo his ſervant: and took him away from the ſheep-folds.

72 As he was following the ewes great with young ones, he took him: that he might feed Jacob his people, and Iſrael his inheritance.

73 So he fed them with a faith-

faithful and true heart: and ruled them prudently with all his power.

Morning Prayer.

Deus, venerunt. Psal. 79.

O God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousie burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy name.

7 For they have devoured Jacob: and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be merciful unto our sins for thy Names sake.

10 Wherefore do the heathen say: Where is now their God?

11 O let the vengeance of thy servants blood that is shed: be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee: according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee: reward thou them, O Lord, seven-fold into their bosom.

14 So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

HEar, O thou shepherd of Israel, thou that leadest Joseph like a sheep: shew thy self also, thou that sittest upon the cherubims.

2 Before Ephraim, Benjamin, and Manasses: stir up thy strength, and come and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedeſt them with the bread of tears: and giveſt them plenteouſneſs of tears to drink.

6 Thou haſt made us a very ſtrife unto our neighbours: and our enemies laugh us to ſcorn.

7 Turn us again, thou God of hoſts: ſhew the light of thy countenance, and we ſhall be whole.

8 Thou haſt brought a vine out of Egypt: thou haſt caſt out the heathen, and planted it.

9 Thou madeſt room for it: and when it had taken root, it filled the land.

10 The hills were covered with the ſhadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She ſtretched out her branches unto the ſea: and her boughs unto the river.

12 Why haſt thou then broken down her hedge: that all they that go by, pluck off her grapes?

13 The wild boar out of the wood doth root it up: and the wild beaſts of the field devour it.

14 Turn thee again, thou God of hoſts, look down from heaven: behold, and viſit this vine;

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madeſt ſo ſtrong for thy ſelf.

16 It is burnt with fire and cut down: and they ſhall periſh at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the ſon of man, whom thou madeſt ſo ſtrong for thine own ſelf.

18 And ſo will not we go back from thee: O let us live, and we ſhall call upon thy Name.

19 Turn us again, O Lord God of hoſts: ſhew the light of thy countenance, and we ſhall be whole.

Exultate Deo. Pſal. 81.

SIng we merrily unto God our ſtrength: make a cheerful noiſe unto the God of Jacob.

2 Take the pſalm, bring hither the tabret: the merry harp with the lute.

3 Blow up the trumpet in the new-moon: even in the time appointed, and upon our ſolemn feaſt-day.

4 For this was made a ſtatute for Iſrael: and a law of the God of Jacob.

5 This he ordained in Joſeph for a teſtimony: when he came out of the land of Egypt, and had heard a ſtrange language.

6 I eaſed his ſhoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledſt upon me in troubles, and I delivered thee: and

and heard thee what time as the ſtorm fell upon thee.

8 I proved thee alſo: at the waters of ſtrife.

9 Hear, O my people, and I will aſſure thee, O Iſrael: if thou wilt hearken unto me,

10 There ſhall no ſtrange god be in thee: neither ſhalt thou worſhip any other god.

11 I am the Lord thy God who brought thee out of the land of Egypt: open thy mouth wide, and I ſhall fill it.

12 But my people would not hear my voice: and Iſrael would not obey me.

13 So I gave them up unto their own hearts luſts: and let them follow their own imaginations.

14 O that my people would have hearkned unto me: for if Iſrael had walked in my ways,

15 I ſhould ſoon have put down their enemies: and turned my hand againſt their adverſaries.

16 The haters of the Lord ſhould have been found liars: but their time ſhould have endured for ever.

17 He ſhould have fed them alſo with the fineſt wheat-flour: and with hony out of the ſtony rock ſhould I have ſatisfied thee.

Evening Prayer.

Deus ſtetit. Pſal. 82.

GOd ſtandeth in the congregation of princes: he is a judge among gods.

2 How long will ye give wrong judgment: and accept the perſons of the ungodly?

3 Defend the poor and fatherleſs: ſee that ſuch as are in need and neceſſity have right.

4 Deliver the out-caſt and poor: ſave them from the hand of the ungodly.

5 They will not be learned nor underſtand, but walk on ſtill in darkneſs: all the foundations of the earth are out of courſe.

6 I have ſaid, Ye are gods: and ye are all the children of the moſt Higheſt.

7 But ye ſhall die like men: and fall like one of the princes.

8 Ariſe, O God, and judge thou the earth: for thou ſhalt take all heathen to thine inheritance.

Deus, quis ſimilis? Pſal. 83.

HOld not thy tongue, O God, keep not ſtill ſilence: refrain not thy ſelf, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

3 They have imagined craftily againſt thy people: and taken counſel againſt thy ſecret ones.

4 They have ſaid, Come, and let us root them out, that they be no more a people: and that the name of Iſrael may

be no more in remembrance.

5 For they have caſt their heads together with one conſent: and are confederate againſt thee;

6 The tabernacles of the Edomites and the Iſmaelites: the Moabites and Hagarens;

7 Gebal and Ammon, and Amalech: the Philiſtines, with them that dwell at Tyre.

8 Aſſur alſo is joyned with them: and have holpen the children of Lot.

9 But do thou to them as unto the Madianites: unto Siſera, and unto Jabin at the brook of Kiſon;

10 Who periſhed at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana;

12 Who ſay, Let us take to our ſelves: the houſes of God in poſſeſſion.

13 O my God, make them like unto a wheel: and as the ſtubble before the wind;

14 Like as the fire that burneth up the wood: and as the flame that conſumeth the mountains.

15 Perſecute them even ſo with thy tempeſt: and make them afraid with thy ſtorm.

16 Make their faces aſhamed, O Lord: that they may ſeek thy Name.

17 Let them be confounded and vexed ever more and more: let them be put to ſhame and periſh.

18 And they ſhall know that thou whoſe Name is Jehovah: art only the moſt Higheſt over all the earth.

Quam dilecta! Pſal. 84.

O How amiable are thy dwellings: thou Lord of hoſts!

2 My ſoul hath a deſire and longing to enter into the courts of the Lord: my heart and my fleſh rejoyce in the living God.

3 Yea, the ſparrow hath found her an houſe, and the ſwallow a neſt, where ſhe may lay her young: even thy altars, O Lord of hoſts, my King and my God.

4 Bleſſed are they that dwell in thy houſe: they will be alway praiſing thee.

5 Bleſſed is the man whoſe ſtrength is in thee: in whoſe heart are thy ways.

6 Who going through the vale of miſery, uſe it for a well: and the pools are filled with water.

7 They will go from ſtrength to ſtrength: and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hoſts, hear my prayer: hearken, O God of Jacob.

9 Behold, O God our defender: and look upon the face of thine Anointed.

10 For one day in thy courts: is better than a thousand.

11 I had rather be a door-keeper in the house of my God: than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence: the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts: blessed is the man that putteth his trust in thee.

Benedixisti, Domine. Psal. 85.

LOrd, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people: and covered all their sins.

3 Thou hast taken away all thy displeasure: and turned thy self from thy wrathful indignation.

4 Turn us then, O God our Saviour: and let thine anger cease from us.

5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again and quicken us: that thy people may rejoyce in thee?

7 Shew us thy mercy, O Lord: and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me: for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him: that glory may dwell in our land.

10 Mercy and truth are met together: righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth: and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving kindness: and our land shall give her increase.

13 Righteousness shall go before him: and he shall direct his going in the way.

Morning Prayer.

Inclina, Domine. Psal. 86.

BOw down thine ear, O Lord, and hear me: for I am poor and in misery.

2 Preserve thou my soul, for I am holy: my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord: for I will call daily upon thee.

4 Comfort the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee: for thou heareſt me.

8 Among the gods there is none like unto thee, O Lord: there is not one that can do as thou doeſt.

9 All nations whom thou haſt made, ſhall come and worſhip thee, O Lord: and ſhall glorifie thy Name.

10 For thou art great, and doeſt wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will praiſe thy Name for evermore.

13 For great is thy mercy toward me: and thou haſt delivered my ſoul from the nethermoſt hell.

14 O God, the proud are riſen againſt me: and the congregations of naughty men have ſought after my ſoul, and have not ſet thee before their eyes.

15 But thou, O Lord God, art full of compaſſion and mercy: long-ſuffering, plenteous in goodneſs and truth.

16 O turn thee then unto me, and have mercy upon me: give thy ſtrength unto thy ſervant, and help the ſon of thine handmaid.

17 Shew ſome token upon me for good, that they who hate me may ſee it and be aſhamed: becauſe thou, Lord, haſt holpen me, and comforted me.

Fundamenta ejus. Pſal. 87.

HEr foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are ſpoken of thee: thou city of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold ye the Philiſtines alſo: and they of Tyre, with the Morians, lo there was he born.

5 And of Sion it ſhall be reported that he was born in her: and the moſt high ſhall ſtabliſh her.

6 The Lord ſhall rehearſe it when he writeth up the people: that he was born there.

7 The ſingers alſo and trumpeters ſhall he rehearſe: all my freſh ſprings ſhall be in thee.

Domine Deus. Pſal. 88.

O Lord God of my ſalvation, I have cried day and night before thee: O let my prayer enter into thy preſence, incline thine ear unto my calling.

2 For my ſoul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the

pit: and I have been even as a man that hath no ſtrength.

4 Free among the dead, like unto them that are wounded, and lie in the grave: who are out of remembrance, and are cut away from thy hand.

5 Thou haſt laid me in the loweſt pit: in a place of darkneſs, and in the deep.

6 Thine indignation lieth hard upon me: and thou haſt vexed me with all thy ſtorms.

7 Thou haſt put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am ſo faſt in priſon: that I cannot get forth.

9 My ſight faileth for very trouble: Lord, I have called daily upon thee, I have ſtretched forth my hands unto thee.

10 Doſt thou ſhew wonders among the dead: or ſhall the dead riſe up again, and praiſe thee?

11 Shall thy loving kindneſs be ſhewed in the grave: or thy faithfulneſs in deſtruction?

12 Shall thy wondrous works be known in the dark: and thy righteouſneſs in the land where all things are forgotten?

13 Unto thee have I cried, O Lord: and early ſhall my prayer come before thee.

14 Lord, why abhorreſt thou my ſoul: and hideſt thou thy face from me?

15 I am in miſery, and like unto him that is at the point to die: even from my youth up thy terrours have I ſuffered with a troubled mind.

16 Thy wrathful diſpleaſure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compaſſed me together on every ſide.

18 My lovers and friends haſt thou put away from me: and hid mine acquaintance out of my ſight.

Evening Prayer.

Miſericordias Domini. Pſal. 89.

MY ſong ſhall be alway of the loving kindneſs of the Lord: with my mouth will I ever be ſhewing thy truth from one generation to another.

2 For I have ſaid, Mercy ſhall be ſet up for ever: thy truth ſhalt thou ſtabliſh in the heavens.

3 I have made a covenant with my choſen: I have ſworn unto David my ſervant,

4 Thy ſeed will I ſtabliſh for ever: and ſet up thy throne from one generation to another.

5 O Lord, the very heavens ſhall praiſe thy wondrous works: and thy truth in the congregation of the ſaints.

6 For who is he among the clouds: that ſhall be compared unto the Lord?

7 And what is he among the gods:

gods: that ſhall be like unto the Lord?

8 God is very greatly to be feared in the counſel of the ſaints: and to be had in reverence of all them that are round about him.

9 O Lord God of hoſts, who is like unto thee: thy truth, moſt mighty Lord, is on every ſide.

10 Thou ruleſt the raging of the ſea: thou ſtilleſt the waves thereof when they ariſe.

11 Thou haſt ſubdued Egypt, and deſtroyed it: thou haſt ſcattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth alſo is thine: thou haſt laid the foundation of the round world, and all that therein is.

13 Thou haſt made the north and the ſouth: Tabor and Hermon ſhall rejoyce in thy Name.

14 Thou haſt a mighty arm: ſtrong is thy hand, and high is thy right hand.

15 Righteouſneſs and equity are the habitation of thy ſeat: mercy and truth ſhall go before thy face.

16 Bleſſed is the people, O Lord, that can rejoyce in thee: they ſhall walk in the light of thy countenance.

17 Their delight ſhall be daily in thy Name: and in thy righteouſneſs ſhall they make their boaſt.

18 For thou art the glory of their ſtrength: and in thy loving kindneſs thou ſhalt lift up our horns.

19 For the Lord is our defence: the holy One of Iſrael is our King.

20 Thou ſpakeſt ſometime in viſions unto thy ſaints, and ſaidſt: I have laid help upon one that is mighty, I have exalted one choſen out of the people.

21 I have found David my ſervant: with my holy oyl have I anointed him.

22 My hand ſhall hold him faſt: and my arm ſhall ſtrengthen him.

23 The enemy ſhall not be able to do him violence: the ſon of wickedneſs ſhall not hurt him.

24 I will ſmite down his foes before his face: and plague them that hate him.

25 My truth alſo and my mercy ſhall be with him: and in my Name ſhall his horn be exalted.

26 I will ſet his dominion alſo in the ſea: and his right hand in the flouds.

27 He ſhall call me, Thou art my Father: my God, and my ſtrong ſalvation.

28 And I will make him my firſt-born: higher than the kings of the earth.

29 My mercy will I keep for him for evermore: and my covenant ſhall ſtand faſt with him.

30 His ſeed alſo will I make to endure for ever: and his throne as the days of heaven.

31 But if his children forſake my law: and walk not in my judgments;

32 If they break my ſtatutes, and keep not my commandments: I will viſit their offences with the rod, and their ſin with ſcourges.

33 Nevertheleſs, my loving kindneſs will I not utterly take from him: nor ſuffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have ſworn once by my holineſs, that I will not fail David.

35 His ſeed ſhall endure for ever: and his ſeat is like as the ſun before me.

36 He ſhall ſtand faſt for evermore as the moon: and as the faithful witneſs in heaven.

37 But thou haſt abhorred and forſaken thine Anointed: and are diſpleaſed at him.

38 Thou haſt broken the covenant of thy ſervant: and caſt his crown to the ground.

39 Thou haſt overthrown all his hedges: and broken down his ſtrong holds.

40 All they that go by ſpoil him: and he is become a reproach to his neighbours.

41 Thou haſt ſet up the right hand of his enemies: and made all his adverſaries to rejoyce.

42 Thou haſt taken away the edge of his ſword: and giveſt him not victory in the battel.

43 Thou haſt put out his glory: and caſt his throne down to the ground.

44 The days of his youth haſt thou ſhortned: and covered him with diſhonour.

45 Lord, how long wilt thou hide thy ſelf, for ever: and ſhall thy wrath burn like fire?

46 O remember how ſhort my time is: wherefore haſt thou made all men for nought?

47 What man is he that liveth and ſhall not ſee death: and ſhall he deliver his ſoul from the hand of hell?

48 Lord, where are thy old loving kindneſſes: which thou ſwareſt unto David in thy truth?

49 Remember, Lord, the rebuke that thy ſervants have: and how I do bear in my boſom the rebukes of many people;

50 Wherewith thine enemies have blaſphemed thee, and ſlandered the foot-ſteps of thine anointed: praiſed be the Lord for evermore. Amen, and Amen.

Morning Prayer.

Domine, refugium. Pſal. 90.

LOrd, thou haſt been our refuge: from one generation to another.

2 Before the mountains were brought

brought forth, or ever the earth, and the world were made: thou art God from everlasting, and world without end.

3 Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in in the night.

5 As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

9 For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten, and though men be so strong, that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our days: that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last: and be gracious unto thy servants.

14 O satisfie us with thy mercy, and that soon: so shall we rejoyce, and be glad all the days of our life.

15 Comfort us again now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

16 Shew thy servants thy work: and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Qui habitat. Psal. 91.

WHoso dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold: my God in him will I trust.

3 For he shall deliver thee from the snare of the hunter: and from the noisom pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid

for any terrour by night: nor for the arrow that flieth by day;

6 For the peſtilence that walketh in darkneſs: nor for the ſickneſs that deſtroyeth in the noon-day.

7 A thouſand ſhall fall beſide thee, and ten thouſand at thy right hand: but it ſhall not come nigh thee.

8 Yea, with thine eyes ſhalt thou behold: and ſee the reward of the ungodly.

9 For thou, Lord, art my hope: thou haſt ſet thine houſe of defence very high.

10 There ſhall no evil happen unto thee: neither ſhall any plague come nigh thy dwelling.

11 For he ſhall give his angels charge over thee: to keep thee in all thy ways.

12 They ſhall bear thee in their hands: that thou hurt not thy foot againſt a ſtone.

13 Thou ſhalt go upon the lion and adder: the young lion and the dragon ſhalt thou tread under thy feet.

14 Becauſe he hath ſet his love upon me, therefore will I deliver him: I will ſet him up, becauſe he hath known my Name.

15 He ſhall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I ſatisfie him: and ſhew him my ſalvation.

Bonum eſt confiteri. Pſal. 92.

IT is a good thing to give thanks unto the Lord: and to ſing praiſes unto thy Name, O moſt Higheſt;

2 To tell of thy loving kindneſs early in the morning: and of thy truth in the night-ſeaſon;

3 Upon an inſtrument of ten ſtrings, and upon the lute: upon a loud inſtrument, and upon the harp.

4 For thou, Lord, haſt made me glad through thy works: and I will rejoyce in giving praiſe for the operations of thy hands.

5 O Lord, how glorious are thy works: thy thoughts are very deep.

6 An unwiſe man doth not well conſider this: and a fool doth not underſtand it.

7 When the ungodly are green as the graſs, and when all the workers of wickedneſs do flouriſh: then ſhall they be deſtroyed for ever; but thou, Lord, art the moſt Higheſt for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies ſhall periſh: and all the workers of wickedneſs ſhall be deſtroyed.

9 But mine horn ſhall be exalted, like the horn of an unicorn: for I am anointed with freſh oyl.

10 Mine eye alſo ſhall ſee his

his luſt of mine enemies: and mine ear ſhall hear his deſire of the wicked that ariſe up againſt me.

11 The righteous ſhall flouriſh like a palm-tree: and ſhall ſpread abroad like a cedar in Libanus.

12 Such as be planted in the houſe of the Lord: ſhall flouriſh in the courts of the houſe of our God.

13 They alſo ſhall bring forth more fruit in their age: and ſhall be fat and well-liking.

14 That they may ſhew how true the Lord my ſtrength is: and that there is no unrighteouſneſs in him.

Evening Prayer.

Dominus regnavit. Pſal. 93.

THE Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himſelf with ſtrength.

2 He hath made the round world ſo ſure: that it cannot be moved.

3 Ever ſince the world began hath thy ſeat been prepared: thou art from everlaſting.

4 The flouds are riſen, O Lord, the flouds have lift up their voice: the flouds lift up their waves.

5 The waves of the ſea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.

6 Thy teſtimonies, O Lord, are very ſure: holineſs becometh thine houſe for ever.

Deus ultionum. Pſal. 94.

O Lord God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, ſhew thy ſelf.

2 Ariſe, thou judge of the world: and reward the proud after their deſerving.

3 Lord, how long ſhall the ungodly: how long ſhall the ungodly triumph?

4 How long ſhall all wicked doers ſpeak ſo diſdainfully: and make ſuch proud boaſting?

5 They ſmite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow, and the ſtranger: and put the fatherleſs to death.

7 And yet they ſay, Tuſh, the Lord ſhall not ſee: neither ſhall the God of Jacob regard it.

8 Take heed, ye unwiſe among the people: O ye fools, when will ye underſtand?

9 He that planted the ear, ſhall he not hear: or he that made the eye, ſhall he not ſee?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, ſhall not he puniſh?

11 The Lord knoweth the thoughts of man: that they are but vain.

12 Bleſſed is the man whom thou chaſtneſt, O Lord: and teacheſt

teacheſt him in thy law.

13 That thou mayeſt give him patience in time of adverſity: until the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he forſake his inheritance;

15 Until righteouſneſs turn again unto judgment: all ſuch as are true in heart ſhall follow it.

16 Who will riſe up with me againſt the wicked: or who will take my part againſt the evil doers?

17 If the Lord had not helped me: it had not failed, but my ſoul had been put to ſilence.

18 But when I ſaid, My foot hath ſlipped: thy mercy, O Lord, held me up.

19 In the multitude of the ſorrows that I had in my heart: thy comforts have refreſhed my ſoul.

20 Wilt thou have any thing to do with the ſtool of wickedneſs: which imagineth miſchief as a law?

21 They gather them together againſt the ſoul of the righteous: and condemn the innocent blood.

22 But the Lord is my refuge: and my God is the ſtrength of my confidence.

23 He ſhall recompenſe them their wickedneſs, and deſtroy them in their own malice: yea, the Lord our God ſhall deſtroy them.

Morning Prayer.

Venite, exultemus. Pſal. 95.

O Come, let us ſing unto the Lord: let us heartily rejoyce in the ſtrength of our ſalvation.

2 Let us come before his preſence with thankſgiving: and ſhew our ſelves glad in him with pſalms.

3 For the Lord is a great God: and a great King above all gods.

4 In his hand are all the corners of the earth: and the ſtrength of the hills is his alſo.

5 The ſea is his, and he made it: and his hands prepared the dry land.

6 O come, let us worſhip, and fall down: and kneel before the Lord our Maker.

7 For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hand.

8 To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderneſs;

9 When your fathers tempted me: proved me, and ſaw my works.

10 Forty years long was I grieved with this generation, and ſaid: It is a people that do err in their hearts, for they have not known my ways;

11 Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Cantate

Cantate Domino. Psal. 96.

O Sing unto the Lord a new song: sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name: be telling of his salvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised: he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6 Glory and worship are before him: power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people: ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name: bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness: let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he who hath made the round world so fast that it cannot be moved, and how that he shall judge the people righteously.

11 Let the heavens rejoyce, and let the earth be glad: let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoyce before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteousness to judge the world, and the people with his truth.

Dominus regnavit. Psal. 97.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him: righteousness and judgment are the habitation of his seat.

3 There shall go a fire before him: and burn up his enemies on every side.

4 His lightnings gave shine unto the world: the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness: and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods: worship him all ye gods.

8 Sion heard of it, and rejoyced: and the daughters of Juda were glad, because of thy judgments, O Lord.

9 For thou, Lord, art higher than all that are in the earth: thou

thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous: and joyful gladness for such as are true-hearted.

12 Rejoyce in the Lord, ye righteous: and give thanks for a remembrance of his holiness.

Evening Prayer.

Cantate Domino. Psal. 98.

O Sing unto the Lord a new song: for he hath done marvellous things.

2 With his own right hand, and with his holy arm: hath he gotten himself the victory.

3 The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembred his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

5 Shew your selves joyful unto the Lord, all ye lands: sing, rejoyce, and give thanks.

6 Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

7 With trumpets also and shawms: O shew your selves joyful before the Lord the King.

8 Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the flouds clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

10 With righteousness shall he judge the world: and the people with equity.

Dominus regnavit. Psal. 99.

THe Lord is King, be the people never so unpatient: he sitteth between the cherubims, be the earth never so unquiet.

2 The Lord is great in Sion: and high above all people.

3 They shall give thanks unto thy Name: which is great, wonderful, and holy.

4 The Kings power loveth judgment, thou hast prepared equity: thou hast executed judgment and righteousness in Jacob.

5 O magnifie the Lord our God: and fall down before his foot-stool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name: these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar: for they kept his testimonies, and the law that he gave them.

8 Thou

8 Thou heardeſt them, O Lord our God: thou forgaveſt them, O God, and puniſhedſt their own inventions.

9 O magnifie the Lord our God, and worſhip him upon his holy hill: for the Lord our God is holy.

Jubilate Deo. Pſal. 100.

O Be joyful in the Lord, all ye lands: ſerve the Lord with gladneſs, and come before his preſence with a ſong.

2 Be ye ſure, that the Lord he is God; it is he that hath made us, and not we our ſelves: we are his people, and the ſheep of his paſture.

3 O go your way into his gates with thankſgiving, and into his courts with praiſe: be thankful unto him, and ſpeak good of his Name.

4 For the Lord is gracious, his mercy is everlaſting: and his truth endureth from generation to generation.

Miſericordiam & judicium. Pſal. 101.

MY ſong ſhall be of mercy and judgment: unto thee, O Lord, will I ſing.

2 O let me have underſtanding: in the way of godlineſs.

3 When wilt thou come unto me: I will walk in my houſe with a perfect heart.

4 I will take no wicked thing in hand; I hate the ſins of unfaithfulneſs: there ſhall no ſuch cleave unto me.

5 A froward heart ſhall depart from me: I will not know a wicked perſon.

6 Whoſo privily ſlandereth his neighbour: him will I deſtroy.

7 Whoſo hath alſo a proud look and high ſtomach: I will not ſuffer him.

8 Mine eyes look upon ſuch as are faithful in the land: that they may dwell with me.

9 Whoſo leadeth a godly life: he ſhall be my ſervant.

10 There ſhall no deceitful perſon dwell in my houſe: he that telleth lies, ſhall not tarry in my ſight.

11 I ſhall ſoon deſtroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord.

Morning Prayer.

Domine, exaudi. Pſal. 102.

HEar my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call; O hear me, and that right ſoon.

3 For my days are conſumed away like ſmoak: and my bones are burnt up, as it were a fire-brand.

4 My heart is ſmitten down, and withered like graſs: ſo that I forget to eat my bread.

5 For the voice of my groaning:

ing : my bones will ſcarce cleave to my fleſh.

6 I am become like a pelican in the wilderneſs : and like an owl that is in the deſert.

7 I have watched, and am even as it were a ſparrow : that ſitteth alone upon the houſe-top.

8 Mine enemies revile me all the day long : and they that are mad upon me, are ſworn together againſt me.

9 For I have eaten aſhes as it were bread : and mingled my drink with weeping ;

10 And that becauſe of thine indignation and wrath : for thou haſt taken me up, and caſt me down.

11 My days are gone like a ſhadow : and I am withered like graſs.

12 But thou, O Lord, ſhalt endure for ever : and thy remembrance throughout all generations.

13 Thou ſhalt ariſe and have mercy upon Sion : for it is time that thou have mercy upon her, yea, the time is come.

14 And why ? thy ſervants think upon her ſtones : and it pitieth them to ſee her in the duſt.

15 The heathen ſhall fear thy Name, O Lord : and all the kings of the earth thy Majeſty ;

16 When the Lord ſhall build up Sion : and when his glory ſhall appear ;

17 When he turneth him unto the prayer of the poor deſtitute : and deſpiſeth not their deſire.

18 This ſhall be written for thoſe that come after : and the people which ſhall be born ſhall praiſe the Lord.

19 For he hath looked down from his ſanctuary : out of the heaven did the Lord behold the earth ;

20 That he might hear the mournings of ſuch as are in captivity : and deliver the children appointed unto death ;

21 That they may declare the Name of the Lord in Sion : and his worſhip at Jeruſalem ;

22 When the people are gathered together : and the kingdoms alſo to ſerve the Lord.

23 He brought down my ſtrength in my journey : and ſhortned my days.

24 But I ſaid, O my God, take me not away in the midſt of mine age : as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning haſt laid the foundation of the earth : and the heavens are the work of thy hands.

26 They ſhall periſh, but thou ſhalt endure : they all ſhall wax old as doth a garment,

27 And as a veſture ſhalt thou

thou change them, and they ſhall be changed: but thou art the ſame, and thy years ſhall not fail.

28 The children of thy ſervants ſhall continue: and their ſeed ſhall ſtand faſt in thy ſight.

Benedic, anima mea. Pſal. 103.

PRaiſe the Lord, O my ſoul: and all that is within me, praiſe his holy Name.

2 Praiſe the Lord, O my ſoul: and forget not all his benefits;

3 Who forgiveth all thy ſin: and healeth all thine infirmities;

4 Who ſaveth thy life from deſtruction: and crowneth thee with mercy and loving kindneſs;

5 Who ſatisfieth thy mouth with good things: making thee young and luſty as an eagle.

6 The Lord executeth righteouſneſs and judgment: for all them that are oppreſſed with wrong.

7 He ſhewed his ways unto Moſes: his works unto the children of Iſrael.

8 The Lord is full of compaſſion and mercy: long-ſuffering and of great goodneſs.

9 He will not alway be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our ſins: nor rewarded us according to our wickedneſſes.

11 For look how high the heaven is in compariſon of the earth: ſo great is his mercy alſo toward them that fear him.

12 Look how wide alſo the eaſt is from the weſt: ſo far hath he ſet our ſins from us.

13 Yea, like as a father pitieth his own children: even ſo is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made: he remembreth that we are but duſt.

15 The days of man are but as graſs: for he flouriſheth as a flower of the field.

16 For as ſoon as the wind goeth over it, it is gone: and the place thereof ſhall know it no more.

17 But the merciful goodneſs of the Lord endureth for ever and ever upon them that fear him: and his righteouſneſs upon childrens children;

18 Even upon ſuch as keep his covenant: and think upon his commandments to do them.

19 The Lord hath prepared his ſeat in heaven: and his kingdom ruleth over all.

20 O praiſe the Lord, ye angels of his, ye that excel in ſtrength: ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praiſe the Lord, all ye his hoſts: ye ſervants of his that do his pleaſure.

22 O ſpeak good of the Lord

Lord, all ye works of his, in all places of his dominion: praiſe thou the Lord, O my ſoul.

Evening Prayer.

Benedic anima mea. Pſal. 104.

PRaiſe the Lord, O my ſoul: O Lord my God, thou art become exceeding glorious, thou art cloathed with majeſty and honour.

2 Thou deckeſt thy ſelf with light, as it were with a garment: and ſpreadeſt out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels ſpirits: and his miniſters a flaming fire.

5 He laid the foundations of the earth: that it never ſhould move at any time.

6 Thou covereſt it with the deep like as with a garment: the waters ſtand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou haſt appointed for them.

9 Thou haſt ſet them their bounds, which they ſhall not paſs: neither turn again to cover the earth.

10 He ſendeth the ſprings into the rivers: which run among the hills.

11 All beaſts of the field drink thereof: and the wild aſſes quench their thirſt.

12 Beſide them ſhall the fowls of the air have their habitation: and ſing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth graſs for the cattel: and green herb for the ſervice of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oyl to make him a cheerful countenance, and bread to ſtrengthen mans heart.

16 The trees of the Lord alſo are full of ſap: even the cedars of Libanus which he hath planted.

17 Wherein the birds make their neſts: and the fir-trees are a dwelling for the ſtork.

18 The high hills are a refuge for the wild goats: and ſo are the ſtony rocks for the conies.

19 He appointed the moon for certain ſeaſons: and the ſun knoweth his going down.

20 Thou makeſt darkneſs that it may be night: wherein all the beaſts of the foreſt do move.

21 The lions roaring after their

their prey: do ſeek their meat from God.

22 The ſun ariſeth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: until the evening.

24 O Lord, how manifold are thy works: in wiſdom haſt thou made them all, the earth is full of thy riches.

25 So is the great and wide ſea alſo: wherein are things creeping innumerable, both ſmall and great beaſts.

26 There go the ſhips, and there is that Leviathan: whom thou haſt made to take his paſtime therein.

27 Theſe wait all upon thee: that thou mayeſt give them meat in due ſeaſon.

28 When thou giveſt it them, they gather it: and when thou openeſt thy hand, they are filled with good.

29 When thou hideſt thy face, they are troubled: when thou takeſt away their breath, they die, and are turned again to their duſt.

30 When thou letteſt thy breath go forth, they ſhall be made: and thou ſhalt renew the face of the earth.

31 The glorious Majeſty of the Lord ſhall endure for ever: the Lord ſhall rejoyce in his works.

32 The earth ſhall tremble at the look of him: if he do but touch the hills, they ſhall ſmoak.

33 I will ſing unto the Lord as long as I live: I will praiſe my God while I have my being.

34 And ſo ſhall my words pleaſe him: my joy ſhall be in the Lord.

35 As for ſinners, they ſhall be conſumed out of the earth, and the ungodly ſhall come to an end: praiſe thou the Lord, O my ſoul, praiſe the Lord.

Morning Prayer.

Confitemini Domino. Pſal. 105.

O Give thanks unto the Lord, and call upon his Name: tell the people what things he hath done.

2 O let your ſongs be of him, and praiſe him: and let your talking be of all his wondrous works.

3 Rejoyce in his holy Name: let the heart of them rejoyce that ſeek the Lord.

4 Seek the Lord and his ſtrength: ſeek his face evermore.

5 Remember the marvellous works that he hath done: his wonders, and the judgments of his mouth;

6 O ye ſeed of Abraham his ſervant: ye children of Jacob his choſen.

7 He is the Lord our God: his judgments are in all the world.

8 He hath been alway mindful of his covenant and pro-

miſe: that he made to a thouſand generations;

9 Even the covenant that he made with Abraham: and the oath that he ſware unto Iſaac;

10 And appointed the ſame unto Jacob for a law: and to Iſrael for an everlaſting teſtament,

11 Saying, Unto thee will I give the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they ſtrangers in the land;

13 What time as they went from one nation to another: from one kingdom to another people;

14 He ſuffered no man to do them wrong: but reproved even kings for their ſakes.

15 Touch not mine anointed: and do my prophets no harm.

16 Moreover he called for a dearth upon the land: and deſtroyed all the proviſion of bread.

17 But he had ſent a man before them: even Joſeph who was ſold to be a bondſervant;

18 Whoſe feet they hurt in the ſtocks: the iron entred into his ſoul;

19 Until the time came that his cauſe was known: the word of the Lord tried him.

20 The king ſent, and delivered him: the prince of the people let him go free.

21 He made him lord alſo of his houſe: and ruler of all his ſubſtance;

22 That he might inform his princes after his will: and teach his ſenatours wiſdom.

23 Iſrael alſo came into Egypt: and Jacob was a ſtranger in the land of Ham.

24 And he increaſed his people exceedingly: and made them ſtronger than their enemies;

25 Whoſe heart turned ſo, that they hated his people: and dealt untruly with his ſervants.

26 Then ſent he Moſes his ſervant: and Aaron whom he had choſen.

27 And theſe ſhewed his tokens among them: and wonders in the land of Ham.

28 He ſent darkneſs, and it was dark: and they were not obedient unto his word.

29 He turned their waters into blood: and ſlew their fiſh.

30 Their land brought forth frogs: yea, even in their kings chambers.

31 He ſpake the word, and there came all manner of flies: and lice in all their quarters.

32 He gave them hailſtones for rain: and flames of fire in their land.

33 He ſmote their vines alſo and fig-trees: and deſtroyed the

the trees that were in their coasts.

34 He spake the word, and the grashoppers came, and caterpillers innumerable: and did eat up all the gras in their land, and devoured the fruit of their ground.

35 He smote all the firstborn in their land: even the chief of all their strength.

36 He brought them forth also with silver and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a covering: and fire to give light in the night-season.

39 At their desire he brought quails: and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out: so that rivers ran in the dry places.

41 For why? he remembred his holy promise: and Abraham his servant.

42 And he brought forth his people with joy: and his chosen with gladness;

43 And gave them the lands of the heathen: and they took the labours of the people in possession;

44 That they might keep his statutes: and observe his laws.

Evening Prayer.

Confitemini Domino. Psal. 106.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Who can express the noble acts of the Lord: or shew forth all his praise?

3 Blessed are they that alway keep judgment: and do righteousness.

4 Remember me, O Lord according to the favour that thou beareſt unto thy people: O visit me with thy salvation.

5 That I may see the felicity of thy chosen: and rejoyce in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers: we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance: but were disobedient at the sea, even at the Red sea.

8 Nevertheless, he helped them for his Names sake: that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up: so he led them through the deep, as through a wilderness.

10 And he saved them from the adversaries hand: and de-

livered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then believed they his words: and sang praise unto him.

13 But within a while they forgat his works: and would not abide his counsel.

14 But lust came upon them in the wilderness: and they tempted God in the desert.

15 And he gave them their desire: and sent leanness withal into their soul.

16 They angred Moses also in the tents: and Aaron the saint of the Lord.

17 So the earth opened and swallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt up the ungodly.

19 They made a calf in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calf that eateth hay.

21 And they forgat God their Saviour: who had done so great things in Egypt;

22 Wondrous works in the land of Ham: and fearful things by the Red sea.

23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap: to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land: and gave no credence unto his word.

25 But murmured in their tents: and hearkned not unto the voice of the Lord.

26 Then lift he up his hand against them: to overthrow them in the wilderness;

27 To cast out their seed among the nations: and to scatter them in the lands.

28 They joyned themselves unto Baal-peor: and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions: and the plague was great among them.

30 Then stood up Phinees and prayed: and so the plague ceased.

31 And that was counted unto him for righteousness: among all posterities for evermore.

32 They angred him also at the waters of strife: so that he punished Moses for their sakes;

33 Because they provoked his spirit: so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them;

35 But were mingled among the heathen: and learned their works,

36 Insomuch that they worshipped their idols, which turned to their own decay: yea, they offered their sons and their daughters unto devils,

37 And shed innocent blood, even the blood of their sons and of their daughters: whom they offered unto the idols of Canaan, and the land was defiled with blood.

38 Thus were they stained with their own works: and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they that hated them, were lords over them.

41 Their enemies oppressed them: and had them in subjection.

42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity: he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies: yea, he made all those that led them away captive, to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel, from everlasting, and world without end: and et all the people say, Amen.

Morning Prayer.

Confitemini Domino. Psal. 107.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west: from the north, and from the south.

4 They went astray in the wilderness out of the way: and found no city to dwell in;

5 Hungry and thirsty: their soul fainted in them.

6 So they cried unto the Lord in their trouble: and he delivered them from their distress.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

9 For he ſatisfieth the empty ſoul: and filleth the hungry ſoul with goodneſs;

10 Such as ſit in darkneſs, and in the ſhadow of death: being faſt bound in miſery and iron.

11 Becauſe they rebelled againſt the words of the Lord: and lightly regarded the counſel of the moſt Higheſt;

12 He alſo brought down their heart through heavineſs: they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble: he delivered them out of their diſtreſs.

14 For he brought them out of darkneſs, and out of the ſhadow of death: and brake their bonds in ſunder.

15 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men!

16 For he hath broken the gates of braſs: and ſmitten the bars of iron in ſunder.

17 Fooliſh men are plagued for their offence: and becauſe of their wickedneſs.

18 Their ſoul abhorred all manner of meat: and they were even hard at deaths door.

19 So when they cried unto the Lord in their trouble: he delivered them out of their diſtreſs.

20 He ſent his word, and healed them: and they were ſaved from their deſtruction.

21 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men!

22 That they would offer unto him the ſacrifice of thankſgiving: and tell out his works with gladneſs!

23 They that go down to the ſea in ſhips: and occupy their buſineſs in great waters,

24 Theſe men ſee the works of the Lord: and his wonders in the deep.

25 For at his word the ſtormy wind ariſeth: which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their ſoul melteth away becauſe of the trouble.

27 They reel to and fro, and ſtagger like a drunken man: and are at their wits end.

28 So when they cry unto the Lord in their trouble: he delivereth them out of their diſtreſs.

29 For he maketh the ſtorm to ceaſe: ſo that the waves thereof are ſtill.

30 Then are they glad, becauſe they are at reſt: and ſo he bringeth them unto the haven where they would be.

31 O that men would therefore praiſe the Lord for his good-

goodneſs: and declare the wonders that he doeth for the children of men!

32 That they would exalt him alſo in the congregation of the people: and praiſe him in the ſeat of the elders!

33 Who turneth the flouds into a wilderneſs: and drieth up the water-ſprings.

34 A fruitful land maketh he barren: for the wickedneſs of them that dwell therein.

35 Again, he maketh the wilderneſs a ſtanding water: and water-ſprings of a dry ground.

36 And there he ſetteth the hungry: that they may build them a city to dwell in.

37 That they may ſow their land, and plant vineyards: to yield them fruits of increaſe.

38 He bleſſeth them, ſo that they multiply exceedingly: and ſuffereth not their cattel to decreaſe.

39 And again when they are miniſhed and brought low: through oppreſſion, through any plague or trouble;

40 Though he ſuffer them to be evil intreated through tyrants: and let them wander out of the way in the wilderneſs;

41 Yet helpeth he the poor out of miſery: and maketh him houſholds like a flock of ſheep.

42 The righteous will conſider this, and rejoyce: and the mouth of all wickedneſs ſhall be ſtopped.

43 Whoſo is wiſe will ponder theſe things: and they ſhall underſtand the loving kindneſs of the Lord.

Evening Prayer.

Paratum cor meum. Pſal. 108.

O God, my heart is ready, my heart is ready: I will ſing and give praiſe with the beſt member that I have.

2 Awake thou lute, and harp: I my ſelf will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will ſing praiſes unto thee among the nations.

4 For thy mercy is greater than the heavens: and thy truth reacheth unto the clouds.

5 Set up thy ſelf, O God, above the heavens: and thy glory above all the earth.

6 That thy beloved may be delivered: let thy right hand ſave them, and hear thou me.

7 God hath ſpoken in his holineſs: I will rejoyce therefore and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manaſſes is mine: Ephraim alſo is the ſtrength of my head.

9 Juda is my law-giver, Moab is my waſh-pot: over Edom will I caſt out my ſhoe; upon Philiſtia will I triumph.

10 Who will lead me into the ſtrong city: and who will bring me into Edom?

11 Haſt not thou forſaken us, O God: and wilt not thou, O God, go forth with our hoſts?

12 O help us againſt the enemy: for vain is the help of man.

13 Through God we ſhall do great acts: and it is he that ſhall tread down our enemies.

Deus laudum. Pſal. 109.

HOld not thy tongue, O God of my praiſe: for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have ſpoken againſt me with falſe tongues: they compaſſed me about alſo with words of hatred, and fought againſt me without a cauſe.

3 For the love that I had unto them, lo they take now my contrary part: but I give my ſelf unto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan ſtand at his right hand.

6 When ſentence is given upon him, let him be condemned: and let his prayer be turned into ſin.

7 Let his days be few: and let another take his office.

8 Let his children be fatherleſs: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them ſeek it alſo out of deſolate places.

10 Let the extortioner conſume all that he hath: and let the ſtranger ſpoil his labour.

11 Let there be no man to pity him: nor to have compaſſion upon his fatherleſs children.

12 Let his poſterity be deſtroyed: and in the next generation let his name be clean put out.

13 Let the wickedneſs of his fathers be had in remembrance in the ſight of the Lord: and let not the ſin of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memorial of them from off the earth;

15 And that becauſe his mind was not to do good: but perſecuted the poor helpleſs man, that he might ſlay him that was vexed at the heart.

16 His delight was in curſing, and it ſhall happen unto him: he loved not bleſſing, therefore ſhall it be far from him.

17 He cloathed himſelf with curſing, like as with a raiment: and it ſhall come into his bowels like water, and like oyl into his bones.

18 Let it be unto him as the

cloak

cloak that he hath upon him: and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies: and to thoſe that ſpeak evil againſt my ſoul.

20 But deal thou with me, O Lord God, according unto thy Name: for ſweet is thy mercy.

21 O deliver me, for I am helpleſs and poor: and my heart is wounded within me.

22 I go hence like the ſhadow that departeth: and am driven away as the graſhopper.

23 My knees are weak through faſting: my fleſh is dried up for want of fatneſs.

24 I became alſo a reproach unto them: they that looked upon me, ſhaked their heads.

25 Help me, O Lord my God: O ſave me according to thy mercy.

26 And they ſhall know, how that this is thy hand: and that thou, Lord, haſt done it.

27 Tho' they curſe, yet bleſs thou: and let them be confounded that riſe up againſt me; but let thy ſervant rejoyce.

28 Let mine adverſaries be cloathed with ſhame: and let them cover themſelves with their own confuſion, as with a cloak.

29 As for me, I will give great thanks unto the Lord with my mouth: and praiſe him among the multitude.

30 For he ſhall ſtand at the right hand of the poor: to ſave his ſoul from unrighteous judges.

Morning Prayer.

Dixit Dominus. Pſal. 110.

THE Lord ſaid unto my Lord: Sit thou on my right hand, until I make thine enemies thy footſtool.

2 The Lord ſhall ſend the rod of thy power out of Sion: be thou ruler, even in the midſt among thine enemies.

3 In the day of thy power ſhall the people offer thee free-will-offerings with an holy worſhip: the dew of thy birth is of the womb of the morning.

4 The Lord ſware, and will not repent: Thou art a Prieſt for ever after the order of Melchiſedech.

5 The Lord upon thy right hand: ſhall wound even kings in the day of his wrath.

6 He ſhall judge among the heathen; he ſhall fill the places with the dead bodies: and ſmite in ſunder the heads over divers countries.

7 He ſhall drink of the brook in the way: therefore ſhall he lift up his head.

Confitebor tibi. Pſal. 111.

I Will give thanks unto the Lord with my whole heart: ſecretly among the faithful, and in the congregation.

2 The

2 The works of the Lord are great: ſought out of all them that have pleaſure therein.

3 His work is worthy to be praiſed and had in honour: and his righteouſneſs endureth for ever.

4 The merciful and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he ſhall ever be mindful of his covenant.

6 He hath ſhewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment: all his commandments are true.

8 They ſtand faſt for ever and ever: and are done in truth and equity.

9 He ſent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wiſdom: a good underſtanding have all they that do thereafter; the praiſe of it endureth for ever.

Beatus vir. Pſal. 112.

BLeſſed is the man that feareth the Lord: he hath great delight in his commandments.

2 His ſeed ſhall be mighty upon earth: the generation of the faithful ſhall be bleſſed.

3 Riches and plenteouſneſs ſhall be in his houſe: and his righteouſneſs endureth forever.

4 Unto the godly there ariſeth up light in the darkneſs: he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth: and will guide his words with diſcretion.

6 For he ſhall never be moved: and the righteous ſhall be had in everlaſting remembrance.

7 He will not be afraid of any evil tidings: for his heart ſtandeth faſt, and believeth in the Lord.

8 His heart is ſtabliſhed, and will not ſhrink: until he ſee his deſire upon his enemies.

9 He hath diſperſed abroad, and given to the poor: and his righteouſneſs remaineth for ever; his horn ſhall be exalted with honour.

10 The ungodly ſhall ſee it, and it ſhall grieve him: he ſhall gnaſh with his teeth, and conſume away; the deſire of the ungodly ſhall periſh.

Laudate, pueri. Pſal. 113.

PRaiſe the Lord, ye ſervants: O praiſe the Name of the Lord.

2 Bleſſed be the Name of the Lord: from this time forth for evermore.

3 The

3 The Lords Name is praiſed: from the riſing up of the ſun, unto the going down of the ſame.

4 The Lord is high above all heathen: and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling ſo high: and yet humbleth himſelf to behold the things that are in heaven and earth?

6 He taketh up the ſimple out of the duſt: and lifteth the poor out of the mire.

7 That he may ſet him with the princes: even with the princes of his people.

8 He maketh the barren woman to keep houſe: and to be a joyful mother of children.

Evening Prayer.

In exitu Iſrael. Pſal. 114.

WHen Iſrael came out of Egypt: and the houſe of Jacob from among the ſtrange people,

2 Juda was his ſanctuary: and Iſrael his dominion.

3 The ſea ſaw that and fled: Jordan was driven back.

4 The mountains skipped like rams: and the little hills like young ſheep.

5 What aileth thee, O thou ſea, that thou fleddeſt: and thou Jordan that thou waſt driven back?

6 Ye mountains that ye skipped like rams: and ye little hills like young ſheep?

7 Tremble thou earth at the preſence of the Lord: at the preſence of the God of Jacob.

8 Who turned the hard rock into a ſtanding water: and the flint-ſtone into a ſpringing well.

Non nobis, Domine. Pſal. 115.

NOt unto us, O Lord, not unto us, but unto thy Name give the praiſe: for thy loving mercy, and for thy truths ſake.

2 Wherefore ſhall the heathen ſay: Where is now their God?

3 As for our God, he is in heaven: he hath done whatſoever pleaſed him.

4 Their idols are ſilver and gold: even the work of mens hands.

5 They have mouths and ſpeak not: eyes have they and ſee not.

6 They have ears and hear not: noſes have they and ſmell not.

7 They have hands and handle not, feet have they and walk not: neither ſpeak they through their throat.

8 They that make them are like unto them: and ſo are all ſuch as put their truſt in them.

9 But thou houſe of Iſrael, truſt thou in the Lord: he is their ſuccour and defence.

10 Ye houſe of Aaron, put your truſt in the Lord: he is their helper and defender.

11 Ye

11 Ye that fear the Lord, put your truſt in the Lord: he is their helper and defender.

12 The Lord hath been mindful of us, and he ſhall bleſs us: even he ſhall bleſs the houſe of Iſrael, he ſhall bleſs the houſe of Aaron.

13 He ſhall bleſs them that fear the Lord: both ſmall and great.

14 The Lord ſhall increaſe you more and more: you and your children.

15 Ye are the bleſſed of the Lord: who made heaven and earth.

16 All the whole heavens are the Lords: the earth hath he given to the children of men.

17 The dead praiſe not thee, O Lord: neither all they that go down into ſilence.

18 But we will praiſe the Lord: from this time forth for evermore. Praiſe the Lord.

Morning Prayer.

Dilexi quoniam, Pſal. 116.

I Am well pleaſed: that the Lord hath heard the voice of my prayer.

2 That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

3 The ſnares of death compaſſed me round about: and the pains of hell gat hold upon me.

4 I ſhall find trouble and heavineſs, and I will call upon the Name of the Lord: O Lord, I beſeech thee, deliver my ſoul.

5 Gracious is the Lord, and righteous: yea, our God is merciful.

6 The Lord preſerveth the ſimple: I was in miſery, and he helped me.

7 Turn again then unto thy reſt, O my ſoul: for the Lord hath rewarded thee.

8 And why? thou haſt delivered my ſoul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord: in the land of the living.

10 I believed, and therefore will I ſpeak, but I was ſore troubled: I ſaid in my haſte, All men are liars.

11 What reward ſhall I give unto the Lord: for all the benefits that he hath done unto me?

12 I will receive the cup of ſalvation: and call upon the Name of the Lord.

13 I will pay my vows now in the preſence of all his people: right dear in the ſight of the Lord is the death of his ſaints.

14 Behold, O Lord, how that I am thy ſervant: I am thy ſervant, and the ſon of thine hand-maid, thou haſt broken my bonds in ſunder.

15 I will offer to thee the ſacrifice of thankſgiving: and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the ſight of all his people: in the courts of the Lords houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

Laudate Dominum. Pſal. 117.

O Praiſe the Lord, all ye heathen: praiſe him all ye nations.

2 For his merciful kindneſs is ever more and more towards us: and the truth of the Lord endureth for ever. Praiſe the Lord.

Confitemini Domino. Pſal. 118.

O Give thanks unto the Lord, for he is gracious: becauſe his mercy endureth for ever.

2 Let Iſrael now confeſs, that he is gracious: and that his mercy endureth for ever.

3 Let the houſe of Aaron now confeſs: that his mercy endureth for ever.

4 Yea, let them now that fear the Lord, confeſs: that his mercy endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my ſide: I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me: therefore ſhall I ſee my deſire upon mine enemies.

8 It is better to truſt in the Lord: than to put any confidence in man.

9 It is better to truſt in the Lord: than to put any confidence in princes.

10 All nations compaſſed me round about: but in the Name of the Lord will I deſtroy them.

11 They kept me in on every ſide, they kept me in, I ſay, on every ſide: but in the Name of the Lord will I deſtroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns: for in the Name of the Lord I will deſtroy them.

13 Thou haſt thruſt ſore at me, that I might fall: but the Lord was my help.

14 The Lord is my ſtrength and my ſong: and is become my ſalvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to paſs.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to paſs.

17 I ſhall not die, but live: and declare the works of the Lord.

18 The Lord hath chaſtned and corrected me: but he hath not given me over unto death.

19 Open me the gates of righteouſneſs: that I may go into them, and give thanks unto the Lord.

20 This

20 This is the gate of the Lord: the righteous ſhall enter into it.

21 I will thank thee, for thou haſt heard me: and art become my ſalvation.

22 The ſame ſtone which the builders refuſed: is become the head-ſtone in the corner.

23 This is the Lords doing: and it is marvellous in our eyes.

24 This is the day which the Lord hath made: we will rejoyce and be glad in it.

25 Help me now, O Lord: O Lord, ſend us now proſperity.

26 Bleſſed be he that cometh in the Name of the Lord: we have wiſhed you good luck, ye that are of the houſe of the Lord.

27 God is the Lord who hath ſhewed us light: bind the ſacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praiſe thee.

29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Evening Prayer.

Beati immaculati. Pſal. 119.

BLeſſed are thoſe that are undefiled in the way: and walk in the law of the Lord.

2 Bleſſed are they that keep his teſtimonies: and ſeek him with their whole heart.

3 For they who do no wickedneſs: walk in his ways.

4 Thou haſt charged: that we ſhall diligently keep thy commandments.

5 O that my ways were made ſo direct: that I might keep thy ſtatutes!

6 So ſhall I not be confounded: while I have reſpect unto all thy commandments.

7 I will thank thee with an unfeigned heart: when I ſhall have learned the judgments of thy righteouſneſs.

8 I will keep thy ceremonies: O forſake me not utterly.

In quo corriget?

WHerewithal ſhall a young man cleanſe his way: even by ruling himſelf after thy word.

2 With my whole heart have I ſought thee: O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart: that I ſhould not ſin againſt thee.

4 Bleſſed art thou, O Lord: O teach me thy ſtatutes.

5 With my lips have I been telling: of all the judgments of thy mouth.

6 I have had as great delight in the way of thy teſtimonies: as in all manner of riches.

7 I will talk of thy commandments: and have reſpect unto thy ways.

8 My delight ſhall be in thy ſta-

ſtatutes: and I will not forget thy word.

Retribue ſervo tuo.

O Do well unto thy ſervant: that I may live and keep thy word.

2 Open thou mine eyes: that I may ſee the wondrous things of thy law.

3 I am a ſtranger upon earth: O hide not thy commandments from me.

4 My ſoul breaketh out for the very fervent deſire: that it hath alway unto thy judgments.

5 Thou haſt rebuked the proud: and curſed are they that do err from thy commandments.

6 O turn from me ſhame and rebuke: for I have kept thy teſtimonies.

7 Princes alſo did ſit and ſpeak againſt me: but thy ſervant is occupied in thy ſtatutes.

8 For thy teſtimonies are my delight: and my counſellers.

Adhæſit pavimento.

MY ſoul cleaveth to the duſt: O quicken thou me according to thy word.

2 I have knowledged my ways, and thou heardeſt me: O teach me thy ſtatutes.

3 Make me to underſtand the way of thy commandments: and ſo ſhall I talk of thy wondrous works.

4 My ſoul melteth away for very heavineſs: comfort thou me according unto thy word.

5 Take from me the way of lying: and cauſe thou me to make much of thy law.

6 I have choſen the way of truth: and thy judgments have I laid before me.

7 I have ſtuck unto thy teſtimonies: O Lord, confound me not.

8 I will run the way of thy commandments: when thou haſt ſet my heart at liberty.

Morning Prayer.

Legem pone.

TEach me, O Lord, the way of thy ſtatutes: and I ſhall keep it unto the end.

2 Give me underſtanding, and I ſhall keep thy law: yea, I ſhall keep it with my whole heart.

3 Make me to go in the path of thy commandments: for therein is my deſire.

4 Incline my heart unto thy teſtimonies: and not to covetouſneſs.

5 O turn away mine eyes, leſt they behold vanity: and quicken thou me in thy way.

6 O ſtabliſh thy word in thy ſervant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy judgments are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteouſneſs.

Et veniat ſuper me.

LEt thy loving mercy come alſo unto me, O Lord: even thy ſalvation, according unto thy word.

2 So ſhall I make anſwer unto my blaſphemers: for my truſt is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgments.

4 So ſhall I alway keep thy law: yea, for ever and ever.

5 And I will walk at liberty: for I ſeek thy commandments.

6 I will ſpeak of thy teſtimonies alſo, even before kings: and will not be aſhamed.

7 And my delight ſhall be in thy commandments: which I have loved.

8 My hands alſo will I lift up unto thy commandments, which I have loved: and my ſtudy ſhall be in thy ſtatutes.

Memor eſto ſervi tui.

O Think upon thy ſervant, as concerning thy word: wherein thou haſt cauſed me to put my truſt.

2 The ſame is my comfort in my trouble: for thy word hath quickned me.

3 The proud have had me exceedingly in deriſion: yet have I not ſhrinked from thy law.

4 For I remembred thine everlaſting judgments, O Lord: and received comfort.

5 I am horribly afraid: for the ungodly that forſake thy law.

6 Thy ſtatutes have been my ſongs: in the houſe of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night-ſeaſon: and have kept thy law.

8 This I had: becauſe I kept thy commandments.

Portio mea, Domine.

THou art my portion, O Lord: I have promiſed to keep thy law.

2 I made my humble petition in thy preſence with my whole heart: O be merciful unto me according to thy word.

3 I called mine own ways to remembrance: and turned my feet unto thy teſtimonies.

4 I made haſte, and prolonged not the time: to keep thy commandments.

5 The congregations of the ungodly have robbed me: but I have not forgotten thy law.

6 At midnight I will riſe to give thanks unto thee: becauſe of thy righteous judgments.

7 I am a companion of all them that fear thee: and keep thy commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy ſtatutes.

Bonitatem feciſti.

O Lord, thou haſt dealt graciouſly with thy ſervant: according unto thy word.

2 O learn me true underſtanding and knowledge: for I have believed thy commandments.

3 Before I was troubled, I went wrong: but now have I kept thy word.

4 Thou art good and gracious: O teach me thy ſtatutes.

5 The proud have imagined a lie againſt me: but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath been in thy law.

7 It is good for me that I have been in trouble: that I may learn thy ſtatutes.

8 The law of thy mouth is dearer unto me: than thouſands of gold and ſilver.

Evening Prayer.

Manus tuæ fecerunt me.

THy hands have made me and faſhioned me: O give me underſtanding, that I may learn thy commandments.

2 They that fear thee will be glad when they ſee me: becauſe I have put my truſt in thy word.

3 I know, O Lord, that thy judgments are right: and that thou of very faithfulneſs haſt cauſed me to be troubled.

4 O let thy merciful kindneſs be my comfort: according to thy word unto thy ſervant.

5 O let thy loving mercies come unto me, that I may live: for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to deſtroy me: but I will be occupied in thy commandments.

7 Let ſuch as fear thee, and have known thy teſtimonies: be turned unto me.

8 O let my heart be ſound in thy ſtatutes: that I be not aſhamed.

Defecit anima mea.

MY ſoul hath longed for thy ſalvation: and I have a good hope becauſe of thy word.

2 Mine eyes long ſore for thy word: ſaying, O when wilt thou comfort me?

3 For I am become like a bottel in the ſmoak: yet do I not forget thy ſtatutes.

4 How many are the days of thy ſervant: when wilt thou be avenged of them that perſecute me?

5 The proud have digged pits for me: which are not after thy law.

6 All thy commandments are true: they perſecute me falſly, O be thou my help.

7 They had almoſt made an end of me upon earth: but I forſook not thy commandments.

8 O quicken me after thy loving kindneſs: and ſo ſhall I keep the teſtimonies of thy mouth.

In æternum, Domine.

O Lord, thy word: endureth for ever in heaven.

2 Thy truth alſo remaineth from one generation to another: thou haſt laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things ſerve thee.

4 If my delight had not been in thy law: I ſhould have periſhed in my trouble.

5 I will never forget thy commandments: for with them thou haſt quickned me.

6 I am thine, O ſave me: for I have ſought thy commandments.

7 The ungodly laid wait for me, to deſtroy me: but I will conſider thy teſtimonies.

8 I ſee that all things come to an end: but thy commandment is exceeding broad.

Quomodo dilexi!

LOrd, what love have I unto thy law: all the day long is my ſtudy in it.

2 Thou through thy commandments haſt made me wiſer than mine enemies: for they are ever with me.

3 I have more underſtanding than my teachers: for thy teſtimonies are my ſtudy.

4 I am wiſer than the aged: becauſe I keep thy commandments.

5 I have refrained my feet from every evil way: that I may keep thy word.

6 I have not ſhrunk from thy judgments: for thou teacheſt me.

7 O how ſweet are thy words unto my throat: yea, ſweeter than hony unto my mouth.

8 Through thy commandments I get underſtanding: therefore I hate all evil ways.

Morning Prayer.

Lucerna pedibus meis.

THy word is a lantern unto my feet: and a light unto my paths.

2 I have ſworn, and am ſtedfaſtly purpoſed: to keep thy righteous judgments.

3 I am troubled above meaſure: quicken me, O Lord, according to thy word.

4 Let the free-will-offerings of my mouth pleaſe thee, O Lord: and teach me thy judgments.

5 My ſoul is alway in my hand: yet do I not forget thy law.

6 The ungodly have laid a ſnare for me: but yet I ſwerved not from thy commandments.

7 Thy teſtimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applied my heart to fulfil thy ſtatutes alway: even unto the end.

Iniquos odio habui.

I Hate them that imagine evil things: but thy law do I love.

2 Thou art my defence and ſhield: and my truſt is in thy word.

3 Away from me, ye wicked: I will keep the commandments of my God.

4 O ſtabliſh me according to thy word, that I may live: and let me not be diſappointed of my hope.

5 Hold thou me up, and I ſhall be ſafe: yea, my delight ſhall be ever in thy ſtatutes.

6 Thou haſt troden down all them that depart from thy ſtatutes: for they imagine but deceit.

7 Thou putteſt away all the ungodly of the earth like droſs: therefore I love thy teſtimonies.

8 My fleſh trembleth for fear of thee: and I am afraid of thy judgments.

Feci judicium.

I Deal with the thing that is lawful and right: O give me not over unto mine oppreſſours.

2 Make thou thy ſervant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are waſted away with looking for thy health: and for the word of thy righteouſneſs.

4 O deal with thy ſervant according unto thy loving mercy: and teach me thy ſtatutes.

5 I am thy ſervant, O grant me underſtanding: that I may know thy teſtimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have deſtroyed thy law.

7 For I love thy commandments: above gold and precious ſtone.

8 Therefore hold I ſtrait all thy commandments: and all falſe ways I utterly abhor.

Mirabilia.

THy teſtimonies are wonderful: therefore doth my ſoul keep them.

2 When thy word goeth forth: it giveth light and underſtanding unto the ſimple.

3 I opened my mouth, and drew in my breath: for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me: as thou uſeſt to do unto thoſe that love thy Name.

5 Order my ſteps in thy word: and ſo ſhall no wickedneſs have dominion over me.

6 O deliver me from the wrongful dealings of men: and ſo ſhall I keep thy commandments.

7 Shew the light of thy countenance upon thy ſervant:

vant: and teach me thy ſtatutes.

8 Mine eyes guſh out with water: becauſe men keep not thy law.

Juſtus es, Domine.

RIghteous art thou, O Lord: and true is thy judgment.

2 The teſtimonies that thou haſt commanded: are exceeding righteous and true.

3 My zeal hath even conſumed me: becauſe mine enemies have forgotten thy words.

4 Thy word is tried to the uttermoſt: and thy ſervant loveth it.

5 I am ſmall, and of no reputation: yet do I not forget thy commandments.

6 Thy righteouſneſs is an everlaſting righteouſneſs: and thy law is the truth.

7 Trouble and heavineſs have taken hold upon me: yet is my delight in thy commandments.

8 The righteouſneſs of thy teſtimonies is everlaſting: O grant me underſtanding, and I ſhall live.

Evening Prayer.

Clamavi in toto corde meo.

I Call with my whole heart: hear me, O Lord, I will keep thy ſtatutes.

2 Yea, even unto thee do I call: help me, and I ſhall keep thy teſtimonies.

3 Early in the morning do I cry unto thee: for in thy word is my truſt.

4 Mine eyes prevent the night-watches: that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving kindneſs: quicken me according as thou art wont.

6 They draw nigh that of malice perſecute me: and are far from thy law.

7 Be thou nigh at hand, O Lord: for all thy commandments are true.

8 As concerning thy teſtimonies, I have known long ſince: that thou haſt grounded them for ever.

Vide humilitatem.

OConſider mine adverſity, and deliver me: for I do not forget thy law.

2 Avenge thou my cauſe, and deliver me: quicken me according to thy word.

3 Health is far from the ungodly: for they regard not thy ſtatutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and perſecute me: yet do I not ſwerve from thy teſtimonies.

6 It grieveth me when I ſee the trangreſſours: becauſe they keep not thy law.

7 Conſider, O Lord, how I love thy commandments: O quicken me according to thy loving kindneſs.

8 Thy word is true from ever-

everlasting : all the judgments of thy righteousness endure for evermore.

Principes persecuti sunt.

PRinces have persecuted me without a cause : but my heart standeth in awe of thy word.

2 I am as glad of thy word : as one that findeth great spoils.

3 As for lies, I hate and abhor them:but thy law do I love.

4 Seven times a day do I praise thee : because of thy righteous judgments.

5 Great is the peace that they have who love thy law : and they are not offended at it.

6 Lord, I have looked for thy saving health : and done after thy commandments.

7 My soul hath kept thy testimonies : and loved them exceedingly.

8 I have kept thy commandments and testimonies: for all my ways are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord : give me understanding according to thy word.

2 Let my supplication come before thee : deliver me according to thy word.

3 My lips shall speak of thy praise : when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word : for all thy commandments are righteous.

5 Let thine hand help me : for I have chosen thy commandments.

6 I have longed for thy saving health, O Lord : and in thy law is my delight.

7 O let my soul live, and it shall praise thee : and thy judgments shall help me.

8 I have gone astray like a sheep that is lost : O seek thy servant, for I do not forget thy commandments.

Morning Prayer.

Ad Dominum. Psal. 120.

WHen I was in trouble, I called upon the Lord: and he heard me.

2 Deliver my soul, O Lord, from lying lips : and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue : even mighty and sharp arrows, with hot burning coals.

4 Wo is me, that I am constrained to dwell with Mesech : and to have my habitation among the tents of Kedar.

5 My soul hath long dwelt among them : that are enemies unto peace.

6 I labour for peace,but when I speak unto them thereof : they make them ready to battel.

Levavi oculos. Psal. 121.

I Will lift up mine eyes unto the hills : from whence cometh my help.

2 My help cometh even from

the Lord : who hath made heaven and earth.

3 He will not ſuffer thy foot to be moved : and he that keepeth thee will not ſleep.

4 Behold, he that keepeth Iſrael : ſhall neither ſlumber nor ſleep.

5 The Lord himſelf is thy keeper : the Lord is thy defence upon thy right hand;

6 So that the ſun ſhall not burn thee by day : neither the moon by night.

7 The Lord ſhall preſerve thee from all evil : yea, it is even he that ſhall keep thy ſoul.

8 The Lord ſhall preſerve thy going out and thy coming in : from this time forth for evermore.

Lætatus ſum. Pſal. 122.

I Was glad when they ſaid unto me : We will go into the houſe of the Lord.

2 Our feet ſhall ſtand in thy gates : O Jeruſalem.

3 Jeruſalem is built as a city : that is at unity in it ſelf.

4 For thither the tribes go up, even the tribes of the Lord : to teſtifie unto Iſrael, to give thanks unto the Name of the Lord.

5 For there is the ſeat of judgment : even the ſeat of the houſe of David.

6 O pray for the peace of Jeruſalem : they ſhall proſper that love thee.

7 Peace be within thy walls : and plenteouſneſs within thy palaces.

8 For my brethren and companions ſakes : I will wiſh thee proſperity.

9 Yea, becauſe of the houſe of the Lord our God : I will ſeek to do thee good.

Ad te levavi. Pſal. 123.

UNto thee lift I up mine eyes : O thou that dwelleſt in the heavens.

2 Behold, even as the eyes of ſervants look unto the hand of their maſters, and as the eyes of a maiden unto the hand of her miſtreſs : even ſo our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us : for we are utterly deſpiſed.

4 Our ſoul is filled with the ſcornful reproof of the wealthy : and with the deſpiteful-neſs of the proud.

Niſi quia Dominus. Pſal. 124.

IF the Lord himſelf had not been on our ſide, now may Iſrael ſay : if the Lord himſelf had not been on our ſide, when men roſe up againſt us ;

2 They had ſwallowed us up quick : when they were ſo wrathfully diſpleaſed at us.

3 Yea, the waters had drowned us : and the ſtream had gone over our ſoul.

4 The deep waters of the proud : had gone even over our ſoul.

5 But praiſed be the Lord : who

who hath not given us over for a prey unto their teeth.

6 Our ſoul is eſcaped even as a bird out of the ſnare of the fowler: the ſnare is broken, and we are delivered.

7 Our help ſtandeth in the Name of the Lord: who hath made heaven and earth.

Qui confidunt. Pſal. 125.

THey that put their truſt in the Lord, ſhall be even as the mount Sion: which may not be removed, but ſtandeth faſt for ever.

2 The hills ſtand about Jeruſalem: even ſo ſtandeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: leſt the righteous put their hand unto wickedneſs.

4 Do well, O Lord: unto thoſe that are good, and true of heart.

5 As for ſuch as turn back unto their own wickedneſs: the Lord ſhall lead them forth with the evil doers, but peace ſhall be upon Iſrael.

Evening Prayer.

In convertendo. Pſal. 126.

WHen the Lord turned again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then ſaid they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoyce.

5 Turn our captivity, O Lord, as the rivers in the ſouth.

6 They that ſow in tears: ſhall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good ſeed: ſhall doubtleſs come again with joy, and bring his ſheaves with him.

Niſi Dominus. Pſal. 127.

EXcept the Lord build the houſe: their labour is but loſt that built it.

2 Except the Lord keep the city: the watchman waketh but in vain.

3 It is but loſt labour that ye haſte to riſe up early, and ſo late take reſt, and eat the bread of carefulneſs: for ſo he giveth his beloved ſleep.

4 Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant: even ſo are the young children.

6 Happy is the man that hath his quiver full of them: they ſhall not be aſhamed when they ſpeak with their enemies in the gate.

Beati omnes. Pſal. 128.

BLeſſed are all they that fear the Lord: and walk in his ways.

2 For thou ſhalt eat the labours of thine hands: O well is thee, and happy ſhalt thou be.

3 Thy wife ſhall be as the fruitful vine: upon the walls of thine houſe.

4 Thy children like the olive-branches: round about thy table.

5 Lo, thus ſhall the man be bleſſed: that feareth the Lord.

6 The Lord from out of Sion ſhall ſo bleſs thee: that thou ſhalt ſee Jeruſalem in proſperity all thy life long.

7 Yea, that thou ſhalt ſee thy childrens children: and peace upon Iſrael.

Sæpe expugnaverunt. Pſal. 129.

MAny a time have they fought againſt me from my youth up: may Iſrael now ſay,

2 Yea, many a time have they vexed me from my youth up: but they have not prevailed againſt me.

3 The plowers plowed upon my back: and made long furrows.

4 But the righteous Lord: hath hewn the ſnares of the ungodly in pieces.

5 Let them be confounded and turned backward: as many as have evil will at Sion.

6 Let them be even as the graſs growing upon the houſe-tops: which withereth afore it be plucked up.

7 Whereof the mower filleth not his hand: neither he that bindeth up the ſheaves, his boſom.

8 So that they who go by ſay not ſo much as, The Lord proſper you: we wiſh you good luck in the Name of the Lord.

De profundis. Pſal. 130.

OUt of the deep have I called unto thee, O Lord: Lord, hear my voice.

2 O let thine ears conſider well: the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiſs: O Lord, who may abide it?

4 For there is mercy with thee: therefore ſhalt thou be feared.

5 I look for the Lord, my ſoul doth wait for him: in his word is my truſt.

6 My ſoul fleeth unto the Lord: before the morning watch, I ſay, before the morning watch.

7 O Iſrael truſt in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he ſhall redeem Iſrael: from all his ſins.

Domine, non eſt. Pſal. 131.

LOrd, I am not high minded: I have no proud looks.

2 I do not exerciſe my ſelf in great matters: which are too high for me.

3 But I refrain my ſoul, and

keep

keep it low, like as a child that is weaned from his mother: yea, my ſoul is even as a weaned child.

4 O Iſrael, truſt in the Lord: from this time forth for evermore.

Morning Prayer.

Memento, Domine. Pſal. 132.

LOrd, remember David: and all his trouble.

2 How he ſware unto the Lord: and vowed a vow unto the Almighty God of Jacob;

3 I will not come within the tabernacle of mine houſe: nor climb up into my bed;

4 I will not ſuffer mine eyes to ſleep, nor mine eye-lids to ſlumber: neither the temples of my head to take any reſt,

5 Until I find out a place for the temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the ſame at Ephrata: and found it in the wood.

7 We will go into his tabernacle: and fall low on our knees before his footſtool.

8 Ariſe, O Lord, into thy reſting place: thou, and the ark of thy ſtrength.

9 Let thy prieſts be cloathed with righteouſneſs: and let thy ſaints ſing with joyfulneſs.

10 For thy ſervant Davids ſake: turn not away the preſence of thine Anointed,

11 The Lord hath made a faithful oath unto David: and he ſhall not ſhrink from it;

12 Of the fruit of thy body: ſhall I ſet upon thy ſeat.

13 If thy children will keep my covenant, and my teſtimonies that I ſhall learn them: their children alſo ſhall ſit upon thy ſeat for evermore.

14 For the Lord hath choſen Sion to be an habitation for himſelf: he hath longed for her.

15 This ſhall be my reſt for ever: here will I dwell, for I have a delight therein.

16 I will bleſs her victuals with increaſe: and will ſatisfie her poor with bread.

17 I will deck her prieſts with health: and her ſaints ſhall rejoyce and ſing.

18 There ſhall I make the horn of David to flouriſh: I have ordained a lantern for mine Anointed.

19 As for his enemies, I ſhall cloath them with ſhame: but upon himſelf ſhall his crown flouriſh.

Ecce, quam bonum. Pſal. 133.

BEhold, how good and joyful a thing it is: brethren to dwell together in unity.

2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aarons beard, and went down to the skirts of his cloathing.

3 Like as the dew of Hermon:

mon: which fell upon the hill of Sion.

4 For there the Lord promiſed his bleſſing: and life for evermore.

Ecce nunc. Pſal. 134.

BEhold now, praiſe the Lord: all ye ſervants of the Lord;

2 Ye that by night ſtand in the houſe of the Lord: even in the courts of the houſe of our God.

3 Lift up your hands in the ſanctuary: and praiſe the Lord.

4 The Lord that made heaven and earth: give thee bleſſing out of Sion.

Laudate Nomen. Pſal. 135.

O Praiſe the Lord, laud ye the Name of the Lord: praiſe it, O ye ſervants of the Lord;

2 Ye that ſtand in the houſe of the Lord: in the courts of the houſe of our God.

3 O praiſe the Lord for the Lord is gracious: O ſing praiſes unto his Name, for it is lovely.

4 For why? the Lord hath choſen Jacob unto himſelf: and Iſrael for his own poſſeſſion.

5 For I know that the Lord is great: and that our God is above all gods.

6 Whatſoever the Lord pleaſed, that did he in heaven, and in earth: in the ſea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world: and ſendeth forth lightnings with the rain, bringing the winds out of his treaſures.

8 He ſmote the firſt-born of Egypt: both of man and beaſt.

9 He hath ſent tokens and wonders into the midſt of thee, O thou land of Egypt: upon Pharaoh and all his ſervants.

10 He ſmote divers nations: and ſlew mighty kings;

11 Sehon king of the Amorites, and Og the king of Baſan: and all the kingdoms of Canaan;

12 And gave their land to be an heritage: even an heritage unto Iſrael his people.

13 Thy Name, O Lord, endureth for ever: ſo doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious unto his ſervants.

15 As for the images of the heathen, they are but ſilver and gold: the work of mens hands.

16 They have mouths, and ſpeak not: eyes have they, but they ſee not.

17 They have ears, and yet they hear not: neither is there any breath in their mouths.

18 They that make them are like unto them: and ſo are all they that put their truſt in them.

19 Praiſe the Lord, ye houſe of

of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi: ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion: who dwelleth at Jerusalem.

Evening Prayer.

Confitemini. Psal. 136.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who only doeth great wonders: for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens: for his mercy endureth for ever.

6 Who laid out the earth above the waters: for his mercy endureth for ever.

7 Who hath made great lights: for his mercy endureth for ever;

8 The sun to rule the day: for his mercy endureth for ever;

9 The moon and the stars to govern the night: for his mercy endureth for ever.

10 Who smote Egypt with their first-born: for his mercy endureth for ever;

11 And brought out Israel from among them: for his mercy endureth for ever;

12 With a mighty hand, and stretched-out arm: for his mercy endureth for ever.

13 Who divided the Red sea in two parts: for his mercy endureth for ever;

14 And made Israel to go through the midst of it: for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the Red sea: for his mercy endureth for ever.

16 Who led his people through the wilderness: for his mercy endureth for ever.

17 Who smote great kings: for his mercy endureth for ever;

18 Yea, and slew mighty kings: for his mercy endureth for ever;

19 Sehon king of the Amorites: for his mercy endureth for ever;

20 And Og the king of Basan: for his mercy endureth for ever;

21 And gave away their land for an heritage: for his mercy endureth for ever;

22 Even for an heritage unto Israel his servant: for his mercy endureth for ever.

23 Who remembred us when we were in trouble: for his mercy endureth for ever;

24 And hath delivered us from our enemies: for his mercy endureth for ever.

25 Who

25 Who giveth food to all flesh: for his mercy endureth for ever.

26 O give thanks unto the God of heaven: for his mercy endureth for ever.

27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

Super flumina. Psal. 137.

BY the waters of Babylon we sat down and wept: when we remembred thee, O Sion.

2 As for our harps, we hanged them up: upon the trees that are therein.

3 For they that led us away captive, required of us then a song, and melody in our heavines: Sing us one of the songs of Sion.

4 How shall we sing the Lords song: in a strange land?

5 If I forget thee, O Jerusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery: yea, happy shall he be that rewardeth thee as thou hast served us.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving kindness and truth: for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardest me: and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindness toward me: yea, thy mercy, O Lord, endureth for ever; despise not then the works of thine own hands.

Morn-

Morning Prayer.

Domine. probasti. Psal. 139.

O Lord, thou hast searched me out, and known me: thou knowest my down-sitting, and mine up-rising, thou understandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my ways.

3 For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither shall I go then from thy Spirit: or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there: if I go down to hell, thou art there also.

8 If I take the wings of the morning: and remain in the uttermost parts of the sea;

9 Even there also shall thy hand lead me: and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me: then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day: the darkness and light to thee are both alike.

12 For my reins are thine: thou hast covered me in my mothers womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being unperfect: and in thy book were all my members written;

16 Which day by day were fashioned: when as yet there was none of them.

17 How dear are thy counsels unto me, O God: O how great is the sum of them!

18 If I tell them, they are mo in number than the sand: when I wake up, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me, ye blood-thirsty men.

20 For they speak unrighteously against thee: and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with those that rise up against thee?

22 Yea, I hate them right sore: even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart: prove

me,

me, and examine my thoughts.

24 Look well if there be any way of wickedneſs in me: and lead me in the way everlaſting.

Eripe me, Domine. Pſal. 140.

DEliver me, O Lord, from the evil man: and preſerve me from the wicked man.

2 Who imagine miſchief in their hearts: and ſtir up ſtrife all the day long.

3 They have ſharpned their tongues like a ſerpent: adders poiſon is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preſerve me from the wicked men, who are purpoſed to overthrow my goings.

5 The proud have laid a ſnare for me, and ſpread a net abroad with cords: yea, and ſet traps in my way.

6 I ſaid unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, thou ſtrength of my health: thou haſt covered my head in the day of battel.

8 Let not the ungodly have his deſire, O Lord: let not his miſchievous imagination proſper, leſt they be too proud.

9 Let the miſchief of their own lips fall upon the head of them: that compaſs me about.

10 Let hot burning coals fall upon them: let them be caſt into the fire, and into the pit, that they never riſe up again.

11 A man full of words ſhall not proſper upon the earth: evil ſhall hunt the wicked perſon to overthrow him.

12 Sure I am, that the Lord will avenge the poor: and maintain the cauſe of the helpleſs.

13 The righteous alſo ſhall give thanks unto thy Name: and the juſt ſhall continue in thy ſight.

Domine, clamavi. Pſal. 141.

LOrd, I call upon thee, haſte thee unto me: and conſider my voice, when I cry unto thee.

2 Let my prayer be ſet forth in thy ſight as the incenſe: and let the lifting up of my hands be an evening ſacrifice.

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works, with the men that work wickedneſs, leſt I eat of ſuch things as pleaſe them.

5 Let the righteous rather ſmite me friendly: and reprove me.

6 But let not their precious balms break my head: yea, I will pray yet againſt their wickedneſs.

7 Let their judges be overthrown in ſtony places: that they may hear my words, for they are ſweet.

8 Our bones lie ſcattered before the pit: like as when one break-

breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my truſt, O caſt not out my ſoul.

10 Keep me from the ſnare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: and let me ever eſcape them.

Evening Prayer.

Voce mea ad Dominum. Pſal. 142.

I Cried unto the Lord with my voice: yea, even unto the Lord did I make my ſupplication.

2 I poured out my complaints before him: and ſhewed him of my trouble.

3 When my ſpirit was in heavineſs, thou knoweſt my path: in the way wherein I walked have they privily laid a ſnare for me.

4 I looked alſo upon my right hand: and ſaw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my ſoul.

6 I cried unto thee, O Lord, and ſaid: Thou art my hope, and my portion in the land of the living.

7 Conſider my complaint: for I am brought very low.

8 O deliver me from my perſecutors: for they are too ſtrong for me.

9 Bring my ſoul out of priſon, that I may give thanks unto thy Name: which thing if thou wilt grant me, then ſhall the righteous reſort unto my company.

Domine, exaudi. Pſal. 143.

HEar my prayer, O Lord, and conſider my deſire: hearken unto me for thy truth and righteouſneſs ſake.

2 And enter not into judgment with thy ſervant: for in thy ſight ſhall no man living be juſtified.

3 For the enemy hath perſecuted my ſoul, he hath ſmitten my life down to the ground: he hath laid me in the darkneſs, as the men that have been long dead.

4 Therefore is my ſpirit vexed within me: and my heart within me is deſolate.

5 Yet do I remember the time paſt, I muſe upon all thy works: yea, I exerciſe my ſelf in the works of thy hands.

6 I ſtretch forth my hands unto thee: my ſoul gaſpeth unto thee, as a thirſty land.

7 Hear me, O Lord, and that ſoon, for my ſpirit waxeth faint: hide not thy face from me, leſt I be like unto them that go down into the pit.

8 O let me hear thy loving kindneſs betimes in the morning, for in thee is my truſt: ſhew thou me the way that I

ſhould

ſhould walk in, for I lift up my ſoul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach me to do the thing that pleaſeth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteouſneſs.

11 Quicken me, O Lord, for thy Names ſake: and for thy righteouſnes ſake bring my ſoul out of trouble.

12 And of thy goodneſs ſlay mine enemies: and deſtroy all them that vex my ſoul, for I am thy ſervant.

Morning Prayer.

Benedictus Dominus. Pſal. 144.

BLeſſed be the Lord my ſtrength: who teacheth my hands to war, and my fingers to fight;

2 My hope, and my fortreſs, my caſtle and deliverer, my defender, in whom I truſt: who ſubdueth my people that is under me.

3 Lord, what is man, that thou haſt ſuch reſpect unto him: or the ſon of man, that thou ſo regardeſt him?

4 Man is like a thing of nought: his time paſſeth away like a ſhadow.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they ſhall ſmoak.

6 Caſt forth thy lightning and tear them: ſhoot out thine arrows and conſume them.

7 Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of ſtrange children;

8 Whoſe mouth talketh of vanity: and their right hand is a right hand of wickedneſs.

9 I will ſing a new ſong unto thee, O God: and ſing praiſes unto thee upon a ten-ſtringed lute.

10 Thou haſt given victory unto kings: and haſt delivered David thy ſervant from the peril of the ſword.

11 Save me, and deliver me from the hand of ſtrange children: whoſe mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our ſons may grow up as the young plants: and that our daughters may be as the poliſhed corners of the temple.

13 That our garners may be full and plenteous with all manner of ſtore: that our ſheep may bring forth thouſands, and ten thouſands in our ſtreets.

14 That our oxen may be ſtrong to labour, that there be no decay: no leading into captivity, and no complaining in our ſtreets.

15 Happy are the people that are in ſuch a caſe: yea, bleſſed

blessed are the people who have the Lord for their God.

Exaltabo te, Deus. Psal. 145.

I Will magnifie thee, O God, my King: and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee: and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praised: there is no end of his greatness.

4 One generation shall praise thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praise and wondrous works;

6 So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed: and men shall sing of thy righteousness.

8 The Lord is gracious and merciful: long-suffering, and of great goodness.

9 The Lord is loving unto every man: and his mercy is over all his works.

10 All thy works praise thee, O Lord: and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom: and talk of thy power;

12 That thy power, thy glory, and mightiness of thy kingdom: might be known unto men.

13 Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall: and lifteth up all those that are down.

15 The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.

16 Thou openest thine hand: and fillest all things living with plenteousness.

17 The Lord is righteous in all his ways: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: yea, all such as call upon him faithfully.

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him: but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord: and let all flesh give thanks unto his holy Name for ever and ever.

Lauda, anima me. Psal. 146.

PRaise the Lord, O my soul, while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man: for there is no help in them.

3 For when the breath of

man goeth forth, he ſhall turn again to his earth: and then all his thoughts periſh.

4 Bleſſed is he that hath the God of Jacob for his help: and whoſe hope is in the Lord his God.

5 Who made heaven and earth, the ſea and all that therein is: who keepeth his promiſe for ever.

6 Who helpeth them to right that ſuffer wrong: who feedeth the hungry.

7 The Lord looſeth men out of priſon: the Lord giveth ſight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the ſtrangers, he defendeth the fatherleſs and widow: as for the way of the ungodly, he turneth it upſide down.

10 The Lord thy God, O Sion, ſhall be King for evermore: and throughout all generations.

Evening Prayer.

Laudate Dominum. Pſal. 147.

O Praiſe the Lord, for it is a good thing to ſing praiſes unto our God: yea, a joyful and pleaſant thing it is to be thankful.

2 The Lord doth build up Jeruſalem: and gather together the out-caſts of Iſrael.

3 He healeth thoſe that are broken in heart: and giveth medicine to heal their ſickneſs.

4 He telleth the number of the ſtars: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wiſdom is infinite.

6 The Lord ſetteth up the meek: and bringeth the ungodly down to the ground.

7 O ſing unto the Lord with thankſgiving: ſing praiſes upon the harp unto our God.

8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the graſs to grow upon the mountains, and herb for the uſe of men.

9 Who giveth fodder unto the cattel: and feedeth the young ravens that call upon him.

10 He hath no pleaſure in the ſtrength of an horſe: neither delighteth he in any mans legs.

11 But the Lords delight is in them that fear him: and put their truſt in his mercy.

12 Praiſe the Lord, O Jeruſalem: praiſe thy God, O Sion.

13 For he hath made faſt the bars of thy gates: and hath bleſſed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.

15 He ſendeth forth his commandment upon earth: and his word runneth very ſwiftly.

16 He giveth ſnow like wool:

wool: and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels: who is able to abide his frost?

18 He sendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob: his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation: neither have the heathen knowledge of his laws.

Laudate Dominum. Psal. 148.

O Praise the Lord of heaven: praise him in the height.

2 Praise him, all ye angels of his: praise him, all his host.

3 Praise him, sun and moon: praise him, all ye stars and light.

4 Praise him, all ye heavens: and ye waters that are above the heavens.

5 Let them praise the Name of the Lord: for he spake the word, and they were made, he commanded, and they were created.

6 He hath made them fast for ever and ever: he hath given them a law which shall not be broken.

7 Praise the Lord upon earth: ye dragons and all deeps;

8 Fire and hail, snow and vapours: wind and storm, fulfilling his word;

9 Mountains and all hills: fruitful trees, and all cedars;

10 Beasts and all cattel: worms and feathered fowls;

11 Kings of the earth, and all people: princes and all judges of the world;

12 Young men and maidens, old men and children, praise the name of the Lord: for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people, all his saints shall praise him: even the children of Israel, even the people that serveth him.

Cantate Domino. Psal. 149.

O Sing unto the Lord a new song: let the congregation of saints praise him.

2 Let Israel rejoyce in him that made him: and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance: let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people: and helpeth the meek-hearted.

5 Let the saints be joyful with glory: let them rejoyce in their beds.

6 Let the praises of God be in their mouth: and a two-edged sword in their hands;

7 To be avenged of the heathen: and to rebuke the people;

8 To bind their kings in

chains: and their nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all his saints.

Laudate Dominum. Psal. 150.

O Praise God in his holiness: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet: praise him upon the lute and harp.

4 Praise him in the cymbals and dances: praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

6 Let every thing that hath breath: praise the Lord.

FORMS of PRAYER to be used at SEA.

¶ *The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer.*

¶ *These two following Prayers are to be also used in Her Majesty's Navy every day.*

O Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the Sea; who hast compassed the waters with bounds until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy, that we may be a safe-guard unto our most gracious Sovereign Lady Queen *Anne*, and her kingdoms, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our Island may in peace and quietness serve thee our God, and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies, to praise and glorifie thy holy Name, through Jesus Christ our Lord. *Amen.*

The Collect.

PRevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Prayers to be used in Storms at Sea.

O Most powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the

rage

rage thereof; we thy creatures, but miſerable ſinners, do in this our great diſtreſs cry unto thee for help: ſave, Lord, or elſe we periſh. We confeſs, when we have been ſafe, and ſeen all things quiet about us, we have forgot thee our God, and refuſed to hearken to the ſtill voice of thy Word, and to obey thy Commandments: But now we ſee how terrible thou art in all thy works of wonder, the great God to be feared above all: and therefore we adore thy divine Majeſty, acknowledging thy power, and imploring thy goodneſs. Help, Lord, and ſave us for thy mercies ſake in Jeſus Chriſt thy Son, our Lord. *Amen.*

Or this.

O Moſt glorious and gracious Lord God, who dwelleſt in heaven, but beholdeſt all things below; Look down we beſeech thee, and hear us, calling out of the depth of miſery, and out of the jaws of this death, which is ready now to ſwallow us up: Save Lord, or elſe we periſh. The living, the living ſhall praiſe thee. O ſend thy word of command to rebuke the raging winds, and the roaring ſea, that we being delivered from this diſtreſs, may live to ſerve thee, and to glorifie thy Name all the days of our life. Hear, Lord, and ſave us, for the infinite merits of our bleſſed Saviour thy Son, our Lord Jeſus Chriſt. *Amen.*

The Prayer to be ſaid before a Fight at Sea againſt any Enemy.

O Moſt powerful and glorious Lord God, the Lord of hoſts, that ruleſt and commandeſt all things; Thou ſitteſt in the throne judging right; and therefore we make our addreſs to thy divine Majeſty in this our neceſſity, that thou wouldſt take the cauſe into thine own hand, and judge between us and our enemies. Stir up thy ſtrength, O Lord, and come and help us; for thou giveſt not alway the battel to the ſtrong, but canſt ſave by many or by few. O let not our ſins now cry againſt us for vengeance, but hear us thy poor ſervants begging mercy, and imploring thy help, and that thou wouldſt be a defence unto us againſt the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jeſus Chriſt our Lord. *Amen.*

Short Prayers for ſingle Perſons, that cannot meet to joyn in Prayer with others, by reaſon of the Fight or Storm.

General Prayers.

LOrd, be merciful to us ſinners, and ſave us for thy mercies ſake.

Thou art the great God, that haſt made and ruleſt all things: O deliver us for thy Names ſake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the Enemy.

THou, O Lord, art just and powerful; O defend our cause against the face of the enemy.

O God, thou art a strong towre of defence to all that flee unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorifie thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Names sake.

Short Prayers in respect of a Storm.

THou, O Lord, that stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us, and save us, we beseech thee.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Christ, hear us.

God the Father, God the Son, God the holy Ghost, have mercy upon us, save us now and evermore. Amen.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, the power and the glory, For ever and ever. Amen.

¶ *When there shall be imminent danger, as many as can be spared from necessary service in the Ship, shall be called together, and make an humble Confession of their sins to God: in which every one ought seriously to reflect upon those particular sins of which his Conscience shall accuse him: saying as followeth,*

The Confession.

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowlege and bewail our manifold sins and wickedness, which we from time to time most grievously have committed by thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and be heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christs sake, forgive us all that is past, and grant that we may

may ever hereafter ſerve and pleaſe thee in newneſs of life, to the Honour and glory of thy Name, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt, if there be any in the Ship, pronounce this Abſolution.*

ALmighty God our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them which with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your ſins; confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

Thankſgiving after a Storm.

Jubilate Deo. Pſal. 66.

O Be joyful in God, all ye lands: ſing praiſes unto the honour of his Name, make his praiſe to be glorious.

Say unto God, O how wonderful art thou in thy works: through the greatneſs of thy power ſhall thine enemies be found liars unto thee.

For all the world ſhall worſhip thee: ſing of thee, and praiſe thy Name.

O come hither and behold the works of God: how wonderful he is in his doing towards the children of men.

He turned the ſea into dry land: ſo that they went through the water on foot; there did we rejoyce thereof.

He ruleth with his power for ever, his eyes behold the people: and ſuch as will not believe, ſhall not be able to exalt themſelves.

O praiſe our God, ye people: and make the voice of his praiſe to be heard;

Who holdeth our ſoul in life: and ſuffereth not our feet to ſlip.

For thou, O God, haſt proved us: thou alſo haſt tried us, like as ſilver is tried.

Thou broughteſt us into the ſnare: and laidſt trouble upon our loyns.

Thou ſufferedſt men to ride over our heads: we went through fire and water, and thou broughteſt us out into a wealthy place.

I will go into thy houſe with burnt-offerings: and will pay thee my vows, which I promiſed with my lips, and ſpake with my mouth, when I was in trouble.

I will offer unto thee fat burnt-ſacrifices, with the incenſe of rams: I will offer bullocks and goats.

O come hither and hearken, all ye that fear God: and I will tell you what he hath done for my ſoul.

I called unto him with my mouth: and gave him praiſes with my tongue.

If I incline unto wickedneſs with my heart: the Lord will not hear me.

But God hath heard me: and considered the voice of my prayer.

Praised be God who hath not cast out my prayer: nor turned his mercy from me.

Glory be to the Father, *&c.*

As it was in the, *&c.*

Confitemini Domino. Psal. 107.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

And gathered them out of the lands, from the east, and from the west: from the north and from the south.

They went astray in the wilderness out of the way: and found no city to dwell in;

Hungry and thirsty: their soul fainted in them.

So they cried unto the Lord in their trouble: and he delivered them from their distress.

He led them forth by the right way: that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

For he satisfieth the empty soul: and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron;

Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most Highest;

He also brought down their heart through heaviness: they fell down, and there was none to help them up.

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

For he hath broken the gates of brass: and smitten the bars of iron in sunder.

Foolish men are plagued for their offence: and because of their wickedness.

Their soul abhorred all manner of meat: and they were even hard at deaths door.

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

He sent his word, and healed them: and they were saved from their destruction.

O that men would therefore praise the Lord for his good-

goodneſs: and declare the wonders that he doeth for the children of men!

That they would offer unto him the ſacrifice of thankſgiving: and tell out his works with gladneſs!

They that go down to the ſea in ſhips: and occupy their buſineſs in great waters;

Theſe men ſee the works of the Lord: and his wonders in the deep.

For at his word the ſtormy wind ariſeth: which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep: their ſoul melteth away becauſe of the trouble.

They reel to and fro, and ſtagger like a drunken man: and are at their wits end.

So when they cry unto the Lord in their trouble: he delivereth them out of their diſtreſs.

For he maketh the ſtorm to ceaſe: ſo that the waves thereof are ſtill.

Then are they glad, becauſe they are at reſt: and ſo he bringeth them unto the haven where they would be.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men!

That they would exalt him alſo in the congregation of the people: and praiſe him in the ſeat of the elders!

Who turneth the flouds into a wilderneſs: and drieth up the water-ſprings.

A fruitful land maketh he barren: for the wickedneſs of them that dwell therein.

Again, he maketh the wilderneſs a ſtanding water: and water-ſprings of a dry ground.

And there he ſetteth the hungry: that they may build them a city to dwell in;

That they may ſow their land, and plant vineyards: to yield them fruits of increaſe.

He bleſſeth them, ſo that they multiply exceedingly: and ſuffereth not their cattel to decreaſe.

And again when they are miniſhed and brought low: through oppreſſion, through any plague or trouble;

Though he ſuffer them to be evil entreated through tyrants: and let them wander out of the way in the wilderneſs;

Yet helpeth he the poor out of miſery: and maketh him houſholds like a flock of ſheep.

The righteous will conſider this, and rejoyce: and the mouth of all wickedneſs ſhall be ſtopped.

Whoſo is wiſe will ponder theſe things: and they ſhall underſtand the loving kindneſs of the Lord.

Glory

Glory be to the Father, *&c.*
As it was in the, *&c.*

Collects of Thankſgiving.

O Moſt bleſſed and glorious Lord God, who art of infinite goodneſs and mercy; We thy poor creatures, whom thou haſt made and preſerved, holding our ſouls in life, and now reſcuing us out of the jaws of death, humbly preſent our ſelves again before thy divine Majeſty, to offer a ſacrifice of praiſe and thankſgiving, for that thou heardeſt us when we called in our trouble, and didſt not caſt out our prayer, which we made before thee in our great diſtreſs; even when we gave all for loſt, our ſhip, our goods, our lives, then didſt thou mercifully look upon us, and wonderfully command a deliverance; for which we now being in ſafety, do give all praiſe and glory to thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

Or this.

O Moſt mighty and gracious good God, thy mercy is over all thy works, but in ſpecial manner hath been extended toward us, whom thou haſt ſo powerfully and wonderfully defended. Thou haſt ſhewed us terrible things and wonders in the deep, that we might ſee how powerful and gracious a God thou art; how able and ready to help them that truſt in thee. Thou haſt ſhewed us, how both winds and ſeas obey thy command, that we may learn even from them, hereafter to obey thy voice, and to do thy will. We therefore bleſs and glorifie thy Name for this thy mercy, in ſaving us, when we were ready to periſh. And we beſeech thee, make us as truly ſenſible now of thy mercy, as we were then of the danger: And give us hearts always ready to expreſs our thankfulneſs, nor only by words, but alſo by our lives, in being more obedient to thy holy commandments. Continue, we beſeech thee, this thy goodneſs to us, that we whom thou haſt ſaved, may ſerve thee in holineſs and righteouſneſs, all the days of our life, through Jeſus Chriſt our Lord and Saviour. *Amen.*

A Hymn of Praiſe and Thankſgiving after a dangerous Tempeſt.

O Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praiſed; let the redeemed of the Lord ſay ſo; whom he hath delivered from the mercileſs rage of the ſea.

The Lord is gracious and full of compaſſion: ſlow to anger, and of great mercy.

He hath not dealt with us according to our ſins: neither reward-

rewarded us according to our iniquites.

But as the heaven is high above the earth: so great hath been his mercy towards us.

We found trouble and heavineſs: we were even at deaths door;

The waters of the ſea had well nigh covered us: the proud waters had well nigh gone over our ſoul;

The ſea roared: and the ſtormy wind lifted up the waves thereof;

We were carried up, as it were to heaven, and then down again into the deep: our ſoul melted within us, becauſe of trouble;

Then cried we unto thee, O Lord: and thou didſt deliver us out of our diſtreſs.

Bleſſed be thy Name, who didſt not deſpiſe the prayer of thy ſervants: but didſt hear our cry, and haſt ſaved us.

Thou didſt ſend forth thy commandment: and the windy ſtorm ceaſed, and was turned into a calm.

O let us therefore praiſe the Lord for his goodneſs: and declare the wonders that he hath done, and ſtill doeth for the children of men.

Praiſed be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh ſalvation: God is the Lord, by whom we have eſcaped death.

Thou, Lord, haſt made us glad through the operation of thy hands: and we will triumph in thy praiſe.

Bleſſed be the Lord God: even the Lord God who only doeth wondrous things;

And bleſſed be the Name of his Majeſty for ever: and let every one of us ſay, Amen, Amen.

Glory be to the Father, *&c.*

As it was in the, *&c.*

2 *Cor.* 13. 14.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt, be with us all now and for evermore. *Amen.*

After Victory or Deliverance from an Enemy.

A Pſalm or Hymn of Praiſe and Thankſgiving after Victory.

IF the Lord had not been on our ſide, now may we ſay: if the Lord himſelf had not been on our ſide, when men roſe up againſt us;

They had ſwallowed us up quick: when they were ſo wrathfully diſpleaſed at us.

Yea, the waters had drowned us, and the ſtream had gone over our ſoul: the deep waters of the proud had gone over our ſoul.

But praiſed be the Lord: who hath not given us over as a prey unto them.

The

The Lord hath wrought: a mighty salvation for us.

We gat not this by our own sword, neither was it our own arm that saved us: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to stand in the day of battel.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us;

Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoyce.

Our help standeth in the Name of the Lord: who hath made heaven and earth.

Blessed be the Name of the Lord: from this time forth for evermore.

Glory be to the Father, *&c.*

As it was in the, *&c.*

¶ *After this Hymn may be sung the* Te Deum.

¶ *Then this Collect.*

O Almighty God, the Sovereign Commander of all the World, in whose hand is power and might, which none is able to withstand; We bless and magnifie thy great and glorious Name for this happy Victory, the whole glory whereof we do ascribe to thee, who art the only giver of Victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord: to whom with thee, and the holy Spirit, as for all thy mercies, so in particular for this victory and deliverance, be all glory and honour, world without end. *Amen.*

2 *Cor.* 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. *Amen.*

At the Burial of their Dead at SEA.

¶ *The Office in the Common Prayer-Book may be used; only instead of these words* [We therefore commit his body to the ground, Earth to Earth, *&c.*] *say,*

We therefore commit his body to the Deep, to be turned

Gun-Powder Treason.

ed into corruption, looking for the reſurrection of the body, (when the Sea ſhall give up her dead) and the life of the world to come, through our Lord Jeſus Chriſt; who at his coming ſhall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to ſubdue all things to himſelf.

A Form of Prayer with Thankſgiving, to be uſed Yearly upon the Fifth Day of *November*; for the happy Deliverance of King *JAMES* I. and the Three Eſtates of the Realm, from the moſt traiterous and bloody intended Maſſacre by Gunpowder: And alſo for the happy Arrival of His late Majeſty on this Day for the Deliverance of our Church and Nation.

¶ *The Service ſhall be the ſame with the uſual Office for Holidays in all things; Except where it is hereafter otherwiſe appointed.*

¶ *If this Day ſhall happen to be Sunday, only the Collect proper for that Sunday, ſhall be added to this Office in its place.*

¶ *Morning Prayer ſhall begin with theſe Sentences.*

THE Lord is full of compaſſion and mercy: long-ſuffering, and of great goodneſs. *Pſal.* 103. 8.

He will not alway be chiding: neither keepeth he his anger for ever. *Ver.* 9.

He hath not dealt with us after our ſins: nor rewarded us according to our wickednesſes. *Ver.* 10.

¶ *Inſtead of* Venite, exultemus, *ſhall this Hymn following be uſed, one verſe by the Prieſt, and another by the Clerk and People.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. *Pſal.* 107. 1.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy. Ver. 2.

Many a time have they fought againſt me from my youth up: may Iſrael now ſay. *Pſal.* 129. 1.

Yea, many a time have they vexed me from my youth up: but they have not prevailed againſt me. Ver. 2.

They have privily laid their net to deſtroy me without a cauſe: yea, even without a cauſe have they made a pit for my ſoul. *Pſal.* 35. 7.

They have laid a net for my feet, and preſſed down my ſoul: they have digged a pit before me, and are fallen into the midſt of it themſelves. Pſal. 57. 7.

Great is our Lord, and great is his power: yea, and his wiſdom is infinite. *Pſal.* 147. 5.

The Lord ſetteth up the meek:

and

and bringeth the ungodly down to the ground. Psal. 147. 6.

Let thy hand be upon the man of thy right hand: and upon the son of man whom thou madest so strong for thine own self. *Psal.* 80. 17.

And so will not we go back from thee: O let us live, and we shall call upon thy Name. Ver. 18.

Glory be to the Father, *&c.*

As it was in the, &c.

¶ *Proper Psalms.* { Lxiv, Cxxiv, Cxxv.

¶ *Proper Lessons.* { *The* I. 2 Sam. xxii. *Te Deum.* *The* II. Acts xxiii. *Jubilate.*

¶ *In the Suffrages after the Creed, these shall be inserted and used for the Queen.*

Priest. O Lord, save the Queen.

People. Who putteth her trust in thee.

Priest. Send her help from thy holy place.

People. And evermore mightily defend her.

Priest. Let her enemies have no advantage against her.

People. Let not the wicked approach to hurt her.

¶ *Instead of the first Collect at Morning Prayer, shall these two be used.*

ALmighty God, who hast in all ages shewed thy power and mercy in the miraculous and gracious Deliverances of thy Church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal truth, from the wicked Conspiracies, and malicious Practices of all the Enemies thereof; We yield thee our unfeigned thanks and praise, for the wonderful and mighty deliverance of our late gracious Sovereign King *James* the First, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of this Realm, then assembled in Parliament, by Popish Treachery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the examples of former ages. From this unnatural Conspiracy, not our merit, but thy mercy; not our foresight, but thy providence delivered us: And therefore not unto us, O Lord, not unto us; but unto thy Name be ascribed all honour and glory in all Churches of the saints, from generation to generation, through Jesus Christ our Lord. *Amen.*

ACcept also most gracious God, of our unfeigned thanks for filling our hearts again with joy and gladness, after the time that thou hast afflicted us, and putting a new song into our mouths, by bringing his late Majesty, upon this Day, for the Deliverance of our Church and Nation from Popish Tyranny, and Arbitrary Power. We adore

the wisdom and justice of thy providence, which so timely interposed in our extream danger, and disappointed all the designs of our Enemies. We beseech thee, give us such a lively and lasting sense of what thou didst then, and hast since that time done for us, that we may not grow secure and careless in our obedience, by presuming upon thy great and undeserved goodness; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou hast in a marvellous manner preserved to us. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues so flourish among us, that they may be the Stability of our Times, and make this Church a Praise in the earth. All which we humbly beg for the sake of our blessed Lord and Saviour. *Amen.*

¶ *In the end of the Litany (which shall always this Day be used) after the Collect* [We humbly beseech thee, O Father, *&c.*] *shall this be said which followeth.*

ALmighty God and heavenly Father, who of thy gracious providence, and tender mercy towards us, didst prevent the malice and imaginations of our Enemies, by discovering and confounding their horrible and wicked Enterprise, plotted and intended this day to be executed against the King, and the whole State of this Realm, for the Subversion of the Government, and Religion established among us; and didst likewise upon this day wonderfully conduct thy servant our late King, and bring him safely into this Kingdom, to preserve us from the late attempts of our Enemies, to bereave us of our Religion and Laws: We most humbly praise and magnifie thy most glorious Name, for thy unspeakable goodness towards us expressed in both these Acts of thy mercy. We confess it has been of thy mercy alone, that we are not consumed: For our sins have cried to heaven against us; and our iniquities justly called for vengeance upon us. But thou hast not dealt with us after our sins, nor rewarded us after our iniquities: nor given us over as we deserved to be a prey to our Enemies; but hast in mercy delivered us from their malice, and preserved us from death and destruction. Let the consideration of this thy repeated goodness, O Lord, work in us true repentance, that iniquity may not be our ruine. And increase in us more and more a lively faith and love, fruitful in all holy obedience, that thou

mayest

mayeſt ſtill continue thy favour with the light of thy Goſpel to us and our poſterity for evermore; and that for thy dear ſons ſake Jeſus Chriſt our only Mediatour and Advocate. *Amen.*

¶ *Inſtead of the Prayer* [In time of War and Tumults] *ſhall be uſed this Prayer following.*

O Lord, who didſt this day diſcover the ſnares of death that were laid for us, and didſt wonderfully deliver us from the ſame; Be thou ſtill our mighty Protectour, and ſcatter our Enemies that delight in Blood. Infatuate and defeat their Counſels, abate their Pride, aſſwage their Malice, and confound their Devices. Strengthen the hands of our gracious Sovereign Queen *ANNE*, and all that are put in Authority under her, with Judgment and Juſtice, to cut off all ſuch workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail againſt us, or triumph in the ruine of thy Church among us: But that our gracious Sovereign and her Realms being preſerved in thy true Religion, and by thy merciful goodneſs protected in the ſame, we may all duly ſerve thee, and give thee thanks in thy holy Congregation, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the Communion-Service, inſtead of the Collect for the day, ſhall this which followeth be uſed.*

ETernal God, and our moſt mighty Protectour, we thy unworthy ſervants do humbly preſent our ſelves before thy Majeſty, acknowledging thy power, wiſdom and goodneſs in preſerving the King, and the Three Eſtates of this Realm aſſembled in Parliament, from the Deſtruction this day intended againſt them. Make us, we beſeech thee, truly thankful for this, and for all other thy great mercies towards us; particularly for making this day again memorable, by a freſh Inſtance of thy loving Kindneſs towards us. We bleſs thee for giving his late Majeſty a ſafe Arrival here, and for making all Oppoſition fall before him, till he became our King and Governour. We beſeech thee to protect and defend the Queen, and all the Royal Family, from all Treaſons and Conſpiracies; Preſerve her in thy faith, fear and love; Proſper her Reign with long happineſs here on earth, and crown her with everlaſting glory hereafter, through Jeſus Chriſt our only Saviour and Redeemer. *Amen.*

The Epiſtle. Rom. 13. 1.

LEt every ſoul be ſubject unto the higher powers.

For there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terrour to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay you tribute also: for they are Gods ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. S. Luke 9. 51.

AND it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, And sent messengers before his face: and they went and entred into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy mens lives, but to save them. And they went to another village.

¶ *After the Creed, if there be no Sermon, shall be read one of the six Homilies against Rebellion.*

¶ *This Sentence is to be read at the Offertory.*

WHatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets. S. *Matt.* 7. 12.

¶ *After the Prayer for the Church Militant, this following Prayer is to be used.*

O God whose Name is excellent in all the Earth, and thy Glory above the Heavens; who on this Day, didst miraculously preserve our Church and State from the secret Contrivance, and hellish Malice of Popish Conspirators; and on this Day also didst begin to give us a mighty Deliverance from the open Tyranny and Oppression of the same Cruel and Blood-thirsty

enemies: We bleſs and adore thy glorious Majeſty, as for the former, ſo for this thy late marvellous Loving-kindneſs to our Church and Nation, in the Preſervation of our Religion and Liberties. And we humbly pray, that the devout Senſe of this thy repeated Mercy, may renew and increaſe in us a Spirit of Love and Thankfulneſs to thee its only Author; a Spirit of peaceable Submiſſion and Obedience to our Gracious Sovereign Lady, Queen *ANNE*; and a Spirit of fervent zeal for our holy Religion, which now again thou haſt ſo wonderfully Reſcued and Eſtabliſhed a Bleſſing to us, and our Poſterity. And this we beg for Jeſus Chriſt his ſake. *Amen.*

A Form of Prayer with Faſting, to be uſed Yearly upon the xxxth of *January*, being the Day of the Martyrdom of the Bleſſed King *Charles* the Firſt: To Implore the Mercy of God, that neither the Guilt of that Sacred and Innocent Blood, nor thoſe other Sins, by which God was provoked to deliver up both Us, and our King into the Hands of Cruel and Unreaſonable Men, may at any time hereafter be viſited upon Us, or our Poſterity.

¶ *If this Day ſhall happen to be Sunday, this Form of Prayer ſhall be uſed, and the Faſt kept the next Day following. And upon the Lords Day next before the Day to be kept, at Morning Prayer immediately after the* Nicene *Creed, Notice ſhall be given for the due Obſervation of the ſaid Day.*

¶ *The Service on the Day ſhall be the ſame with the uſual Office for Holy-days in all things: Except where it is in this Office otherwiſe appointed.*

The ORDER for Morning PRAYER.

¶ *He that Miniſtreth, ſhall begin with one, or more of theſe Sentences.*

TO the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he ſet before us. *Dan.* 9. 9, 10.

Correct us, O Lord, but with judgment; not in thine anger: Leſt thou bring us to nothing. *Jer.* 10. 24.

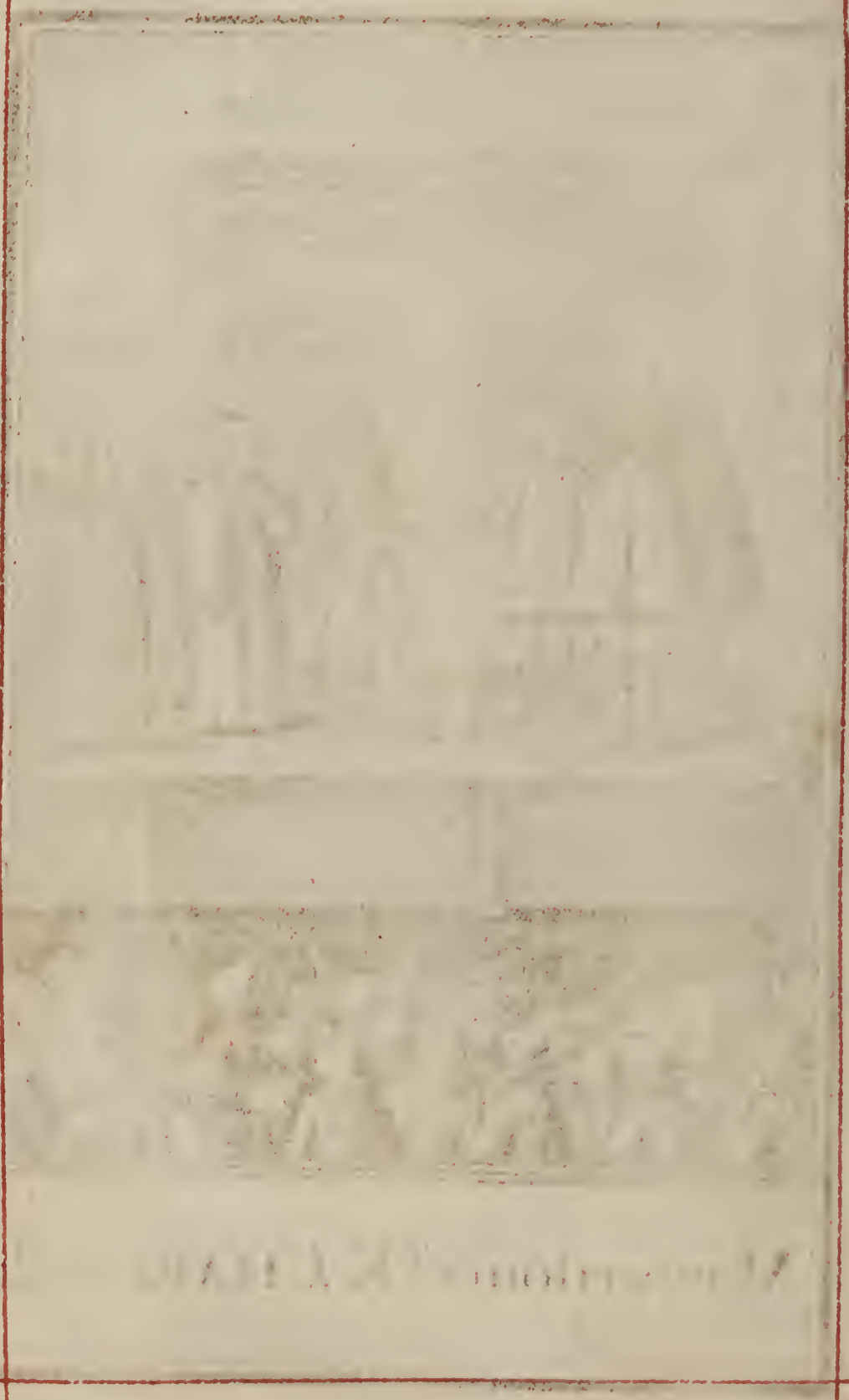
Enter not into judgment with thy ſervants, O Lord: for in thy ſight ſhall no man living be juſtified. *Pſal.* 143. 2.

¶ *Inſtead of* Venite, exultemus, *the Hymn following ſhall be Said or Sung; one Verſe by the Prieſt, another by the Clerk and People.*

RIghteous art thou, O Lord: and juſt are thy judgments. *Pſal.* 119. 137.

Thou art juſt, O Lord, in all that is brought upon us: for thou haſt

Martyrdom of K. CHARLES, I.



haſt done right, but we have done wickedly. Neh. 9. 33.

Nevertheleſs my feet were almoſt gone: my treadings had well nigh ſlipt. *Pſal.* 73. 2.

For why? I was grieved at the wicked: I did alſo ſee the ungodly in ſuch proſperity. Ver. 3.

The people ſtood up, and the rulers took counſel together: againſt the Lord, and againſt his Anointed. *Pſal.* 2. 2.

They caſt their heads together with one conſent: and were confederate againſt him. Pſal. 83. 5.

He heard the blaſphemy of the multitude, and fear was on every ſide: while they conſpired together againſt him, to take away his life. *Pſal.* 31. 15.

They ſpoke againſt him with falſe tongues, and compaſt him about with words of hatred: and fought againſt him without a cauſe. Pſal. 109. 2.

Yea, his own familiar friends whom he truſted: they that eat of his bread, laid great wait for him. *Pſal.* 41. 9.

They rewarded him evil for good: to the great diſcomfort of his ſoul. Pſal. 35. 12.

They took their counſel together, ſaying, God hath forſaken him: perſecute him, and take him, for there is none to deliver him. *Pſal.* 71. 9.

The breath of our noſtrils, the Anointed of the Lord was taken in their pits: of whom we ſaid, Under his ſhadow we ſhall be ſafe. Lam. 4. 20.

The Adverſary and the Enemy enter'd into the gates of Jeruſalem: ſaying, When ſhall he die, and his Name periſh? *Lam.* 4. 12. *Pſal.* 41. 5.

Let the Sentence of guiltineſs proceed againſt him: and now that he lieth, let him riſe up no more. Ver. 8.

Falſe witneſſes alſo did riſe up againſt him: they laid to his charge, things that he knew not. *Pſal.* 35. 11.

For the ſins of the people, and the iniquities of the prieſts: they ſhed the blood of the juſt in the midſt of Jeruſalem. Lam. 4. 13.

O my ſoul, come not thou into their ſecret; unto their Aſſembly mine Honour, be not thou united: for in their anger they ſlew a man. *Gen.* 49. 6.

Even the man of thy right hand: the Son of man, whom thou hadſt made ſo ſtrong for thine own ſelf. Pſal. 80. 17.

In the ſight of the unwiſe he ſeemed to die: and his departure was taken for miſery. *Wiſd.* 3. 2.

They fools counted his life madneſs, and his end to be without honour: but he is in peace. Wiſd. 5. 4. & 3. 3.

For though he was puniſhed in the ſight of men: yet was his hope full of immortality. *Wiſd.* 3. 4.

How is he numbred with the children of God: and his lot is among the ſaints! Wiſd. 5. 5.

But, O Lord God, to whom vengeance belongeth, thou God to whom vengeance belongeth: be favourable and gracious unto Sion. *Psal.* 94. 1. & 51. 18.

Be merciful, O Lord, unto thy people, whom thou hast redeemed: and lay not innocent blood to our charge. Deut. 21. 8.

O shut not up our souls with sinners: nor our lives with the blood-thirsty. *Psal.* 26. 9.

Deliver us from blood-guiltiness, O God, thou that art the God of our salvation: and our tongues shall sing of thy righteousness. Psal. 51. 14.

For thou art the God, that hast no pleasure in wickedness: neither shall any evil dwell with thee. *Psal.* 5. 4.

Thou wilt destroy them that speak leasing: the Lord abhors both the blood-thirsty, and deceitful man. Ver. 6.

O how suddenly do they consume: perish, and come to a fearful end! *Psal.* 73. 18.

Yea, even like as a dream, when one awaketh: so didst thou make their image to vanish out of the city. Ver. 19.

Great and marvellous are thy works, O Lord God Almighty: just, and true are thy ways, O King of Saints! *Apoc.* 15. 3.

Righteous art thou, O Lord: and just are thy judgments! Psal. 119. 137.

Glory be to the Father, *&c.*
As it was in the, &c.

¶ *Proper Psalms.* IX, X, XI.

¶ *Proper Lessons.*

The { I. 2 Sam. I.
II. S. Matt. XXVII.

¶ *Instead of the first Collect at Morning Prayer, shall these two which next follow, be used.*

O Most mighty God, terrible in thy judgments, and wonderful in thy doings toward the children of men; who in thy heavy displeasure didst suffer the life of our late gracious Sovereign King *Charles* the First to be (as) this Day taken away by the hands of cruel and bloody men: We thy sinful creatures here assembled before thee, do in the behalf of all the people of this land, humbly confess, That they were the crying sins of this Nation, which brought down this heavy judgment upon us. But, O gracious God, when thou makest inquisition for blood, lay not the guilt of this innocent blood (the shedding whereof nothing but the blood of thy Son can expiate) lay it not to the charge of the people of this land; nor let it ever be required of us, or our posterity. Be merciful, O Lord, be merciful unto thy people, whom thou hast redeemed; and be not angry with us for ever: But pardon us for thy mercies sake, through the merits of thy Son Jesus Christ our Lord. *Amen.*

Blessed

BLeſſed Lord, in whoſe ſight the death of thy ſaints is precious; We magnifie thy Name for thine abundant grace beſtowed upon our late martyr'd Sovereign; by which he was enabled ſo cheerfully to follow the ſteps of his bleſſed Maſter and Saviour, in a conſtant meek ſuffering of all barbarous indignities, and at laſt reſiſting unto blood; and even then according to the ſame pattern, praying for his murderers. Let his memory, O Lord, be ever bleſſed among us; that we may follow the example of his courage, and conſtancy, his meekneſs and patience, and great charity. And grant, that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveneſs of our ſins; and all for Jeſus Chriſt his ſake our only Mediator and Advocate. *Amen.*

¶ *In the end of the Litany (which ſhall always on this Day be uſed) immediately after the Collect* [We humbly beſeech thee, O Father, *&c.*] *the three Collects next following are to be read.*

O Lord, we beſeech thee, mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee, that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. *Amen.*

O Moſt mighty God, and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made, who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin and be ſaved; Mercifully forgive us our treſpaſſes; receive and comfort us, who are grieved and wearied with the burden of our ſins. Thy property is always to have mercy; to thee only it appertaineth to forgive ſins. Spare us therefore, good Lord, ſpare thy people, whom thou haſt redeemed; enter not into judgment with thy ſervants, who are vile earth and miſerable ſinners; but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. *Amen.*

TUrn thou us, O good Lord, and ſo ſhall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, faſting and praying. For thou art a merciful God, Full of compaſſion, Long-ſuffering and of great pity. Thou ſpareſt when we deſerve puniſhment, And in thy wrath thinkeſt upon mercy. Spare thy

people, good Lord, ſpare them, and let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy bleſſed Son Jeſus Chriſt our Lord. Amen.

¶ *In the Communion Service after the Prayer for the Queen,* [Almighty God, whoſe Kingdom is, *&c.*] *inſtead of the Collect for the Day, ſhall theſe two be uſed.*

O moſt mighty God, terrible, *&c.* / Bleſſed Lord, in whoſe ſight, *&c.* } *As in the Morning Prayer.*

The Epiſtle. 1 S. Pet. 2. 13.

SUbmit your ſelves to every ordinance of man for the Lords ſake; whether it be to the King as ſupreme; or unto governours, as unto them that are ſent by him, for the puniſhment of evil doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing, ye may put to ſilence the ignorance of fooliſh men: as free, and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the King. Servants be ſubject to your maſters with all fear, not only to the good and gentle, but alſo to the froward. For this is thank-worthy, if a man for conſcience toward God, endure grief, ſuffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye ſhall take it patiently? but if when ye do well, and ſuffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps; who did no ſin, neither was guile found in his mouth.

The Goſpel. S. Matt. 21. 33.

THere was a certain houſholder which planted a vineyard, and hedged it round about, and digged a wine-preſs in it, and built a towre, and let it out to huſbandmen, and went into a far country. And when the time of the fruit drew near, he ſent his ſervants to the husbandmen, that they might receive the fruits of it. And the huſbandmen took his ſervants, and beat one, and killed another, and ſtoned another. Again, he ſent other ſervants, mo than the firſt: and they did unto them likewiſe. But laſt of all, he ſent unto them his ſon, ſaying, They will reverence my ſon. But when the husbandmen ſaw the ſon, they ſaid among themſelves, This is the heir, come, let us kill him, and let us ſeize on his inheritance. And they caught him, and caſt him

him out of the vineyard, and ſlew him. When the Lord therefore of the vineyard cometh, what will he do unto thoſe husbandmen? They ſay unto him, He will miſerably deſtroy thoſe wicked men, and will let out his vineyard unto other husbandmen, which ſhall render him the fruits in their ſeaſons.

¶ *After the* Nicene *Creed, ſhall be read inſtead of the Sermon for that day, the firſt and ſecond parts of the Homily againſt Diſobedience, and wilful Rebellion, ſet forth by Authority; Or the Miniſter who Officiates, ſhall preach a Sermon of his own compoſing upon the ſame Argument.*

¶ *In the Offertory ſhall this Sentence be read.*

Whatſoever ye would that men ſhould do unto you, even ſo do unto them; for this is the law and the prophets. S. *Matth.* 7. 12.

¶ *After the Prayer,* [For the whole State of Chriſts Church, *&c.*] *theſe two Collects following ſhall be uſed.*

O Lord our heavenly Father, who didſt not puniſh us, as our ſins have deſerved, but haſt in the midſt of judgment remembred mercy; We acknowledge it thine eſpecial favour, that though for our many and great provocations, thou didſt ſuffer thine Anointed bleſſed King *Charles* the Firſt (as) this day to fall into the hands of violent, and blood-thirſty men, and barbarouſly to be murdered by them; yet thou didſt not leave us for ever, as ſheep without a ſhepherd, but by thy gracious providence didſt miraculouſly preſerve the undoubted Heir of his Crowns, our then gracious Sovereign King *Charles* the Second from his bloody enemies, hiding him under the ſhadow of thy wings, until their tyranny was overpaſt; and didſt bring him back in thy good appointed time, to ſit upon the throne of his Father; and together with the Royal Family, didſt reſtore to us our ancient Government in Church and State. For theſe thy great and unſpeakable mercies, we render to thee our moſt humble thanks from the bottom of our hearts; beſeeching thee, ſtill to continue thy gracious protection over the whole Royal Family, and to grant to our gracious Sovereign Queen *ANNE*, a long and a happy reign over us: So we, that are thy people, will give thee thanks for ever, and will alway be ſhewing forth thy praiſe from generation to generation, through Jeſus Chriſt our Lord and Saviour. *Amen.*

And grant, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Chuch may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

The Order for Evening Prayer.

¶ *The Hymn appointed to be used at Morning Prayer, instead of* Venite, exultemus, *shall here also be used before the Proper Psalms.*

Righteous art thou, *&c.*

¶ *Proper Psalms.*

Lxxix. xciv. lxxxv.

¶ *Proper Lessons.*

The { I. Jer. xij. *or* Dan. ix. *to ver.* 22. / II. Heb. xj. 32. *and* xij. *to ver.* 7.

¶ *Instead of the first Collect at Evening Prayer, shall these two which next follow, be used.*

O Blessed Lord God, who by thy wisdom not only guidest and orderest all things most suitably to thine own justice; but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works: we thy sinful people do here fall down before thee, confessing that thy judgments were right, in permitting cruel men, sons of Belial, as this day, to imbrue their hands in the blood of thine Anointed; we having drawn down the same upon our selves, by the great and long provocations of our sins against thee. For which we do therefore here humble our selves before thee; imploring thy mercy for the pardon of them all; and that thou wouldst deliver this Nation from blood-guiltiness, (that of this Day especially) and turn from us and our Posterity all those judgments which we by our sins have deserved: Grant this for thy all-sufficient Merits of the Son our Saviour Jesus Christ. *Amen.*

Blessed God, just and powerful, who dist permit thy dear Servant, our late dread Sovereign King *Charles* the First, to be as upon this day given up to the violent outrages of wicked men, to be despitefully used, and at last murdered by them: Though we cannot reflect upon so foul an act, but with horrour and astonishment; yet do we most gratefully commemorate the glories of thy grace which then shined forth in thine Anointed; whom thou wert pleased, even at the hour of death, to endue with an eminent measure of exemplary patience, meekness and charity, before the face of his cruel enemies. And albeit thou didst suffer them to proceed to such an height of violence as to kill him, and to take possession of his Throne; yet didst thou in great mercy preserve his Son, whose right it was, and at length by a wonderful Providence bring him back, and set him thereon, to restore thy true Religion, and

to

The Reſtauration of Monarchy &
KING CHARLES II.

to ſettle Peace amongſt us: For which we glorifie thy Name, through Jeſus Chriſt our bleſſed Saviour. *Amen.*

¶ *Immediately after the Collect* [Lighten our darkneſs, *&c.*] *ſhall theſe Three next following be uſed.*

O Lord, we beſeech thee. *&c.*

O moſt mighty God, *&c.*

Turn thou us, *&c.*

As before at Morning Prayer.

¶ *Immediately before the Prayer of* S. Chryſoſtom, *ſhall this Collect which next followeth, be uſed.*

ALmighty and everlaſting God, whoſe righteouſneſs is like the ſtrong mountains, and thy judgments like the great deep; and who by that barbarous Murder, as upon this day committed upon the Sacred Perſon of thine Anointed, haſt taught us, that neither the greateſt of Kings, nor the beſt of Men, are more ſecure from violence than from natural death; Teach us alſo hereby ſo to number our days, that we may apply our hearts unto wiſdom. And grant that neither the ſplendour of any thing that is great, nor the conceit of any thing that is good in us, may any ways withdraw our eyes from looking upon our ſelves as ſinful duſt and aſhes; but that according to the example of this thy bleſſed Martyr, we may preſs forward toward the prize of the high calling that is before us, in faith and patience, humility and meekneſs, mortification and ſelf-denial, charity and conſtant perſeverance unto the end: and all this for thy Son our Lord Jeſus Chriſt his ſake; To whom with thee and the holy Ghoſt, be all honour and glory, world without end. *Amen.*

A Form of Prayer with Thankſgiving to Almighty God, for having put an end to the great Rebellion, by the Reſtitution of the King and Royal Family, and the Reſtauration of the Government after many years Interruption: Which unſpeakable Mercies were wonderfully compleated upon the 29*th* of *May*, in the Year 1660, and in Memory thereof, that Day in every Year is by Act of Parliament appointed to be for ever kept holy.

¶ THe *Act of Parliament made in the Twelfth, and confirmed in the Thirteenth Year of King* Charles *the Second, for the obſervation of the* 29th *Day of* May *yearly, as a Day of Publick Thankſgiving, is to be read publickly in all Churches at Morning Prayer, immediately after the* Nicene *Creed on the Lords Day next before every ſuch* 29th *of* May, *and notice to be given for the due obſervation of the ſaid Day.*

¶ *The Service ſhall be the ſame with the uſual Office for Holidays; except where it is in this Office otherwiſe appointed.*

¶ *If this day ſhall happen to be* Aſcenſion-

ſion-day, *or* Whitſunday, *the Collects of this Office are to be added to the Offices of thoſe Feſtivals in their proper places; And if* Monday *or* Tueſday *in* Whitſun-week, *or* Trinity Sunday, *the proper Pſalms appointed for this Day, inſtead of thoſe of ordinary courſe, ſhall be alſo uſed, and the Collects added as before; and in all theſe caſes the reſt of this Office ſhall be omitted: But if it ſhall happen to be any other Sunday, this whole Office ſhall be uſed, as it followeth entirely. And what Feſtival ſoever ſhall happen to fall upon this ſolemn Day of Thankſgiving, the following Hymn appointed inſtead of* Venite, exultemus, *ſhall be conſtantly uſed.*

¶ *Morning Prayer ſhall begin with theſe Sentences.*

TO the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he ſet before us. *Dan.* ix. 9, 10.

It is of the Lords mercies that we were not conſumed: becauſe his compaſſions fail not. *Lam.* iii. 22.

¶ *Inſtead of* Venite, exultemus, *ſhall be ſaid or ſung this Hymn; following one verſe by the Prieſt, and another by the Clerk and People.*

MY ſong ſhall be always of the loving kindneſs of the Lord: with my mouth will I ever be ſhewing forth his truth from one generation to another. *Pſal.* lxxxix. 1.

The merciful and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance. Pſal. cxi. 4.

Who can expreſs the noble acts of the Lord: or ſhew forth all his praiſe? *Pſal.* cvi. 2.

The works of the Lord are great: ſought out of all them that have pleaſure therein. Pſ. cxi. 2.

The Lord ſetteth up the meek: and bringeth the ungodly down to the ground. *Pſal.* cxlvii. 6.

The Lord executeth righteouſneſs and judgment: for all them that are oppreſſed with wrong. Pſal. ciii. 6.

For he will not always be chiding: neither keepeth he his anger for ever. *Ver.* 9.

He hath not dealt with us after our ſins: nor rewarded us according to our wickedneſs. Ver. 10

For look how high the heaven is in compariſon of the earth: ſo great is his mercy toward them that fear him. *Ver.* 11.

Yea, like as a father pitieth his own children: even ſo is the Lord merciful unto them that fear him. Ver. 13.

Thou, O God, haſt proved us: thou alſo haſt tried us, even as ſilver is tried. *Pſal.* lxvi. 9.

Thou ſufferedſt men to ride over our heads, we went through fire and water: but thou haſt brought us out into a wealthy place. Ver. 11.

Oh, how great troubles and adverſities haſt thou ſhewed

us:

us: and yet didſt thou turn and refreſh us, yea, and broughteſt us from the deep of the earth again. *Pſal.* lxxi. 18.

Thou didſt remember us in our low eſtate, and redeem us from our enemies: for thy mercy endureth for ever. Pſal.cxxxvi.23,24.

Lord, thou art become gracious unto thy land: thou haſt turned away the captivity of Jacob. *Pſal.* lxxxv. 1.

God hath ſhewed us his goodneſs plenteouſly: and God hath let us ſee our deſire upon our enemies. Pſal. lix. 10.

They are brought down and fallen: but we are riſen and ſtand upright. *Pſal.* xx. 8.

There are they fallen, all that work wickedneſs: they are caſt down, and ſhall not be able to ſtand. Pſal. xxxvi. 12.

The Lord hath been mindful of us, and he ſhall bleſs us: even he ſhall bleſs the houſe of Iſrael, he ſhall bleſs the houſe of Aaron. *Pſal.* cxv. 12.

He ſhall bleſs them that fear the Lord: both ſmall and great. Ver. 13.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men! *Pſal.* cvii. 21.

That they would offer unto him the ſacrifice of thankſgiving: and tell out his works with gladneſs. Ver. 22.

And not hide them from the children of the generations to come: but ſhew the honour of the Lord, his mighty and wonderful works that he hath done. *Pſal.* lxxviii. 4.

That our poſterity may alſo know them, and the children that are yet unborn: and not be as their forefathers, a faithleſs and ſtubborn generation. Ver. 6, 9.

Give thanks, O Iſrael, unto God the Lord, in the congregations: from the ground of the heart. *Pſal.* lxviij. 26.

Praiſed be the Lord daily: even the God who helpeth us, and poureth his benefits upon us. Ver. 19.

O let the wickedneſs of the wicked come to an end: but eſtabliſh thou the righteous. *Pſal.* vii. 9.

Let all thoſe that ſeek thee, be joyful and glad in thee: and let all ſuch as love thy ſalvation, ſay always, The Lord be praiſed. Pſal. xl. 19.

Glory be to the Father, *&c.*
As it was in the, &c.

¶ *Proper Pſalms.*

Cxxiv. Cxxvj. Cxxix. Cxviij.

¶ *Proper Leſſons.*

The { I. 2 Sam. xix. *ver.* ix. *or* Numb. xv.
Te Deum.
II. *The Epiſtle of S.* Jude.
Jubilate Deo.

¶ *The Suffrages next after the Creed ſhall ſtand thus.*

Prieſt. O Lord, ſhew thy mercy upon us.

Anſw.

Anſw. *And grant us thy ſalvation.*

Prieſt. O Lord, ſave the Queen.

Anſw. *Who putteth her truſt in thee.*

Prieſt. Send her help from thy holy place.

Anſw. *And evermore mightily defend her.*

Prieſt. Let her enemies have no advantage againſt her.

Anſw. *Let not the wicked approach to hurt her.*

Prieſt. Endue thy Miniſters with righteouſneſs.

Anſw. *And make thy choſen People joyful.*

Prieſt. Give Peace in our time, O Lord.

Anſw. *Becauſe there is none other that fighteth for us, but only thou, O God.*

Prieſt. Be unto us, O Lord, a ſtrong Towre.

Anſw. *From the face of our enemies.*

Prieſt. O Lord, hear our Prayer.

Anſw. *And let our cry come unto thee.*

¶ *Inſtead of the firſt Collect at Morning Prayer, ſhall theſe two which follow be uſed.*

O Almighty God, who art a ſtrong towre of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thanks, for the wonderful deliverance of theſe Three Kingdoms from *The Great Rebellion*, and all the Miſeries and Oppreſſions conſequent thereupon, under which they had ſo long groaned. We acknowledge it thy goodneſs, that we were not utterly delivered over as a prey unto them: Beſeeching thee ſtill to continue ſuch thy Mercies towards us; that all the world may know, that thou art our Saviour and mighty deliverer, through Jeſus Chriſt our Lord. *Amen.*

O Lord God of our ſalvation, who haſt been exceedingly gracious unto this land, and by thy miraculous Providence didſt deliver us out of our miſerable confuſions, by reſtoring to us, and to his own juſt and undoubted Rights our then moſt gracious Sovereign Lord, thy Servant King *Charles* the Second, (notwithſtanding all the power and malice of his enemies) and by placing him in the Throne of this Kingdom; thereby reſtoring alſo unto us the publick and free profeſſion of thy true Religion and Worſhip, together with our former peace and proſperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulneſs, to acknowledge thy unſpeakable goodneſs herein, as upon this day, ſhewed unto us, and to offer up our ſacrifice of praiſe for the ſame, unto thy great and

and glorious Name; humbly beſeeching thee to accept this our unfeigned though unworthy oblation of our ſelves: Vowing all holy Obedience in thought, word and work unto thy divine Majeſty; and promiſing in thee and for thee all loyal and dutiful Allegiance to thine Anointed Servant now ſet over us, and to her Heirs after her: Whom we beſeech thee to bleſs with all increaſe of Grace, Honour and Happineſs in this world, and to Crown her with Immortality and Glory in the world to come, for Jeſus Chriſt his ſake, our only Lord and Saviour. *Amen.*

¶ *In the end of the Litany (which ſhall always this Day be uſed) after the Collect* [We humbly beſeech thee, O Father, *&c.*] *ſhall this be ſaid which next followeth.*

ALmighty God, who haſt in all ages ſhewed forth thy power and mercy in the miraculous and gracious Deliverances of thy Church, and in the Protection of righteous and religious Kings and States, profeſſing thy holy and eternal Truth, from the malicious Conſpiracies and wicked Practices of all their Enemies: We yield unto thee from the very bottom of our hearts unfeigned thanks and praiſe, as for thy many great and publick Mercies, ſo eſpecially for that ſignal and wonderful Deliverance by thy wiſe and good Providence, as upon this day, compleated and vouchſafed to our then moſt gracious Sovereign King *Charles* the Second, and all the Royal Family: And in them and with them to this whole Church and State, and all Orders and Degrees of men in both, from the unnatural Rebellion, Uſurpation and Tyranny of ungodly and cruel men, and from the ſad confuſions and ruine thereupon enſuing. From all theſe, O gracious, and merciful Lord God, not our merit, but thy mercy; Not our foreſight, but thy providence; Not our own arm, but thy right hand, and thine arm, and the light of thy countenance did reſcue and deliver us; even becauſe thou hadſt a favour unto us. And therefore not unto us, O Lord, not unto us, but unto thy Name be aſcribed all honour, glory and praiſe, with moſt humble and hearty thanks, in all Churches of the Saints: Even ſo, bleſſed be the Lord our God, who alone doeth wondrous things; And bleſſed be the Name of his Majeſty for ever, through Jeſus Chriſt our Lord and Saviour. *Amen.*

¶ *In the Communion-Service, immediately before the reading of the Epiſtle, ſhall theſe two Collects be uſed, inſtead of*

of the Collect for the Queen, and the Collect of the Day.

O Almighty God, who art a ſtrong towre of Defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thanks for the wonderful Deliverance of theſe Three Kingdoms from *The Great Rebellion*, and all the Miſeries and Oppreſſions conſequent thereupon, under which they had ſo long groaned. We acknowledge it thy goodneſs that we were not utterly delivered over as a prey unto them: beſeeching thee ſtill to continue ſuch thy mercies towards us; that all the world may know that thou art our Saviour and mighty Deliverer, through Jeſus Chriſt our Lord. *Amen.*

O Lord God of our ſalvation, who haſt been exceedingly gracious unto this Land, and by thy miraculous Providence didſt deliver us out of our miſerable Confuſions, by reſtoring to us, and to his own juſt and undoubted Rights, our then moſt gracious Sovereign Lord, thy Servant King *Charles* the Second, (notwithſtanding all the power and malice of his enemies) and by placing him in the Throne of this Kingdom; thereby reſtoring alſo unto us the publick and free profeſſion of thy true Religion and Worſhip, together with our former peace and proſperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulneſs to acknowledge thine unſpeakable goodneſs herein, as upon this day, ſhewed unto us, and to offer up our ſacrifice of praiſe for the ſame, unto thy great and glorious Name; humbly beſeeching thee to accept this our unfeigned, though unworthy oblation of our ſelves: Vowing all holy obedience in thought, word and work, unto thy Divine Majeſty; and promiſing in thee and for thee all loyal and dutiful Allegiance to thine Anointed Servant now ſet over us, and to her Heirs after her: whom we beſeech thee to bleſs with all increaſe of grace, honour and happineſs in this world, and to crown her with Immortality and Glory in the world to come, for Jeſus Chriſt his ſake, our only Lord and Saviour. *Amen.*

The Epiſtle. 1 *S.* Pet. 2. 11.

Dearly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the Gentiles: that whereas they ſpeak againſt you as evil-doers, they may by your good works, which they ſhall behold, glorifie God

in

in the day of visitation. Submit your selves to every ordinance of man for the Lords sake; whether it be to the king as supreme; or unto governours, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

The Gospel. S. Matth. 22. 16.

AND they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesars. Then saith he unto them, Render therefore unto Cesar, the things which are Cesars; and unto God the things that are Gods. When they had heard these words, they marvelled, and left him, and went their way.

¶ *In the Offertory shall this Sentence be read.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. S. *Matth.* 7. 21.

¶ *After the Prayer* [For the whole State of Christs Church, *&c.*] *this Collect following shall be used.*

ALmighty God and heavenly Father, who of thine infinite and unspeakable goodness towards us, didst in a most extraordinary and wonderful manner disappoint and overthrow the wicked Designs of those traiterous, heady, and high-minded men, who under the pretence of Religion, and thy most holy Name, had contrived, and well-nigh effected the utter destruction of this Church and Kingdom: As we do this day most heartily and devoutly adore and magnifie thy glorious Name for this thine infinite gracious Goodness already vouchsafed to us; so we most humbly beseech thee to continue thy grace and favour towards us, hiding and covering us under the shadow of thy wings, that no such dismal calamity may ever again fall upon us. To this end send forth

forth thy light and thy truth, for the diſcovery of theſe depths of Satan, this myſtery of iniquity. Infatuate and defeat all the ſecret counſels of the ungodly. Abate their pride, aſſwage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign Queen *Anne*, and all that are put in Authority under her, with Judgment and Juſtice, to cut off all ſuch workers of iniquity, as turn Religion into Rebellion,and Faith into Faction; that they may never again prevail againſt us, nor triumph in the ruine of the Monarchy and thy Church among us. Protect and defend our Sovereign Lady the Queen, with the whole Royal Family, from all Treaſons and Conſpiracies. Be unto her a helmet of Salvation, and a ſtrong towre of defence againſt the face of all her Enemies. As for thoſe that are implacable, cloath them with ſhame and confuſion, but upon her and her Poſterity let the Crown for ever flouriſh. So we that are thy people, and the ſheep of thy paſture, ſhall give thee thanks for ever, and will always be ſhewing forth thy praiſe from generation to generation, through Jeſus Chriſt our only Saviour and Redeemer; to whom with thee, O Father, and God the holy Ghoſt, be glory in theChurch throughout all ages, world without end. *Amen.*

MARIE R.

OUr *Will and Pleaſure is, That theſe Three Forms of Prayer and Service made for the Fifth of* November, *the Thirtieth of* January, *and the Twenty Ninth of* May, *be forthwith Printed and Publiſhed, and for the future Annexed to the Book of Common Prayer and Liturgy of the Church of* England, *to be Uſed Yearly on the ſaid Days, in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within both Our Univerſities, and of Our Colleges of* Eaton *and* Wincheſter, *and in all Pariſh Churches and Chapels within Our Kingdom of* England, *Dominion of* Wales, *and Town of* Berwick *upon* Tweed.

Given at Our Court at *Whitehall*, the Sixth Day of *October*, 1692. In the Fourth Year of Our Reign.

By Her Majeſty's Command.

Nottingham.

ANNE R.

OUr *Will and Pleaſure is, That this Form of Prayer with Thankſgiving for the Eighth Day of* March, *be forthwith Printed and Publiſhed, and be Uſed Yearly on the ſaid Day in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within both our Univerſities, and of Our Colleges of* Eaton *and* Winchester, *and in all Pariſh Churches and Chapels within Our Kingdom of* England, *Dominion of* Wales, *and Town of* Berwick *upon* Tweed.

Given at Our Court at St. *James*'s the Seventh Day of *February*, $170\frac{3}{4}$. In the Second Year of Our Reign.

By Her Majeſty's Command,

Nottingham.

A FORM

A FORM of Prayer with Thanksgiving to Almighty God : To be used in all Churches and Chapels within this Realm, every Year upon the Eighth Day of *March* : Being the Day on which Her Majesty began Her Happy Reign.

¶ *The Service shall be the same with the usual Office for Holy-days in all things ; except where it is in this Office otherwise appointed.*

¶ *If this Day shall happen to be Sunday, the Proper Office for that Sunday shall be wholly omitted, and this used instead of it : But however it shall happen, there shall be Notice thereof given publickly in the Church the Sunday before.*

¶ *Morning Prayer shall begin with these Sentences.*

I Exhort that first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all men : for Kings and all that are in Authority ; That we may lead a quiet, and peaceable Life in all Godliness, and Honesty : For this is good and acceptable unto God our Saviour. 1 *Tim.* 2. 1, 2, 3.

If we say that we have no sin, we deceive our selves, and the truth is not in us ; But if we confess our sins, he is faithful, and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 S. *John* 1. 8, 9.

¶ *Instead of* Venite, exultemus, *the Hymn following shall be Said, or Sung : One Verse by the Priest, another by the Clerk and People.*

O Lord our Governour : how excellent is thy Name in all the world ! *Psal.* 8. 1.

Lord, what is man, that thou hast such respect unto him : or the Son of man that thou so regardest him ! Psal. 144. 3.

Thou hast made him little lower than the angels : and thou crownest him with glory and honour. *Psal.* 8. 5.

Thou makest him to have dominion over the works of thine hands : and thou hast put all things in subjection under his feet. Ver. 6.

Behold, O God our defender : and look upon the face of thine Anointed. *Psal.* 84. 9.

O hold thou up her goings in thy paths : that her foot-steps slip not. Psal. 17. 5.

Grant the Queen a long life: and make her glad with the joy of thy countenance. *Pſal.* 61. 6. & 21. 6.

Let her dwell before thee for ever: O prepare thy loving mercy and faithfulneſs that they may preſerve her. Pſal. 61. 7.

In her time let the righteous flouriſh: and let peace be in all our borders. *Pſal.* 72. 7. & 147. 14.

As for her enemies, cloath them with ſhame: but upon her ſelf let her Crown flouriſh. Pſal. 132. 19.

Bleſſed be the Lord God, even the God of Iſrael: which only doeth wondrous things. *Pſal.* 72. 18.

And bleſſed be the Name of his majeſty for ever: and all the earth ſhall be filled with his majeſty, Amen, Amen, Ver. 19.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Proper Pſalms.*

XX, XXI, CI.

¶ *Proper Leſſons.*

The { I. Prov. viij. *Ver.* 13. *Te Deum.* II. Rom. xiij. *Jubilate Deo.*

¶ *The Suffrages next after the Creed ſhall ſtand thus.*

Prieſt. O Lord, ſhew thy mercy upon us.

Anſw. *And grant us thy ſalvation.*

Prieſt. O Lord, ſave the Queen.

Anſw. *Who putteth her truſt in thee.*

Prieſt. Send her help from thy holy place.

Anſw. *And evermore mightily defend her.*

Prieſt. Let her enemies have no advantage againſt her.

Anſw. *Let not the wicked approach to hurt her.*

Prieſt. Endue thy Miniſters with righteouſneſs.

Anſw. *And make thy choſen people joyful.*

Prieſt. O Lord, ſave thy people.

Anſw. *And bleſs thine inheritance.*

Prieſt. Give peace in our time, O Lord.

Anſw. *Becauſe there is none other that fighteth for us, but only thou, O God.*

Prieſt. Be unto us, O Lord, a ſtrong towre.

Anſw. *From the face of our enemies.*

Prieſt. O Lord, hear our prayer.

Anſw. *And let our cry come unto thee.*

¶ *Inſtead*

¶ *Inſtead of the Firſt Collect at Morning Prayer, ſhall be uſed this following Collect of Thankſgiving for her Majeſty's Acceſſion to the Throne.*

ALmighty God, who ruleſt over all the Kingdoms of the World, and diſpoſeſt of them according to thy good pleaſure; We yield thee unfeigned thanks, for that thou waſt pleaſed, as on this day, to place thy Servant our Sovereign Lady Queen *ANNE* upon the Throne of theſe Realms. Let thy wiſdom be her guide, and let thine arm ſtrengthen her, let juſtice, truth and holineſs, let peace and love, and all thoſe virtues that adorn the Chriſtian Profeſſion, flouriſh in her days; Direct all her Counſels and Endeavours to thy Glory, and the welfare of her People; and give us Grace to obey her cheerfully and willingly for Conſcience ſake, that neither our ſinful paſſions, nor our private intereſts may diſappoint her Cares for the Publick Good; let her always poſſeſs the hearts of her People, that they may never be wanting in Honour to her Perſon, and Dutiful Submiſſion to her Authority; let her Reign be long and proſperous, and Crown her with Immortality in the Life to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the end of the Litany (which ſhall always be uſed upon this Day) after the Collect* [We humbly beſeech thee, O Father,] *ſhall the following Prayer (for the Queen and Royal Family) be uſed.*

O Lord our God, who upholdeſt and governeſt all things in heaven and earth, receive our humble Prayers, with our hearty Thankſgivings for our Sovereign Lady *ANNE*, as on this day, ſet over us by thy Grace and Providence to be our Queen, and ſo together with her bleſs *Catherine* the Queen Dowager, the Princeſs *Sophia*, and the whole Royal Family, that they all ever truſting in thy goodneſs, protected by thy power, and crowned with thy gracious and endleſs favour, may continue before thee in health, peace, joy and honour, a long and happy life upon earth, and after death, obtain everlaſting life and glory in the Kingdom of Heaven, by the Merits and Mediation of Chriſt Jeſus our Saviour, who with the Father and the Holy Spirit liveth and reigneth ever one God, world without end. *Amen.*

¶ *Then ſhall follow this Collect, for Gods Protection of the Queen againſt all her Enemies.*

MOſt gracious God, who haſt ſet thy Servant *ANNE* our Queen upon the Throne of her Anceſtors; we moſt humbly beſeech thee to Protect her on the ſame, from

all the dangers to which she may be exposed; Do thou weaken the hands, blast the designs, and defeat the enterprises of all her Enemies, that no secret Conspiracies, nor open Violences may disquiet her Reign; but that being safely kept under the shadow of thy Wing, and supported by thy Power, she may triumph over all Opposition, that so the World may acknowledge thee, to be her Defender and mighty Deliverer in all Difficulties and Adversities, through Jesus Christ our Lord. *Amen.*

¶ *Then shall follow the Prayer,* In the Time of War and Tumults.

¶ *Then the Prayer* For the High Court of Parliament *(if Sitting.)*

¶ *In the Communion-Service, immediately before the reading of the Epistle, instead of the Collect for the Queen, and that of the Day, shall be used this Prayer for the Queen, as Supreme Governour of this Church.*

BLessed Lord, who hast called Christian Princes to the Defence of thy Faith, and hast made it their Duty to promote the Spiritual Welfare, together with the Temporal Interest of their People; We acknowledge with humble and thankful Hearts thy great Goodness to us, in setting thy Servant our most gracious Queen over this Church and Nation; Give her, we beseech thee, all those heavenly Graces that are requisite for so high a Trust; Let the Work of thee her God prosper in her Hands; Let her Eyes behold the Success of her Designs, for the Service of thy true Religion established amongst us; And make her a blessed Instrument of protecting and advancing thy Truth where-ever it is Persecuted and Oppressed; Let Hypocrisie and Profaneness, Superstition and Idolatry flee before her Face; Let not Heresies and false Doctrines disturb the Peace of the Church, nor Schisms and causeless Divisions weaken it; But grant us to be of one Heart and one Mind in serving thee our God, and obeying her according to thy Will: And that these Blessings may be continued to After-ages, make the Queen, we pray thee, an happy Mother of Children, who being Educated in thy true Faith and Fear, may happily Succeed her in the Government of these Kingdoms. So we that are thy People, and Sheep of thy Pasture, shall give thee thanks for ever, and will always be shewing forth thy Praise from Generation to Generation. *Amen.*

The Epistle. 1 *S.* Pet. 2. 11.

DEarly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

ſoul; Having your converſation honeſt among the Gentiles: that whereas they ſpeak againſt you as evil-doers, they may by your good works which they ſhall behold, glorifie God in the day of viſitation. Submit your ſelves to every ordinance of man for the Lords ſake: whether it be to the king, as ſupreme; or unto governours, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: As free, and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

The Goſpel. S. Matth. 22. 16.

AND they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of men. Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he ſaith unto them, whoſe is this image and ſuperſcription? They ſay unto him, Ceſars. Then ſaith he unto them, Render therefore unto Ceſar the things which are Ceſars: and unto God the things that are Gods. When they heard theſe words, they marvelled, and left him, and went their way.

¶ *After the* Nicene *Creed, ſhall follow the Sermon.*

¶ *In the Offertory ſhall this Sentence be read.*

Godlineſs is great riches, if a man be content with that he hath; for we brought nothing into the world, neither can we carry any thing out. 1 *Tim.* 6. 6, 7.

¶ *After the Prayer* [For the whole State of Chriſts Church, *&c.*] *theſe Collects following ſhall be uſed.*

GRant, O Lord, we beſeech thee, that the courſe of this World may be ſo peaceably ordered by thy Governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

GRant, we beſeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be ſo grafted inwardly in our hearts, that they may bring forth in us the fruit of good li-

ving, to the honour and praiſe of thy Name, through Jeſus Chriſt our Lord. *Amen.*

ALmighty God, the fountain of all wiſdom, who knoweſt our neceſſities before we ask, and our ignorance in asking; We beſeech thee to have compaſſion upon our infirmities; and thoſe things which for our unworthineſs we dare not, and for our blindneſs we cannot ask, vouchſafe to give us for the worthineſs of thy Son Jeſus Chriſt our Lord. *Amen.*

THe peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: and the bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

F I N I S.

The xxxix Articles of Religion.

1. *Of Faith in the Holy Trinity.*

THere is but One living and true God, everlasting without body, parts, or passions; of infinite power, wisdom and goodness, the Maker and Preserver of all Things, both visible and invisible. And in Unity of this Godhead there be Three Persons of one Substance, Power, and Eternity; the Father, the Son, and the Holy Ghost.

2. *Of the Word or Son of God, which was made very Man.*

THe Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one Substance with the Father, took mans nature in the Womb of the blessed Virgin, of her Substance: so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joyned together in one Person, never to be divided, whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a Sacrifice, not only for Original Guilt, but also for Actual Sins of Men.

3. *Of the going down of Christ into Hell.*

AS Christ died for us, and was buried: so also is it to be believed, that he went down into Hell.

4. *Of the Resurrection of Christ.*

CHrist did truly rise again from Death, and took again his Body, with Flesh, Bones, and all things appertaining to the Perfection of Man's Nature, wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the Last Day.

5 *Of the Holy Ghost.*

THe Holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty and Glory, with the Father, and the Son, Very and Eternal God.

6. *Of the Sufficiency of the Holy Scriptures for Salvation.*

HOly Scripture containeth all things necessary to Salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any Man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation. In the name of the holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose Authority was never any doubt in the Church.

¶ Of the Names and Number of the Canonical Books.

Genesis,
Exodus,
Leviticus,
Numeri,
Deuteronomium,
Joshue,
Judges,
Ruth,
The 1 *Book of Samuel,*
The 2 *Book of Samuel,*
The 1 *Book of Kings,*
The 2 *Book of Kings,*
The 1 *Book of Chronicles,*
The 2 *Book of Chronicles,*
The 1 *Book of Esdras,*
The 2 *Book of Esdras,*
The Book of Hester,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes, or Preacher,
Cantica, or Songs of Solomon,
4 *Prophets the greater,*
12 *Prophets the less.*

And the other Books (as *Hierome* saith) the Church doth read for Example of Life and Instruction of Manners; but yet doth it not apply them to establish any Doctrine; Such are these following.

The 3 *Book of Esdras,*
The 4 *Book of Esdras,*

The

The Book of Tobias,
The Book of Judeth,
The rest of the Book of Hester,
The Book of Wisdom,
Jesus the Son of Sirach,
Baruch the Prophet,
The Song of the three Children,
The Story of Susanna,
Of Bel and the Dragon,
The Prayer of Manasses,
The 1 *Book of Maccabees,*
The 2 *Book of Maccabees.*

All the Books of the New Testament, as they are commonly received, we do receive and account them Canonical.

7. *Of the Old Testament.*

THe Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the Old Fathers did look only for transitory Promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian Men, nor the Civil Precepts thereof ought of necessity to be recieved in any Commonwealth: yet notwithstanding, no Christian man whatsoever, is free from the obedience of the Commandments which are called Moral.

8. *Of the three Creeds.*

THe three Creeds, *Nice* Creed, *Athanasius*'s Creed, and that which is commonly called the Apostles Creed, ought throughly to be received and believed: for they may be proved by most certain Warrants of holy Scripture.

9. *Of Original Birth or Sin.*

ORiginal Sin standeth not in the following of *Adam* (as the *Pelagians* do vainly talk) but it is the fault and corruption of the Nature of every Man, that naturally is ingendred of the Off-spring of *Adam*, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek, φρόνημα σαρκὸς, which some do expound the Wisdom, some Sensuality, some the Affection, some the desire of the flesh, is not subject to the Law of God. And although there is no Condemnation for them that believe and are baptized, yet the Apostle doth confess, that Concupiscence and Lust hath of it self the nature of sin.

10. *Of Free-will.*

THe Condition of Man after the fall of *Adam*, is such, that he cannot turn and prepare himself by his own natural Strength and Good Works to Faith, and calling upon God: wherefore we have no power to do good Works pleasant and acceptable to God, without the Grace of God, by Christ preventing us, that we may have a Good Will, and working with us when we have that Good Will.

11. *Of the Justification of Man.*

WE are accounted righteous before God, only for the Merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works, or deservings. Wherefore, that we are justified by Faith only, is a most wholsom Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

12. *Of Good Works.*

ALbeit that good Works, which are the fruits of Faith, and follow after Justification, cannot put away our Sins, and endure

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the Severity of Gods Judgment, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith, insomuch, that by them a lively Faith may be as evidently known, as a Tree discerned by the Fruit.

13. *Of Works before Justification.*

WOrks done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of Faith in Jesu Christ, neither do they make men meet to receive Grace, or (as the School-Authors say) deserve Grace of Congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

14. *Of Works of Supererogation.*

VOluntary Works, besides over and above God's Commandments, which they call Works of Supererogation, cannot be taught without Arrogancy and Impiety. For by them Men do declare, That they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: Whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable Servants.

15. *Of Christ alone without Sin.*

CHrist in the truth of our nature, was made like unto us in all things (sin only except) from which he was clearly void, both in his flesh, and in spirit. He came to be a Lamb without spot, who by Sacrifice of himself once made, should take away the Sins of the World: and Sin (as St. *John* saith) was not in him. But all we the rest (although baptized and born again in Christ) yet offend in many things, and if we say we have no Sin, we deceive our selves, and the truth is not in us.

16. *Of Sin after Baptism.*

NOt every deadly sin willingly committed after Baptism, is sin against the Holy Ghost, and unpardonable. Wherefore the grant of Repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God (we may) arise again, and amend our lives. And therefore they are to be condemned, which say they can no more sin as long as they live here, to deny the place of forgiveness to such as truly repent.

17. *Of Predestination and Election.*

PRedestination to Life, is the everlasting Purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his Counsel, secret to us, to deliver from Curse and Damnation, those whom he hath chosen in Christ out of Mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to Gods purpose by his Spirit working in due Season: they through Grace obey the Calling: they be justified freely: they be made Sons of God by Adoption: they be made like the image of his only begotten Son Jesus Christ: they walk Religiously in Good Works, and at length by Gods Mercy they attain to everlasting Felicity.

As the Godly Consideration of Predestination and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to Godly Persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the Flesh, and their earthly Members, and drawing up their mind to high and heavenly things, as well be-

cause

cauſe it doth greatly eſtabliſh and confirm their Faith of eternal Salvation, to be enjoyed through Chriſt, as becauſe it doth fervently kindle their love towards God: So, for curious and carnal Perſons, lacking the Spirit of Chriſt, to have continually before their eyes the ſentence of Gods Predeſtination, is a moſt dangerous downfall, whereby the devil doth thruſt them either into deſperation, or into wretchleſneſs of moſt unclean living, no leſs perilous than deſperation.

Furthermore, We muſt receive GodsPromiſes in ſuch wiſe as they be generally ſet forth to us in holy Scripture: And in our doings, that Will of God is to be followed, which we have expreſly declared unto us in the Word of God.

18. *Of obtaining Eternal Salvation only by the Name of Chriſt.*

THey alſo are to be had accurſed, that preſume to ſay, that every Man ſhall be ſaved by the Law or Sect which he profeſſeth, ſo that he be diligent to frame his Life according to that Law, and the Light of Nature. For Holy Scripture doth ſet out unto us only the Name of Jeſus Chriſt, whereby Men muſt be ſaved.

19. *Of the Church.*

THe viſible Church of Chriſt is a Congregation of Faithful Men, in the which the pure Word of God is Preached, and the Sacraments be duly Miniſtred, according to Chriſts Ordinance, in all thoſe things that of neceſſity are requiſite to the ſame.

As the Church of *Jeruſalem*, *Alexandria*, and *Antioch*, have erred: So alſo the Church of *Rome*, hath erred, not only in their living and manner of Ceremonies, but alſo in Matters of Faith.

20. *Of the Authority of the Church.*

THe Church hath power to decree Rites or Ceremonies, and Authority in Controverſies of Faith: And yet it is not lawful for the Church to Ordain any thing that is contrary to Gods Word written, neither may it ſo Expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a Witneſs and a Keeper of Holy Writ, yet as it ought not to decree any thing againſt the ſame, ſo beſides the ſame ought it not to enforce any thing to be believed for neceſſity of Salvation.

21. *Of the Authority of General Councils.*

GEneral Councils may not be gathered together without the Commandment and Will of Princes. And when they be gathered together (foraſmuch as they be an Aſſembly of Men, whereof all be not governed with the Spirit and Word of God) they may err, and ſometime have erred, even in things pertaining unto God. Wherefore things ordained by them, as neceſſary to ſalvation, have neither ſtrength nor authority, unleſs it may be declared that they be taken out of Holy Scripture.

22. *Of Purgatory.*

THe Romiſh Doctrine concerning Purgatory, Pardons, Worſhipping and Adoration, as well of Images, as of Reliques, and alſo Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

23. *Of Miniſtring in the Congregation.*

IT is not lawful for any Man to take upon him the Office of publick Preaching, or Miniſtring the Sacraments in the Congregation, before he be lawfully called, and ſent to execute the ſame. And thoſe we ought to judge lawfully called and ſent, which be choſen and called to this Work by Men who have publick Authority given unto them in the Congregation, to call and ſend Miniſters into the Lords Vineyard.

24. *Of ſpeaking in the Congregation, in ſuch a Tongue as the People underſtandeth.*

IT is a thing plainly repugnant to the Word of God, and the cuſtom of the Primitive Church, to have publick Prayer in the Church, or to Miniſter the Sacraments in a Tongue not underſtanded of the People.

25. *Of the Sacraments.*

SAcraments ordained of Chriſt, be not only Badges or Tokens of Chriſtian mens Profeſſion: but rather they be certain ſure Witneſſes, and Effectual Signs of Grace, and Gods good Will towards us, by the which he doth work inviſibly in us, and doth not only quicken, but alſo ſtrengthen and confirm our Faith in him.

There are two Sacraments ordained of Chriſt our Lord in the Goſpel, that is to ſay, Baptiſm and the Supper of the Lord.

Thoſe five commonly called Sacraments, that is to ſay, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Goſpel, being ſuch as have grown, partly of the corrupt following of the Apoſtles, partly are ſtates of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptiſm and the Lords Supper, for that they have not any viſible Sign or Ceremony ordained of God.

The Sacraments were not ordained of Chriſt to be gazed upon, or to be carried about, but that we ſhould duly uſe them. And in ſuch only as worthily receive the ſame, they have a wholſome effect or operation; but they that receive them unworthily, purchaſe to themſelves damnation, as St. *Paul* ſaith.

26. *Of the Unworthineſs of the Miniſters, which hinder not the Effect of the Sacraments.*

ALthough in the viſible Church the evil be ever mingled with the good, and ſometime the Evil have chief Authority in the Miniſtration of the Word and Sacraments: yet foraſmuch as they do not the ſame in their own name, but in Chriſts, and do Miniſter by his Commiſſion and Authority, we may uſe their Miniſtry, both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the effect of Chriſts Ordinance taken away by their wickedneſs, nor the Grace of Gods Gifts diminiſhed from ſuch, as by Faith, and rightly do receive the Sacraments miniſtred unto them, which be effectual, becauſe of Chriſts Inſtitution and Promiſe, although they be miniſtred by evil men.

Nevertheleſs, it appertaineth to the Diſcipline of the Church, that enquiry be made of evil Miniſters, and that they be accuſed by thoſe that have knowledge of their offences: and finally being found guilty, by juſt judgment be depoſed.

27. *Of Baptiſm.*

BAptiſm is not only a Sign of Profeſſion, and Mark of Difference, whereby Chriſtian men, are diſcerned from others that be not Chriſtned; but it is alſo a Sign of Regeneration, or New Birth, whereby, as by an Inſtrument, they that receive Baptiſm rightly, are grafted into the Church: the Promiſes of the Forgiveneſs of Sin, and of our Adoption to be the Sons of God, by the Holy Ghoſt, are viſibly Signed and Sealed: Faith is confirmed, and Grace increaſed by virtue of Prayer unto God. The Baptiſm of young Children is in any wiſe to be retained in the Church, as moſt agreeable with the Inſtitution of Chriſt.

28. *Of the Lords Supper.*

THe Supper of the Lord is not only a ſign of the Love that Chriſtians ought to have among them

themſelves one to another: but rather it is a Sacrament of our Redemption by Chriſts Death: Inſomuch, that to ſuch as rightly, worthily, and with Faith receive the ſame, the Bread which we break, is a partaking of the Body of Chriſt; and likewiſe the Cup of Bleſſing, is a partaking of the Blood of Chriſt.

Tranſubſtantiation (or the change of the Subſtance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but it is repugnant to the plain Words of Scripture, overthroweth the nature of a Sacrament, and hath given occaſion to many Superſtitions.

The Body of Chriſt is given, taken, and eaten in the Supper only after an heavenly and ſpiritual manner. And the mean whereby the Body of Chriſt is received and eaten in the Supper, is Faith.

The Sacrament of the Lords Supper was not by Chriſts Ordinance reſerved, carried about, lifted up, or worſhipped.

29. *Of the Wicked, which eat not the Body of Chriſt in the Uſe of the Lords Supper.*

THe Wicked, and ſuch as be void of a lively Faith, although they do carnally and viſibly preſs with their Teeth (as St. *Auguſtine* ſaith) the Sacrament of the Body and Blood of Chriſt: yet in no wiſe are they Partakers of Chriſt, but rather to their Condemnation do eat and drink the Sign or Sacrament of ſo great a thing.

30. *Of both Kinds.*

THe Cup of the Lord is not to be denied to the Lay-people: For both the parts of the Lords Sacrament, by Chriſts Ordinance and Commandment, ought to be miniſtred to all Chriſtian Men alike.

31. *Of the one Oblation of Chriſt finiſhed upon the Croſs.*

THe Offering of Chriſt once made, is that perfect Redemption, Propitiation, and Satisfaction for all the ſins of the whole world, both Original and Actual, and there is none other Satisfaction for Sin, but that alone. Wherefore the Sacrifices of Maſſes, in the which it was commonly ſaid, that the Prieſt did offer Chriſt for the quick and the dead, to have remiſſion of pain or guilt, were blaſphemous Fables, and dangerous Deceits.

32. *Of the Marriage of Prieſts.*

BIſhops, Prieſts, and Deacons, are not commanded by Gods Law, either to vow the Eſtate of ſingle life, or to abſtain from Marriage: Therefore it is lawful for them, as for all other Chriſtian men, to Marry at their own diſcretion, as they ſhall judge the ſame to ſerve better to godlineſs.

33. *Of Excommunicate Perſons, how they are to be avoided.*

THat Perſon which by open denunciation of the Church, is rightly cut off from the Unity of the Church, and Excommunicated, ought to be taken of the whole multitude of the Faithful, as an Heathen and Publican, until he be openly reconciled by Penance, and received into the Church by a Judge that hath Authority thereunto.

34. *Of the Traditions of the Church.*

IT is not neceſſary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diverſity of Countries, Times, and Mens Manners, ſo that nothing be ordained againſt Gods Word. Whoſoever through his private Judgment, willingly and purpoſely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by Common Authority, ought to be rebuked openly, (that other may fear to do the like) as he that offendeth againſt the Common Order of the Church, and

and hurteth the Authority of the Magistrate, and woundeth the Consciences of the weak Brethren.

Every particular or National Church, hath Authority to ordain, change, and abolish Ceremonies or Rites of the Khurch, ordained only by Mans Authority, so that all things be done to edifying.

35. *Of Homilies.*

THe second Book of Homilies, the several Titles whereof we have joyned under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of *Edward* the VI. and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understanded of the People.

¶ Of the Names of the Homilies.

1 *OF the right use of the Church.*
2 *Against Peril of Idolatry.*
3 *Of Repairing and Keeping clean of Churches.*
4 *Of Good Works: First, Of Fasting.*
5 *Against Gluttony and Drunkenness.*
6 *Against Excess of Apparel.*
7 *Of Prayer.*
8 *Of the Place and Time of Prayer.*
9 *That Common Prayers and Sacraments ought to be Ministred in a known Tongue.*
10 *Of the Reverent Estimation of Gods Word.*
11 *Of Alms-doing.*
12 *Of the Nativity of Christ.*
13 *Of the Passion of Christ.*
14 *Of the Resurrection of Christ.*
15 *Of the worthy receiving of the Sacrament of the Body and Blood of Christ.*
16 *Of the Gifts of the Holy Ghost.*
17 *For the Rogation Days.*
18 *Of the State of Matrimony.*
19 *Of Repentance.*
20 *Against Idleness.*
21 *Against Rebellion.*

36. *Of Consecration of Bishops and Ministers.*

THe Book of Consecration of Arch-bishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward* VI. and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordering; neither hath it any thing that of it self is superstitious and ungodly. And therefore whosoever are Consecrated or ordered according to the Rites of that Book, since the Second Year of the forenamed King *Edward*, unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites, we decree all such to be Rightly, Orderly, and Lawfully Consecrated and Ordered.

37. *Of the Civil Magistrates.*

THe Queens Majesty hath the Chief Power in this Realm of *England*, and other Her Dominions unto whom the Chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all Causes doth appertain, and is not, nor ought to be subject to any Foreign Jurisdiction.

Where we attribute to the Queens Majesty the Chief Government, by which Titles we understand the Minds of some slanderous Folks to be offended: We give not to our Princes the Ministring either of Gods Word, or of the Sacraments, the which thing the Injunctions also lately set forth by *Elizabeth* our Queen, do most plainly testifie: but that only Prerogative which we see to have been given always to all godly Princes in holy Scriptures by God himself, that is, that they should rule all Estates and Degrees committed to their Charge by God, whether they be Ecclesiastical or Temporal, and restrain with the Civil Sword the stubborn and Evil-doers.

The

The Bishop of *Rome* hath no Jurisdiction in this Realm of *England.*

The Laws of the Realm may punish Christian men with Death, for hainous and grievous Offences.

It is lawful for Christian Men, at the Commandment of the Magistrate, to wear Weapons, and serve in the Wars.

38. *Of Christian Mens Goods, which are not Common.*

THE Riches and Goods of Christians are not common, as touching the Right, Title, and Possession of the same, as certain Anabaptists do falsly boast. Notwithstanding, every man ought of such things as he possesseth, liberally to give Alms to the Poor, according to his ability.

39. *Of a Christian Mans Oath.*

AS we confess that vain and rash Swearing is forbidden Christian Men by our Lord Jesus Christ, and *James* his Apostle: So we judge that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a Cause of Faith and Charity, so it be done according to the Prophets teaching, in Justice, Judgment and Truth.

The Ratification.

THIS Book of Articles before Rehearsed, is again Approved, and Allowed to be Holden and Executed within the Realm, by the Assent and Consent of our Sovereign Lady ELIZABETH, *by the Grace of God, of* England, France, *and* Ireland, *Queen, Defender of the Faith, &c. Which Articles were deliberately Read, and Confirmed again by the Subscription of the Hand of the Archbishop and Bishops of the Upper House, and by the Subscription of the whole Clergy of the Nether House in their Convocation, in the Year of our Lord,* 1571.

The TABLE.

1 *OF Faith in the Trinity.*
2 *Of Christ the Son of God.*
3 *Of his Going down into Hell.*
4 *Of his Resurrection.*
5 *Of the Holy Ghost.*
6 *Of the Sufficiency of the Scripture.*
7 *Of the Old Testament.*
8 *Of the Three Creeds.*
9 *Of Original Sin.*
10 *Of Free-Will.*
11 *Of Justification.*
12 *Of Good Works.*
13 *Of Works before Justification.*
14 *Of Works of Supererogation.*
15 *Of Christ alone without Sin.*
16 *Of Sin after Baptism.*
17 *Of Predestination and Election.*
18 *Of obtaining Salvation by Christ.*
19 *Of the Church.*
20 *Of the Authority of the Church.*
21 *Of the Authority of General Councils.*
22 *Of Purgatory.*
23 *Of Ministring in the Congregation.*
24 *Of Speaking in the Congregation.*
25 *Of the Sacraments.*
26 *Of the Worthiness of Ministers.*
27 *Of Baptism.*
28 *Of the Lord's Supper.*
29 *Of the Wicked, which eat not the Body of Christ.*
30 *Of Both Kinds.*
31 *Of Christ's one Oblation.*
32 *Of the Marriage of Priests.*
33 *Of Excommunicate Persons.*
34 *Of the Traditions of the Church.*
35 *Of Homilies.*
36 *Of Consecration of Ministers.*
37 *Of Civil Magistrates.*
38 *Of Christian Mens Goods.*
39 *Of a Christian Man's Oath.*

The Ratification.

THE

WHOLE BOOK

OF

PSALMS:

Collected into English Metre,

BY

Thomas Sternhold, John Hopkins,

and Others.

Set forth and allowed to be Sung in all Churches, of all the People together. Before and After Morning and Evening Prayer; and also Before and After Sermons; and moreover in Private Houses, for their godly Solace and Comfort: Laying apart all Ungodly Songs and Ballads, which tend only to the Nourishing of Vice, and Corrupting of Youth.

JAMES V. XIII.

¶ *If any be Afflicted, let him Pray; and if any be Merry, let him sing Psalms.*

COLOS. III. XVI.

¶ *Let the Word of God dwell Plenteously in you, in all Wisdom teaching and exhorting one another in Psalms, Hymns, and Spiritual Songs, singing unto the Lord with Grace in your Hearts.*

LONDON:

Printed for the COMPANY of STATIONERS, 1706.

A TABLE for the whole Number of the PSALMS.

Psalm	
30	ALL laud and praise
49	All people hearken
78	Attend my People
82	Amid the Press
100	All People that
81	BE Light and
119	Blessed are they
128	Blessed art thou
134	Behold and
144	Blest be the
83	DO not O God
127	Except the
29	GIve to the
37	Grudge not
48	Great is the
54	God save me
105	Give Praise
107	Give Thanks
148	Give Laud
12	HElp, Lord
13	How long
58	Have Mercy
56	Have Mercy, Lord
67	Have Mercy on us
73	How ere it be
84	How Pleasant is
91	He that within
102	Hear thou my
5	INcline thine
11	I trust in God
20	In Trouble
25	I lift my
34	I will give
39	I said I will
40	I waited long
43	Judge and Revenge
77	I with my
92	It is a thing
100	In God the
101	I Mercy will
109	In speechless
116	I Love the
120	In Trouble
121	I lift mind Eyes
122	I did in Heart
6	LOrd in thy
16	Lord keep
26	Lord be my
35	Lord plead
42	Like as the
68	Let God arise
72	Lord give thy
86	Lord bow thine
88	Lord God of
130	Lord to thee
140	Lord save me
143	Lord hear my
23	MY Shepherd
45	My Heart doth

Psalm	
62	My Soul to
71	My Lord my
103	My Soul give
104	My Soul praise
146	My Soul praise
115	NOt unto us
124	Now Israel
3	O Lord how are
4	O God that
7	O Lord my God
8	O God our Lord
15	O Lord within
17	O Lord give ear
18	O God my
21	O Lord how Joyful
22	O God my God
31	O Lord I put
44	Our Ears have
51	O Lord consider
55	O God give Ear
60	O Lord thou
63	O God my God
64	O Lord unto my
70	O God to me
79	O God the Gentiles
94	O Lord thou
95	O come let us
98	O sing ye now
108	O God my Heart
117	O all ye Nations
118	O give ye
123	O thou that
129	Oft they now
131	O Lord I am
133	O how happy
135	O praise the
136	O Laud the Lord
139	O Lord thou
141	O Lord upon
38	PUt me not to
106	Praise ye the
136	Praise ye the
147	Praise ye the
61	REgard O
132	Remember David
59	SEnd Aid and
69	Save me O
96	Sing ye with
125	Such as God
149	Sing ye unto
1	THE Man is
14	There is
19	The Heavens
23	The Lord is
24	The Earth is
27	The Lord is both
28	Thou art
32	The Man is blest
36	The Wicked with
41	The Man is blest
46	The Lord is our

Psalm	
50	The mighty God
50	The God of Gods
53	The foolish Man
57	Take pitty for
65	Thy Praise
75	To thee O God
76	To all that now
80	Thou heard
85	Thou hast been
87	That City shall
89	To sing the
90	Thou (Lord)
93	The Lord as
97	The Lord doth
99	The Lord doth
110	The Lord did
112	The Man is
125	Those that
138	Thee will I praise
145	Thee will I Laud
142	UNto the Lord
2	WHy did the
9	With heart
10	What is the
52	Why dost thou
74	Why art thou
111	With heart I do
114	When Israel
126	When that the
137	When as we sate
33	YE Righteous
47	Ye People all
58	Ye Rulers that
66	Ye men on Earth
113	Ye Children
150	Yield unto God

These ye shall have after the Psalms.

Veni Creator Spiritus
The humble suit of a sinner.
Venite Exultemus.
Te Deum Laudamus
Magnificat anima mea.
Nunc dimittis.
The lamentation of a sinner.
Pater Noster
The Lord's Prayer.
The ten Commandments.
Attend my People and
The complaint of a sinner.
Praise ye the Lord
The Creed.
A prayer to the Holy Ghost.
Da pacem.
O Lord in thee is all my
Behold now give heed
Preserve us Lord

THE

THE PSALMS of DAVID, In METRE.

PSALM I. T. S.

THE Man is bleſt that hath not lent to wicked Men his ear :
Nor led his life as ſinners do nor ſate in ſcorners chair.
2 But in the law of God the Lord doth ſet his whole delight :
And in that law doth exerciſe himſelf both day and night.
3 He ſhall be like the tree that grows near to the rivers ſide :
Which bringeth forth moſt pleaſant fruit in her due time and tide.
Whoſe leaf ſhall never fade nor fall, but flouriſh ſtill and ſtand,
Even ſo all things ſhall proſper well that this Man takes in hand.
4 So ſhall not the ungodly Men, they ſhall be nothing ſo :
But as the chaff which by the wind is driven to and fro.
5 Therefore ſhall not the wicked Men in judgment ſtand upright :
Nor yet the ſinners with the juſt, ſhall come in place or ſight.
6 For why ? the way of Godly Men unto the Lord is known :
Alſo the way of wicked Men ſhall quite be overthrown.

PSALM II. T. S.

WHY did the Gentiles tumults raiſe what rage was in their brain ?
Why do the people ſtill contrive a thing that is but vain ?
2 The Kings and Rulers of the earth conſpire, and are all bent
Againſt the Lord, and Chriſt his Son, which he among us ſent.
3 ſhall we be bound to them ? ſay they ; let all their bands be broke ;
And of their Doctrine and their Law let us reject the yoke.
4 But he that in the Heaven dwels, their doings will deride :
And make them all as mocking ſtocks, throughout the world ſo wide.
5 For in his wrath he ſhall reprove their pride and ſcornful way :
And in his fury trouble them, and unto them ſhall ſay,
6 I have anointed him my King upon my holy hill :
I will therefore, Lord, preach thy Law according to thy will.
7 The Law whereof the Lord himſelf hath thus ſaid unto me,
Thou art my only Son, this day have I begotten thee.
8 All people I will give to thee, as heirs at thy requeſt :
The ends and coaſts of all the earth by thee ſhall be poſſeſt.
9 Thou ſhalt them bruiſe even like to thoſe that under Foot are trod :
And as a potters veſſel break them with an iron rod.
10 Now ye, O Kings and rulers all, be wiſe therefore and learn'd ;
By whom the matters of the world be judged and diſcern'd.
11 See that ye ſerve the Lord above, in trembling and in fear :
See that with reverence ye rejoyce when ye to him draw near.

12 See that ye kiſs and do embrace his Son without delay:
Leſt in his wrath ye ſuddenly periſh from the right way.
13 If once his wrath never ſo ſmall ſhall kindle in his breaſt:
Then only they that truſt in Chriſt ſhall happy be, and bleſt.

PSALM III. T. S.

O Lord how are my foes increaſt, which vex me more and more!
2 They break my heart when as they ſay God can him not reſtore.
3 But thou (O Lord) art my defence, when I am hard beſtead:
My worſhip and mine honour both, and thou hold'ſt up my head.
4 Then with my voice upon the Lord I did both call and cry:
And he out of his holy hill did hear me inſtantly.
5 I laid me down, and quietly I ſlept and roſe again:
For why? I know aſſuredly, the Lord did me ſuſtain.
6 If thouſands up againſt me riſe, I will not be afraid:
For thou art ſtill my Lord and God, my Saviour and mine aid.
Riſe up therefore, ſave me, my God, to thee now I do call:
7 For thou haſt broke the cheeks and teeth of theſe wicked men all.
8 Salvation only doth belong to thee, O Lord, above:
Who on thy people doſt beſtow thy bleſſing and thy love.

PSALM IV. T. S.

O God that art my righteouſneſs, Lord hear me when I call:
Thou haſt ſet me at liberty, when I was bound in thrall.
2 Have mercy, Lord, therefore on me, and grant me my requeſt:
For unto thee inceſſantly, to cry I will not reſt.
3 O mortal men, how long will ye? my glory thus deſpiſe?
Why wander ye in vanity, and follow after lies?
4 Know ye that good and godly men the Lord doth take and chuſe:
And when to him I make complaint, he doth me not refuſe.
5 Sin not, but ſtand in awe therefore, examine well your heart?
And in your chamber quietly, ſee ye your ſelves convert.
6 Offer to God the ſacrifice of righteouſneſs and praiſe:
And look that in the living Lord you put your truſt always.
7 The greater ſort crave worldly goods, and riches do embrace:
But, Lord, grant us thy countenance, thy favour and thy grace.
8 For thou thereby ſhalt make my heart more joyful and more glad,
Than they that of their corn and wine full great increaſe have had.
9 In peace therefore lie down will I, taking my reſt and ſleep:
For thou only doſt me, O Lord, preſerve and ſafely keep.

PSALM V. T. S.

INcline thine ears, O Lord, and let my words have free acceſs
2 To thee, who art my God and King, from whom I ſeek redreſs.
3 Hear me betime, Lord, tarry not, for I will have reſpect,
My ſupplication in the morn to thee for to direct.
4 And I will truſt through patience in thee my God alone:
Thou art not pleas'd with wickedneſs, and ill with thee dwels none.

5 Such as be fooliſh ſhall not ſtand in ſight of thee, O Lord:
Vain workers of iniquity thou haſt always abhorr'd.
6 The liars and baſe flatterers ſhall be deſtroy'd by thee,
Blood-thirſty and deceitful men likewiſe ſhall hated be.
7 Therefore will I come to thine houſe, truſting upon thy grace:
And reverently will worſhip thee, towards thine holy place.
8 Lord, lead me in thy righteouſneſs, for to confound my foes:
Alſo the way that I ſhould walk before my face diſcloſe.
9 For in their mouths there is no truth, their inward filth is great:
Their throat an open ſepulchre, and tongues full of deceit.
10 Deſtroy their falſe conſpiracies, that they may come to nought
Subvert them in their heaps of ſin, which have rebellion wrought.
11 But thoſe that put their truſt in thee, let them be glad always,
And render thanks for thy defence, and give thy name the praiſe.
12 For thou with favour wilt increaſe the juſt and righteous ſtill:
And with thy grace, as with a ſhield, defend him from all ill.

PSALM VI. T. S.

LOrd, in thy wrath reprove me not, though I deſerve thine ire:
Nor yet correct me in thy rage, O Lord I thee deſire.
2 For I am weak, therefore, O Lord, of mercy me forbare:
And heal me, Lord, for why thou know'ſt my bones do quake for fear.
3 My ſoul is troubled very ſore, and vexed vehemently:
But, Lord, how long wilt thou delay to cure my miſery?
4 Lord, turn thee to thy wonted grace, my fainting ſoul up take;
O ſave me, not for my deſerts, but for thy mercies ſake.
5 For why? no man among the dead remembreth thee one whit:
Or who ſhall worſhip thee, O Lord, in the infernal pit?
6 So grevious is my plaint and moan, that I wax wondrous faint:
All the night long I waſh my bed with tears of my complaint.
7 My ſight is dim and waxeth old with anguiſh of my heart,
For fear of them that be my foes, and would my ſoul ſubvert.
8 But now depart from me, all ye that work iniquity;
Becauſe the Lord hath heard the voice of my complaint and cry.
9 He heard not only the requeſt and prayer of my heart:
But it received at my hands, and took it in good part.
10 And now my foes that vexed me the Lord will ſoon defame:
And ſuddenly confound them all with great rebuke and ſhame.

PSALM VII. T. S.

O Lord my God, I put my truſt and confidence in thee,
Save me from them that me purſue, and ſtill deliver me.
2 Leaſt like a lion he me tear and rend in pieces ſmall,
While there is none to ſuccour me, and rid me out of thrall.
3 O Lord my God, if I have done the thing that is not right,
Or elſe if I be found in fault, or guilty in thy ſight:
4 Or to my friend rewarded ill, or left him in diſtreſs,
which me purſu'd moſt cruelly, and hated me cauſleſs.

5 Then let my foe purſue my ſoul, let him my life down thruſt:
Unto the earth, and alſo lay mine honour in the duſt.
6 Stand up, O Lord, now in thy wrath, and put my foes to pain:
Perform the Kingdom promiſed, to me which wrong ſuſtain.

7 Then ſhall great nations come to thee, and know thee by this thing,
If thou declare for love of them, thy ſelf as Lord and King.
8 And as thou art of all Men Judge, O Lord, now judge thou me
According to my righteouſneſs, and mine integrity.

The Second Part.

9 Lord ceaſe the hate of wicked men, and be the juſt mans guide:
10 By whom the ſecrets of all hearts are ſearched and deſcry'd.
11 I take my help to come of God, in all my pain and ſmart,
That doth preſerve all thoſe that be of pure and perfect heart.

12 The juſt man and the wicked both, God judgeth by his power:
So that he feels his mighty hand even every day and hour.
13 Except he change his mind I die; for even as he ſhould ſmite,
He whets his ſword, his bow he bends, aiming where he may hit:

14 And doth prepare his mortal darts, his arrows keen and ſharp,
For them that do me perſecute, whilſt he doth miſchief warp.
15 But lo, though he in travail be of his dev'liſh forecaſt,
And of his miſchief once conceiv'd, yet brings forth nought at laſt.

16 He digs a ditch, and makes it deep, in hope to hurt his brother:
But he ſhall fall into the pit that he dig'd up for other.
17 Thus wrong returneth to the hurt of him in whom it bred,
And all the miſchief that he wrought ſhall fall on his own head.

18 I will give thanks to God therefore that judgeth righteouſly,
And with my ſong will praiſe the name of him that is moſt high.

PSALM VIII. T. S.

O God our Lord, how wonderful are thy works every where,
Thy fame ſurmounts in dignity above the heavens clear!
2 Even by the mouth of ſucking babes thou wilt confound thy foes:
For in thoſe babes thy might is ſeen, thy graces they diſcloſe.

3 And when I ſee the heavens high, the works of thine own hand;
The Sun the Moon, and all the Stars, in order as they ſtand:
4 Lord, what is Man that thou of him tak'ſt ſuch abundant care?
Or what the ſon of man, whom thou to viſit doſt not ſpare?

5 For thou haſt made him little leſs than Angels in degree:
And thou haſt alſo crown'd him with glory and dignity.
6 Thou haſt preferr'd him to be lord of all thy works of wonder:
And at his feet haſt ſet all things, that he ſhould keep them under,

7 As ſheep and neat, and all beaſts elſe, that in the fields do feed:
8 Fowls of the air, fiſh in the ſea, and all that therein breed.
9 Therefore muſt I ſay once again, O God that art our Lord,
How famous and how wonderful are thy works through the world.

PSALM IX. T. S.

WIth heart and mouth unto the Lord will I ſing laud and praiſe:
And ſpeak of all thy wondrous works, and them declare always.

2 I will be glad and much rejoyce in thee, O God moſt high:
And make my ſongs extol thy name above the ſtarry sky.

3 Becauſe my foes are driven back, and turned unto flight:
They fall down flat and are deſtroyed by thy great power and might.
4 Thou haſt revenged all my wrong, my grief and all my grudge:
Thou doſt with Juſtice hear my cauſe, moſt like a righteous judge.

5 Thou doſt rebuke the heathen folk, and wicked ſo confound,
That afterward the memory of them cannot be found.
6 Deſtructions to an end are come, and Cities overthrown;
With them likewiſe is periſhed their fame and great renown.

7 Know thou that he which is above for evermore ſhall reign,
And in the ſeat of equity true judgment will maintain.
8 With Juſtice he will keep and guide the world and every wight:
And ſo will yield with equity, to every man his right.

9 He is protector of the poor, what time they be oppreſt:
He is in all adverſity their refuge and their reſt.
10 And they that know thy holy name therefore ſhall truſt in thee:
For thou forſakeſt not their ſuit in their neceſſity.

The Second Part.

11 Sing Pſalms therefore unto the Lord, who dwels on Sion hill:
Among the people all declare his noble acts and will.
12 For he is mindful of the blood of thoſe that be oppreſt:
Forgetting not the humble man that ſeeks to him for reſt.

13 Have mercy, Lord, on me poor wretch, my foes do yet remain:
For from the gates of death thou doſt ſtill raiſe me up again.
14 In Sion that I may ſet forth thy praiſe with heart and voice,
And that in thy Salvation, my ſoul may ſtill rejoyce.

15 The heathen ſtick faſt in the pit that they themſelves prepar'd
And in the net that they did hide there own feet are enſnar'd.
16 By judgments great the Lord is known, whilſt wicked men are caught,
And faſt intangled in the work which their own hands have wrought

17 The wicked and deceitful Men go down to hell below,
And all the people of the world, that God refuſe to know.
18 But ſure the Lord will not forget the poor mans greif and pain:
The patient people never look for help of him in vain.

19 O Lord ariſe, leſt men prevail that be of worldly might:
And let the heathen folk receive their judgment in thy ſight.
20 Lord, ſtrike ſuch terrour, fear and dread into their hearts, and then
They will be forced to confeſs themſelves to be but men.

PSALM X. T. S.

WHat is the cauſe that thou, O Lord, art now ſo far from thine,
And keepeſt cloſe thy countenance from us this troublous time?
2 The poor do periſh by the proud, and wicked mens deſire:
Let them be taken in the craft that they themſelves conſpire.

3 For in the luſt of his own heart the ungodly doth delight:
So doth the wicked praiſe himſelf, and doth the Lord deſpite

4 He is so proud, that right and wrong he setteth all apart:
Nay, nay, there is no God, saith he for thus he thinks in heart.

5 Because his ways do prosper still, he doth thy laws neglect,
And with a blast doth puff against such as would him correct.
6 Tush, tush, saith he, I have no dread, left mine estate should change:
And why? for all adversity to him is very strange.

7 His mouth is full of cursedness, of fraud, deceit and guile:
Under his tongue there nothing is but what is base and vile.
8 He lyeth hid in ways and holes to slay the innocent:
Against the poor that pass by him his cruel eyes are bent.

9 And like a lion privily lyes lurking in his den;
If he may snare them in his net, and spoil poor simple men.
10 With cunning craft and subtilty he croucheth down alway:
11 So are great heaps of poor men made by his strong power his prey.

The Second Part.

12 Tush! God forgetteth this, saith he, therefore I may be bold:
His countenance is cast aside, he doth it not behold.
13 Arise, O Lord our God, in whom the poor mans hope doth rest:
Lift up thy hand, do not forget the poor that be oppreſt.

14 What blasphemy is this to thee, Lord, dost thou not abhor't,
To hear the wicked in their heart say, Tush! thou car'st not for't?
15 But thou seest all their wickedness, and well doth understand
16 That friendless and poor fatherless are left into thy hand.

17 Of wicked and malicious men then break the power for ever;
That they with their iniquity may perish altogether.
18 The Lord shall reign for evermore as King and God alone,
And he will chase the heathen folk out of the land each one.

19 Thou heares't Lord the poors complaint, their prayer and request:
Their hearts thou wilt confirm, untill thine ears to hear be prest:
20 To judge the poor and fatherless and help them to their right;
That they may be no more oppreſt by men of worldly might.

PSALM XI. T. S.

IN God the Lord I put my trust, why say ye to my soul,
Unto the mountain swiftly fly, as doth the winged fowl:
2 Behold the wicked bend their bows, and make their arrows prest,
To shoot in secret and to hurt the sound and harmless breast.

3 Of worldly hope all stays were shrunk, and clearly brought to nought:
Alas, the just and righteous man, what evil hath he wrought?
4 But he that in his temple is most holy and most high,
And in the heavens hath his seat of royal majesty.

The poor and simple man's estate considereth in his mind,
And sercheth out full narrowly the manners of mankind;
5 And with a chearful countenance the righteous man will use:
But in his heart he doth abhor all such as mischief muse.

6 And on the sinners casteth snares as thick as any rain,
Brimstone and fire, and whirlwinds thick, appointed for their pain.

7 Ye ſee then how a righteous God doth righteouſneſs embrace,
And unto juſt and upright men ſhews forth his pleaſant face.

PSALM XII. T. S.

HElp, Lord, for good and godly men do periſh and decay:
And faith and truth from worldly men is parted clean away.
2 Whoſo doth with his neighbour talk, 'tis all but vanity:
For every man bethinketh how to ſpeak deceitfully.

3 But flatt'ring and deceitful lips and tongues that be ſo ſtout,
To ſpeak proud words and make great brags, the Lord ſoon cuts them out;
4 For they ſay ſtill, we will prevail, our lips ſhall us extol:
Our tongues are ours, we ought to ſpeak; what Lord ſhall us controul?

5 But for the great complaint and cry of poor and men oppreſt,
I will ariſe now, ſaith the Lord, and them reſtore to reſt:
6 God's word is like to ſilver pure, that from the droſs is try'd,
And hath no leſs than ſeven times in fire been purifi'd.

7 Now ſince thy promiſe is to help, Lord, keep thy promiſe then:
And ſave us now and evermore, from this ill kind of men.
8 For now the wicked world is full of miſcheifs manifold,
When vanity with worldly men ſo highly is extol'd.

PSALM XIII. T. S.

HOW long wilt thou forget me, Lord, ſhall it for ever be?
How long doſt thou intend to hide thy face away from me?
2 In heart and mind how long ſhall I with care tormented be:
And how long ſhall my deadly foe thus triumph over me?

3 Behold me now, my Lord, my God, and hear me ſore oppreſt,
Lighten mine eyes, leaſt that I ſleep, as one by death poſſeſt:
4 Leſt that mine enemy do ſay, behold I do prevail:
Leſt they alſo that hate my ſoul, rejoyce to ſee me fail.

5 But from thy mercy and goodneſs my hope ſhall not depart:
In thy relief, and ſaving health right glad ſhall be my heart.
6 I will give thanks unto the Lord, and praiſes to him ſing:
Becauſe he hath heard my requeſt, and granted my wiſhing.

PSALM XIV. T. S.

THere is no God do fooliſh men affirm in their mad mood:
Their drifts are all corrupt and vain, not one of them doth good.
2 The Lord beheld from heav'n moſt high, the whole race of mankind;
And ſaw not one that ſought indeed the living God to find.

3 They went all wide and were corrupt, and truly there was none:
That in the world did any good. no not ſo much as one.
4 Is all their judgment ſo far loſt, that all work miſchief ſtill.
Eating my people ev'n as bread, not one to ſeek Gods will?

5 When they thus rage, then ſudenly great fear ſhall on them fall:
For God doth love the righteous men, and will preſerve them all.
6 Ye mock the doings of the poor, to their reproach and ſhame:
Becauſe they put their truſt in God, and call upon his name.

7 But who shall give thy people health ; and when wilt thou fulfil
Thy promise made to Israel from out of Sion hill?
8 Even when thou shalt restore again such as were captive led,
Then Jacob shall therein rejoyce, and Israel be glad.

PSALM XV. T. S.

WIthin thy tabernacle, Lord, who shall inhabit still?
Or whom wilt thou receive to dwell in thy most holy hill?
2 The man whose life is uncorrupt, whose words are just and streight:
Whose heart doth think the very truth, whose tongue speaks no deceit.
3 That to his neighbour doth none ill in body, goods or name,
Nor willingly doth move false tales, which might impair the same;
4 That in his heart regardeth not malicious wicked men,
But those that love and fear the Lord he maketh much of them.
5 His oath and all his promises that keepeth faithfully,
Although he make his cov'nant so that he doth lose thereby.
6 That putteth not to usury his money and his coyn,
Nor for to hurt the innocent doth bribe or else purloyn.
7 Whoso doth all things as you see that here is to be done,
Shall never perish in this world, nor in the world to come.

PSALM XVI. T. S.

LOrd keep me, for I trust in thee, and do confess indeed,
Thou art my God, and of my goods, thou hast not any need.
2 Therefore I give them to the Saints that in the world do dwell,
Namely, unto the faithful flock in vertue that excel.
3 Their sorrows shall be multiply'd, who run so hastily
To offer to the idol-gods, that are but vanity.
4 As for their bloody sacrifice and offerings of that sort,
I will not touch, nor yet thereof my lips shall make report.
5 For why? the Lord the portion is of mine inheritance:
And thou art he that dost preserve my lot from all mischance.
6 The place wherein my lot is fall'n in beauty doth excel:
Mine heritage assign'd to me doth please me wondrous well.
7 I thank the Lord that caused me to understand the right,
For by his means my secret thoughts do teach me every night.
8 I set the Lord still in my sight, and trust him over all:
For he doth stand at my right hand, therefore I shall not fall.
9 Wherefore my heart and tongue also rejoyce exceedingly:
My flesh likewise doth rest in hope, to rise again; for why?
10 Thou wilt not leave my soul in grave, for, Lord, thou loveſt me,
Nor yet wilt give thine holy one corruption for to see.
11 But wilt me teach the way to life, where there is joy in store,
And where at thy right hand there are pleasures for evermore.

PSALM XVII. T. S.

O Lord, give ear to my just cause, attend when I complain:
And hear the prayer that I put forth with lips that do not feign.

2 And

2 And let the judgment of my cauſe proceed always from thee:
And let thine eyes behold and clear this my ſimplicity.

3 Thou haſt well try'd me in the night, and yet could'ſt nothing find,
That I have ſpoken with my tongue that was not in my mind.
4 As for the works of wicked men, and paths perverſe and ill,
For love of thy moſt holy Name, I have refrained ſtill.

5 Then in thy paths that be moſt pure ſtay me, Lord, and preſerve,
That from the way wherein I walk my ſteps may never ſwerve:
6 For I do call to thee, O Lord, ſurely thou wilt me aid:
Then hear my prayer, & weigh right well the words that I have ſaid.

7 O thou the Saviour of all them that put their truſt in thee,
Declare thy ſtrength on them that ſpurn againſt thy Majeſty.
8 O keep me as thou wouldeſt keep the apple of thine eye:
And under cover of thy wings, defend me ſecretly.

The Second Part.

9 From wicked men that trouble me, and daily me annoy,
And from my foes that go about my ſoul for to deſtroy:
10 Which wallow in their worldly wealth and are ſo full and fat,
That in their pride they do not ſpare to ſpeak they care not what.

11 They lie in wait where I ſhould paſs with craft to me confound:
And muſing miſchief in their minds, to caſt me to the ground,
12 Much like a lion greedily, that would his prey embrace,
Or lurking like a lions whelp, within ſome ſecret place.

13 Up, Lord, in haſt, prevent my foe, and caſt him at my feet:
Save thou my ſoul from the ill man, and with thy ſword him ſmite.
14 Deliver me, Lord, by thy power out of theſe tyrants hands:
Which now ſo long time reigned have, and kept us in their bands,

15 I mean from worldly men, to whom all worldly goods are rife,
That have no hope nor part of joy, but in this preſent life.
16 Thou of thy ſtore their bellies fill'ſt with pleaſure to their mind:
Their children have enough, and leave the reſt to theirs behind.

17 But I ſhall with pure conſcience behold thy gracious face:
So when I wake I ſhall be full of thine image and grace.

PSALM XVIII. T. S.

O God my ſtrength and fortitude, of force I muſt love thee:
Thou art my caſtle and defence in my neceſſity.
2 My God, my rock in whom I truſt, the worker of my wealth;
My refuge, buckler, and my ſhield, the horn of all my health.

3 When I ſing laud unto the Lord moſt worthy to be ſerv'd,
Then from my foes I am right ſure that I ſhall be preſerv'd.
4 The pangs of death did compaſs me, and bound me every where:
The flowing waves of wickedneſs did put me in great fear.

5 The fly and ſubtil ſnares of hell were round about me ſet:
And for my life there was prepar'd a deadly trapping net.
6 I thus beſet with pain and grief, did pray to God for grace:
And he forthwith heard my complaint out of his holy place.

7 Such

7 Such is his power that in his wrath he made the earth to quake,
Yea the foundation of the mount of baſan for to ſhake.
8 And from his noſtrils went a ſmoak, when kindled was his ire:
And from his mouth went burning coals of hot conſuming fire.

9 The Lord deſcended from above, and bow'd the heavens high:
And underneath his feet he caſt the darkneſs of the ſky.
10 On cherubs and on cherubims full royally he rod:
And on the wings of mighty winds came flying all abroad.

The Second Part.

11 and like a den moſt dark he made his hid and ſecret place:
With waters black and airy clouds encompaſſed he was.
12 But when the preſence of his face in brightneſs ſhall appear:
Then clouds conſume, and in their ſtead come hail and coals of fire.

13 The fiery darts and thunder bolts, diſperſe them here and there;
And with his often lightnings, he puts them in great fear.
14 When thou, O Lord with great rebuke thine anger doſt declare,
The ſprings and the foundations of the world diſcovered are.

15 And from above the Lord ſent down to fetch me from below,
And pluckt me out of waters great, that would me overflow.
16 And me deliver'd from my foes that ſought me to inthrall:
Yea, from ſuch foes as were too ſtrong for me to deal withal.

17 They did prevent me evermore in time of my great grief:
But yet the Lord was my defence, my ſuccour and relief.
18 He brought me forth in open place, that ſo I might be free,
And kept me ſafe becauſe he had a favour unto me.

19 According to mine innocence, ſo did he me regard,
And to the cleanneſs of my hands, he gave me my reward:
20 For that I walked in his ways, and in his paths have trod,
And not departed wickedly from him that is my God.

The Third Part.

21 But evermore I have reſpect to his law and decree:
His ſtatutes and commandments I caſt not away from me.
22 But pure and clean and uncorrupt appear'd before his face,
And did refrain from wickedneſs and ſin in any caſe.

23 The Lord therefore will me reward as I have done aright:
And to the cleanneſs of my hands, appearing in his ſight.
24 For, Lord, with him that holy is, wilt thou be holy too,
And with the good and vertuous men right vertuouſly wilt do.

25 And for the loving and elect thy favour wilt reſerve:
And thou wilt uſe the wicked men as wicked men deſerve.
26 For thou doſt ſave the ſimple folk in trouble when they lie,
And doſt bring down the countenance of them that look full high.

27 The Lord will light my candle ſo. that it ſhall ſhine full bright:
The Lord my God will make alſo my darkneſs to be light.
28 For by thy help an hoſt of men diſcomfit, Lord, I ſhall:
By thee I ſcale and over leap the ſtrength of any wall:

29 Unſpoted

9 Unspotted are the ways of God, his word is purely try'd:
He is a sure defence to such as in his faith abide.
10 For who is God except the Lord? for other there is none:
Or else who is omnipotent, saving our God alone?

The Fourth Part.

11 The God that girdeth me with strength is he that I do mean:
That all the ways wherein I walk did evermore keep clean.
12 That made my feet like to the harts in swiftness of my pace,
And for my surety brought me forth into an open place.

13 He did in order put my hands to battel and to fight:
To break in sunder bars of brass he gave my arms the might.
14 Thou teacheſt me thy saving health, thy right hand is my tower:
thy love and gentleness also doth still encrease my power.

15 And under me thou makeſt plain the way where I should go,
So that my feet shall never slip, nor wander to and fro.
16 And fiercely I pursue and take my foes that me annoy'd:
And from the field do not return till they be all destroy'd.

17 So I suppress and wound my foes, that they can rise no more:
For at my feet they fall down flat, I strike them all so sore.
18 For thou doſt gird me with thy strength to warr in such a wise,
That they be scatter'd all abroad that up against me rise.

19 Lord, thou hast given me the necks of all mine enemies,
That so I might destroy all those that up against me rise.
20 they call'd for help, but none gave ear, nor came to their relief:
Yea, to the Lord they call'd for aid, yet heard he not their grief.

The Fifth part.

21 And still like dust before the wind I drive them under feet,
And sweep them out like filthy clay that lyeth in the street.
22 Thou keep'ſt me from seditious folk that still in strife are led:
And thou doſt of the heathen folk appoint me to be head.

23 A People strange to me unknown, and yet they shall me serve:
And at the first obey my word, whereas mine own will swerve.
24 I shall be irksome to mine own, they will not see my light:
but wander wide out of the way, and hide them out of sight.

25 But blessed be the living Lord, most worthy of all praise,
That is my rock and saving health, praised be he always.
26 For God it is that gave me power, revenged for to be,
And with his holy word subdu'd the people unto me.

27 And from my foe deliver'd me, and set me over those
That cruel and ungodly were and up against me rose.
28 And for this cause, O Lord my God, to thee give thanks I shall,
And sing out praises to thy name among the Gentiles all.

29 Deliv'rance great thou giv'ſt the King, and doſt reserve in store
Mercy for thine anointed, and his seed for evermore.

PSALM XIX. T. S.

THE heavens and firmament on high do wondrously declare
The glory of th' Omnipotent, his works, and what they are.

2 The wondrous works of God appear by every days ſucceſs:
The nights likewiſe which their race run the ſelf ſame thing expreſs.

3 There is no language, tongue or ſpeech, where their ſound is not heard;
In all the earth and coaſts thereof their knowledge is conferr'd.
4 In them the Lord made for the Sun a place of great renown,
Who like a Bridegroom ready trimm'd doth from his chamber come.

5 And as a Valiant Champion, who for to get a prize,
With joy doth haſte to take in hand ſome noble enterpriſe.
6 And all the Sky from end to end he compaſſeth about:
Nothing can hide it from his heat but he will find it out.

7 How perfect is the Law of God, how is his cov'nant ſure;
Converting ſouls and making wiſe the ſimple and obſcure!
8 Juſt are the Lord's commandements, and glad both heart and mind:
His precepts pure, and do give light to eyes that be full blind.

9 The fear of God is excellent, and doth endure for ever:
The judgments of the Lord are true, and righteous altogether:
10 And more to be embraced are than fined gold alway:
The honey, and the honey-comb are not ſo ſweet as they.

11 By them thy ſervant is forewarn'd to have God in regard,
And in performance of the ſame there ſhall be great reward.
12 But, Lord, what earthly man doth know the errors of this life?
Then cleanſe me from my ſecret ſins, which are in me moſt rife.

13 And keep me that preſumptuous ſins, prevail not over me:
And ſo ſhall I be innocent, and great offences flee.
14 Accept my mouth and heart alſo, my words & thoughts each one:
For my redeemer and my ſtrenth, O Lord thou art alone.

PSALM XX. T. S.

IN trouble and adverſity the Lord God hear thee ſtill,
The Majeſty of Jacob's God defend thee from all ill:
2 And ſend thee from his holy place his help at every need,
And ſo in Sion ſtabliſh thee, and make thee ſtrong indeed.

3 Remembring well the ſacrifice that now to him is done:
And ſo receive moſt Graciouſly thy burnt offerings each one;
4 According to thy hearts deſire the Lord grant unto thee,
And all thy counſel and device full well perform may he.

5 We ſhall rejoyce when thou us ſav'ſt, and our banners diſplay:
Unto the Lord, which thy requeſts fulfilled hath alway.
6 The Lord will his anointed ſave, I know well by his grace,
And ſend him help by his right hand out of his holy place.

7 In chariots ſome put confidence, and ſome in horſes truſt:
But we remember God our Lord, that keepeth promiſe juſt,
8 They fall down flat, but we do riſe, and ſtand up ſtedfaſtly,
9 O ſave and help us, Lord and King, when we to thee do cry.

PSALM XXI. T. S.

O Lord, how joyful is the King in thy ſtrength and in thy pow'r!
Exceedingly he doth rejoyce in thee his Saviour.

2 For thou haſt given unto him his godly hearts deſire:
To him nothing thou haſt deny'd of that he did require.

3 Thou didſt prevent him with thy gifts and bleſſings manifold,
And thou haſt ſet upon his head a crown of perfect gold.
4 And when he aſked life of thee, thereof thou mad'ſt him ſure,
To have long life, yea ſuch a life as ever ſhall endure.

5 Great is his glory by thy help, thy benefit and aid:
Great worſhip and great honour both thou haſt upon him laid.
6 Thou wilt give him felicity that never ſhall decay,
And with thy chearful countenance wilt comfort him alway.

7 Becauſe the King doth ſtrongly truſt in God for to prevail:
Therefore his goodneſs and his grace to ſave him will not fail.
8 Thine enemies ſhall feel thy force; and thoſe that thee withſtand:
Find out thy Foes and let them feel the power of thy right hand.

9 And like an oven burn them, Lord, in fiery flame and fume:
Thine anger ſhall deſtroy them all and fire ſhall them conſume.
10 And thou ſhalt root out of the earth their fruit that ſhould increaſe:
And from the number of thy folk their ſeed ſhall end and ceaſe.

11 For why? much miſchief they contriv'd againſt thy holy name:
Yet did they fail, and had no power for to perform the ſame.
12 But as a mark thou ſhalt them ſet in a moſt open place,
And charge thy bow-ſtrings readily againſt their very face.

13 Be thou exalted, Lord, therefore in thy ſtrenth every hour:
So ſhall we ſing right ſolemnly, praiſing thy might and power.

PSALM XXII. T. S.

O God my God, wherefore doſt thou forſake me utterly:
And helpeſt not when I do make my great complaint and cry?
2 To thee, my god, even all day long I do both cry and call:
I ceaſe not all the night, and yet thou heareſt not at all.

3 But thou that in thy holy place continually doſt dwell,
Thou art the joy, the comfort and glory of Iſrael.
4 And he in whom our fathers old, had all their hope for ever:
And when they put their truſt in thee, thou didſt them ſtill deliver.

5 They were deliver'd ever when they called on thy name:
And for the faith they had in thee they were not put to ſhame.
6 But I am now become more like a worm then to a man:
An out-caſt whom the people ſcorn with all the ſpite they can.

7 All men deſpiſe as they behold me walking on the way:
They grin, make mouths, & nod their heads, and on this wiſe do ſay,
8 This man did glory in the Lord, his favour and his love,
Let him redeem and help him now, his power if he will prove.

9 But from the Priſon of the womb I was by the releaſt:
Thou didſt preſerve me ſtill in hope, while I did ſuck the breſt.
10 I was committed from my birth with thee to have abode:
Since I was in my Mothers womb, thou haſt been ſtill my God.

The Second Part.

11 Then, Lord, depart not now from me in this my preſent greif:
Since I have none to be my help, my ſuccour and relief.
12 So many bulls do compaſs me that be full ſtrong of head:
yea bulls ſo fat as though they had in Baſan field been fed.

13 They gape upon me greedily, as though they would me ſlay,
Much like a lyon roaring out, and ramping for his prey.
14 But I drop down like water ſhed, my joints in ſunder break,
my heart doth in my body melt, like wax, I am ſo weak.

15 My ſtrenth doth like a potſherd dry, my tongue it cleaveth faſt
Unto my Jaws, and I am brought to duſt of death at laſt.
16 And many dogs do compaſs me, in council they do meet:
Conſpiring ſtill againſt my life, piercing my hands and feet.

17 I was tormented ſo that I might all my bones have told:
Yet ſtill upon me they do look. and ſtill they me behold.
18 My garments they divided have in parts among them all:
And for my coat they did caſt lots to whom it might befall.

19 Therefore I pray thee be not far from me at my great need:
But rather, ſince thou art my ſtrength, to help me, Lord, make ſpeed,
20 And from the ſword ſave thou my ſoul, by thy might and thy power:
And ever keep thy darling dear from dogs that would devour.

21 And from the lyons mouth, that would me all in ſunder ſhiver,
And from the horns of unicorns, Lord ſafely me deliver.
22 Then ſhall I to my brethren all thy Majeſty record:
And in thy Church ſhall praiſe the name of thee the living Lord.

The Third Part.

23 All ye that fear him praiſe the Lord, thou, Jacob, honour him:
And all ye ſeed of Iſrael with reverence worſhip him.
24 For he deſpiſeth not the poor, he hideth not away
his countenance when they do call, but hears them when they pray.

25 Among the folk that fear the Lord I will therefore proclaim
Thy praiſe, and keep my promiſe made for ſetting forth thy name.
26 The poor ſhall eat and be ſuffic'd, and thoſe that do endeavour,
To know the Lord ſhall praiſe his name, their hearts ſhall live for ever.

27 The coaſts of all the earth ſhall praiſe the Lord, and ſeek his grace:
The heathen folk ſhall worſhip him before his bleſſed face.
28 The kingdoms of the heathen folk the Lord ſhall have therefore
And he ſhall be their Governour, and King for evermore.

29 The rich men of his goodly gifts ſhall feed and taſt alſo:
And in his preſence worſhip him and bow their knees full low.
30 and all that ſhall go down to duſt, of life by him ſhall taſt:
A ſeed ſhall ſerve and worſhip him while any world ſhall laſt.

31 They ſhall declare, and plainly ſhew his truth and righteouſneſs
Unto a people yet unborn, who ſhall his name confeſs.

PSALM XXIII. W. W.

THE Lord is only my support and he that doth me feed:
How can I then lack any thing whereof I ſtand in need?
He doth me fold in coats moſt ſafe the tender graſs faſt by:
And after drives me to the ſtreams which run moſt pleaſantly.

And when I feel my ſelf near loſt, then doth he me home take,
Conducting me in his right paths even for his own Names ſake.
And though I were even at death's door, yet would I fear none ill:
For with thy rod and ſhepherd's crook I am comforted ſtill.

Thou haſt my table richly deckt in deſpite of my foe:
Thou haſt my head with balm refreſht, my cup doth overflow.
And finally while breath doth laſt, thy grace ſhall me defend,
And in the houſe of God will I my life for ever ſpend.

Another of the ſame, by T. S.

MY ſhepherd is the living Lord, nothing therefore I need;
In paſtures fair with waters calm, he ſetteth me to feed.
He did convert and glad my ſoul, and brought my mind to frame,
To walk in paths of righteouſneſs, for his moſt holy Name.

Yea tho I walk in vale of death yet will I fear none ill:
Thy rod and ſtaff do comfort me, and thou art with me ſtill.
And in the preſence of my foes my table thou ſhalt ſpread:
Thou ſhalt, O Lord, fill full my cup and wilt anoint my head.

Through all my life thy favour is ſo frankly ſhew'd to me,
That in thy houſe for evermore my dwelling place ſhall be.

PSALM XXIV. J. H.

THE earth is all the Lord's, with all her ſtore and furniture:
Yea, his is all the world and all that therein doth endure.
For he hath faſtly founded it above the ſeas to ſtand,
And plac'd below the liquid flouds, to flow beneath the land.

Who is the man, O Lord, that ſhall aſcend unto thy hill,
Or paſs into thy holy place, there to continue ſtill?
He that both hath pure hands and heart, which nothing doth defile:
His ſoul not ſet on vanity, and hath not ſworn to guile.

Him that is ſuch a one, the Lord moſt highly ſhall regard:
And from his God and Saviour ſhall receive a juſt reward.
This is the ſtock of travellers in ſeeking of his grace:
As Jacob did the Iſraelite, in that time of his race.

Ye princes, ope your gates, ſtand ope the everlaſting gate:
For there ſhall enter in thereby the King of glorious ſtate.
Who is the King of glorious ſtate? the ſtrong and mighty Lord,
The mighty Lord in Battel ſtout, and trial of the ſword.

Ye princes, ope your gates, ſtand ope the everlaſting gate:
For there ſhall enter in thereby the King of glorious ſtate,
Who is the King of glorious ſtate? the Lord of hoſts it is:
The Kingdom and the royalty of glorious ſtate is his.

PSALM XXV. T. S.

1 Lift my heart to thee, my God and guide most just:
Now suffer me to take no shame for in thee do I trust.
2 Let not my foes rejoyce, nor make a scorn of me:
And let not them be overthrown that put their trust in thee.

3 But shame shall them befal which harm them wrongfully;
Therefore thy paths and thy right ways unto me, Lord, descry.
4 Direct me in thy truth, and teach me I thee pray,
Thou art my God and Saviour, on thee I wait alway.

5 Thy mercies manifold remember, Lord, I pray:
Also thy pity plentiful for they have been alway.
6 Remember not the faults and frailty of my youth:
Remember not how ignorant I have been of thy truth.

Nor after my deserts let me thy mercy find:
But of thine own benignity Lord have me in thy mind.
7 His mercy is full sweet, his truth a perfect guide:
Therefore the Lord will sinners teach and such as go aside.

8 The humble he will teach his precepts to obey:
He will direct in all his paths the lowly man alway.
9 For all the ways of God both truth and mercy are,
To them that do his covenant and statutes keep with care.

The Second part.

10 Now of thy holy name, O Lord, I thee intreat,
To grant me pardon for my sin, for it is wondrous great.
11 Whoso doth fear the Lord, by him he shall be kept,
To lead his life in such a way as he doth best accept.

12 His soul shall evermore in goodness dwell and stand,
His seed and his posterity inherit shall the land.
13 All those that fear the Lord, know his secret intent:
And unto them he doth declare his will and testament.

14 Mine eyes and thankful heart to him I will advance,
That pluck'd my feet out of the snare of sin and ignorance.
15 With mercy me behold, to thee I make my moan:
For I am poor and desolate, and comfortless alone.

16 The troubles of my heart are multiply'd indeed:
Bring me out of this misery, necessity and need.
17 Behold my poverty, mine anguish and my pain:
Remit my sin and mine offence, and make me clean again.

18 O Lord, behold my foes, how they do still increase,
Pursuing me with deadly hate, that fain would live in peace.
19 Preserve and keep my soul, and still deliver me,
And let me not be overthrown, because I trust in thee.

20 Let mine integrity and uprightness still be,
My sure protection and defence, because I wait on thee:
21 Deliver, Lord, thy folk, and send them some relief,
I mean thy chosen Israel, from all their pain and grief.

PSALM XXVI. T. S.

LOrd be my Judge, and thou ſhalt ſee my paths be right and plain :
I truſt in God, and hope that he with ſtrength will me ſuſtain.
2 Prove me, my God, I thee deſire, my ways to ſearch and try :
As men do prove their Gold with fire, my reins and heart eſpy.
3 Thy loving kindneſs is my ſight I do behold always :
I ever walked in thy truth, and will do all my days,
4 I do not love to haunt or uſe with men whoſe deeds are vain :
To come in houſe I do refuſe with the deceitful train.
5 I much abhor the wicked ſort, their deeds I do deſpiſe ;
I do not once to them reſort, that hurtful things deviſe.
6 My hands I waſh and do proceed in works to walk upright :
Then to thine Altar I make ſpeed, to offer there in ſight.
7 That I may ſpeak and teach the praiſe that doth belong to thee,
And ſo declare how wondrous ways thou haſt been good to me.
8 O God, thy houſe I love moſt dear to me it doth excel :
My chief delight is to be near the place where thou doſt dwell.
9 O ſhut not up my Soul with them in ſin that take their fill ?
Nor yet my life among thoſe men that ſeek much blood to ſpill.
10 For in their Hands much miſchief is, their lives therewith abound :
And nothing elſe in their right-hand but bribes is to be found.
11 But I in righteouſneſs reſolve my time and days to ſpend :
Therefore that I may never ſwerve, let thy grace me defend.
12 My foot is ſtaid for all aſſays, it ſtandeth well and right ;
Wherefore to God will I give praiſe in all the peoples ſight.

PSALM XXVII. J. H.

THe Lord is both my ſtrength & light, ſhall Man make me diſmaid ?
SinceGod dothgive meſtrength&might why ſhould I be afraid ?
2 While thatmy foes with all their ſtrength begin with me to brawl,
And think to eat me up at length, themſelves have caught the fall
3 Though they in camp againſt me lie, my heart is not afraid :
And if in Battle they will try, I truſt in God for aid.
4 One thing of God I do require, that he will not deny :
For which I pray and will deſire till he to me apply.
5 That I within his holy place my life throughout may dwell,
To ſee the Beauty of his Face, and view his Temple well.
6 In time of dread he ſhall me hide within his place moſt pure,
And keep me ſecret by his ſide, as on a rock moſt ſure.
7 At length I know the Lord's good grace ſhall make me ſtrong and ſtout,
My foes to foil and clean deface, that compaſs me about.
8 Therefore within his houſe will I give ſacrifice of praiſe ;
With pſalms and ſongs I will apply. to laud the Lord always.

The Second Part.

9 Lord, hear the voice of my requeſt, for which to thee I cry :
Have Mercy, Lord, on me oppreſt, and help me ſpeedily.

10 My heart confesseth unto thee, I sue to have thy grace:
Then seek my face, said'st thou to me; Lord, I will seek thy face.

11 In wrath turn not thy face away, nor suffer me to slide:
Thou art my help still to this day, be still my God and guide.
12 My parents both, their son forsook, and cast me off at large:
Yet then the Lord himself did take of me the care and charge.

13 Teach me, O Lord, the way to thee, and lead me on forth right,
For fear of such as watch for me, to trap me if they might.
14 O leave me not unto the will of them that be my foes,
For they surmise against me still, false witness to depose.

15 I utterly should faint, but that this hope supporteth me,
That in the land wherein I live God's goodness I shall see.
16 Trust still in God whose whole thou art, his will abide thou must;
He will support and ease thy heart, if thou in him do trust.

PSALM XXVIII. T. S.

THou art, O Lord, my strength and stay, the succour which I crave:
Neglect me not, lest I be like to them that go to grave.
2 My voice and supplications hear, when unto thee I cry,
When I lift up my hands unto thy holy ark most high.

3 Repute me not among those men in sin that take their fill:
That speak right fair unto their friends, but think in heart full ill.
4 According to those wicked deeds which they did most regard:
And after their inventions let them receive reward.

5 Because they never mind the words of God, he will therefore
Instead of building of them up, destroy them evermore.
6 To render thanks unto the Lord how great a cause have I,
My voice, my prayer and my complaint, that heard so willingly.

7 He is my shield and fortitude, my buckler in distress:
My hope, my help, my hearts relief, my song shall him confess.
8 He is our strength and our defence, our foes for to resist:
The health and the salvation of his elect by Christ.

9 Thy people and thine heritage, Lord, bless, guide and preserve:
Increase them, Lord, and rule their hearts, that they may never swerve.

PSALM XXIX. T. S.

GIve to the Lord, ye potentates, give ye with one accord,
All praise & honour, might & strength, unto the living Lord.
2 Give glory to his holy name, and honour him alone:
Worship him in his majesty within his holy throne.

3 His voice doth rule the waters all, even as himself doth please;
He doth prepare the thunder-claps, and governs all the Seas.
4 The voice of God is of great force, and wondrous excellent;
It is most mighty in effect, and most magnificent.

5 The voice of God doth rend and break the Cedar-trees so long;
The Cedar-trees of Lebanon, which are most high and strong:
6 And makes them leap like as a calf, or as the unicorn;
Not only trees but mountains great, whereon the trees are born.

7 His

7 His voice divides the flames of fire, and shakes the wilderness:
8 It makes the desart quake for fear, that called is Cades:
9 It makes the hinds for fear to calve, and makes the coverts plain:
And in his temple every man his glory doth proclaim.

10 The Lord doth sit upon the floods their fury to restrain:
And he likewise as Lord and King for evermore shall reign.
11 The Lord will give his people strength whereby they shall increase:
And he will bless his chosen flock with everlasting peace.

PSALM XXX. J. H.

ALL laud and praise with heart&voice, O Lord, I give to thee,
Which didst not make my foes rejoyce but hast exalted me.
2 O Lord my God, to thee I cry'd in all my pain and grief:
Thou gav'st an ear, and didst provide to ease me with relief.

3 Of thy good will thou hast call'd back my soul from hell to save:
Thou didst revive when strength did lack, and kep'st me from the grave.
4 Sing praise, ye saints, that prove & see the goodness of the Lord:
In memory of his Majesty rejoyce with one accord.

5 For why? his anger but a space doth last and slack again:
But in his favour and his grace always doth life remain.
Though gripes of grief and pangs full sore abide with us all night,
The Lord to joy shall us restore before the day be light.

6 When I enjoy'd the world at will, thus would I boast and say,
Tush, I am sure to feel none ill, my wealth shall not decay.
7 For thou, O Lord, of thy good grace did'st send me strength and aid:
But when thou turn'st away thy face, my mind was sore dismaid.

8 Wherefore again then did I cry to thee, O Lord of might:
And my complaints did multiply, praying both day and night.
9 What gain is in my blood, said I, if death destroy my days?
Can dust declare thy Majesty, or give thy truth its praise?

10 Wherefore, my God, some pity take, O Lord, I thee desire:
Do not this simple soul forsake; of thee help I require.
11 Then didst thou turn my grief and woe into a chearful voice:
The mourning weed, thou took'st me fro, and mad'st me to rejoyce.

12 Wherefore, my soul incessantly shall sing unto thy praise:
My Lord my God, to thee will I give laud and thanks always.

PSALM XXXI. J. H.

O Lord, I put my trust in thee, let nothing work me shame,
As thou art just deliver me, and set me free from blame.
2 Hear me, O Lord, and that anon, to help me make good speed:
Be thou my rock and house of stone, my fence in time of need.

3 For why? as stones thy strength is try'd thou art my fort and tower:
For thy name's sake be thou my guide, and lead me in thy power,
4 Pluck thou my feet out of the snare, which they for me have laid:
Thou art my strength, and all my care is for thy might and aid.

5 Into thy hands, Lord, I commit my soul which is thy due:
Because thou hast redeemed it, O Lord my God most true.

6 I hate such folk as will not part — from things to be abhorr'd,
When they on trifles set their heart, — my trust is in the Lord.
7 For I will in thy mercy joy, — I see it doth excel:
Thou seest when ought would me annoy, — and know'st my soul full well;
8 Thou hast not left me in their hand — that would me overcharge:
But thou hast set me out of band, — to walk abroad at large.

The Second Part.

9 Great grief, O Lord, doth me assail, — some pity on me take:
Mine eyes wax dim, my sight doth fail, — my heart with fear doth ake.
10 My life is worn with grief and pain, — my years in woe are past,
My strength is gone, & through disdain — my bones corrupt and waste.
11 Among my foes I am a scorn, — my friends are all dismaid:
My neighbours and my kinsmen born — to see me are afraid,
12 As men once dead are out of mind, — so am I now forgot:
As little use of me they find, — as of a broken pot.
13 I heard the brags of all the rout, — their threats my mind did fray
How they conspir'd and went about — to take my life away.
14 But Lord, I trust in thee for aid, — not to be overtrod:
For I confess and still have said, — thou art the Lord my God.
15 The length of all my life and age, — O Lord, is in thy hand:
Defend me from the wrath and rage — of them that me withstand.
16 To me thy servant, Lord express — and shew thy joyful face:
And save me, Lord, for thy goodness, — thy mercy and thy grace.

The Third Part.

17 Lord, let me not be put to shame, — because on thee I call:
But let the wicked bear the blame, — and into the grave fall.
18 O Lord make dum their lips out-right — which are addict to lyes,
And cruelly with pride and spite — against the just devise.
19 O how great good hast thou in store — laid up full safe for them
That fear and trust in thee therefore, — before the sons of men!
20 Thy presence shall them fence and guide — from all proud braggs & wrongs:
Within thy place thou shalt them hide — from all the strife of tongues.
21 Thanks to the Lord that hath declar'd — on me his grace so far,
Me to defend with watch and ward, — as in a town of war.
22 Thus did I say both day and night — when I was sore oppress,
Lo, I am clean cast out of sight, — yet heard'st thou my request.
23 Ye saints, love ye the Lord alway, — the faithful he doth guide,
And to the proud he doth repay — according to their pride.
24 Be of good courage evermore, — on God your strength depend:
For those that put their trust in him — he ever will defend.

PSALM XXXII. T. S.

THE man is blest, whose wickedness — the Lord doth clean pass by:
And he whose sin is likewise hid, — and cover'd secretly.
2 And blest is he to whom the Lord — imputeth not his sin:
which in his heart hath hid no guile, — nor fraud is found therein.

3 For whilst that I kept close my sin in silence and constraint,
My bones did wear and waste away with daily moan and plaint.
4 For night and day thy hand on me so grievous was and smart,
That all my blood and humours moist to driness did convert.

5 I did therefore confess my fault, and all my sins discover:
Then thou, O Lord, didst me forgive and all my sins pass over.
6 The humble man shall pray therefore and seek thee in due time:
So that the flouds of waters great shall have no power on him.

7 When trouble and adversity do compass me about,
Thou art my refuge and my joy, and thou dost rid me out.
8 Come hither and I will thee teach how thou shalt walk aright:
I will thee guide as I my self have learn'd by proof and sight.

9 Be not so rude and ignorant as is the horse and mule,
Whose mouth without a rein or bit from harm thou canst not rule.
10 The wicked man shall manifold sorrows and griefs sustain:
But unto him that trusts in God, his goodness shall remain.

11 Be merry therefore in the Lord, ye just lift up your voice:
And ye of pure and perfect heart, with chearfulness rejoyce.

PSALM XXXIII. J. H.

YE righteous in the Lord rejoyce? it is a seemly sight,
That upright men with thankful voice should praise the Lord of might.
2 Praise ye the Lord, with harp and voice in psalms and pleasant things:
With lute and instrument also that soundeth with ten strings.

3 Sing to the Lord a song most new, with courage give him praise:
4 For why? his word is ever true, his works and all his ways.
5 To judgment, equity, and right, he hath a great good will:
And with his gifts he doth delight the earth throughout to fill.

6 For by the word of god alone the heav'ns above were wrought,
Their hosts and powers every one his breath to pass hath brought.
7 The waters great gather'd hath he on heaps within the shore:
And hid them in the depth to be, as in a house of store.

8 All men on earth both least and most, fear God and and keep his law:
Ye that inhabit in each coast, dread him and stand in awe.
9 What he commanded wrought it was at once with present speed:
What he doth will is brought to pass with full effect indeed.

10 The counsels of the nations rude the Lord doth bring to nought:
He doth defeat the multitude of their device and thought.
11 But his decrees continue still, they never slack nor swage:
The motions of his mind and will: take place in every age.

The Second Part.

12 And blest are they to whom the Lord as God and guide is known:
Whom he doth chuse of meer accord to take them as his own.
13 The Lord from heav'n did cast his sight on men mortal by birth:
14 Beholding from his seat of might the dwellers on the earth.

15 The Lord, I say, whose hand hath wrought man's heart, and doth it frame,
For he alone doth know the thought, and working of the same.

16 A King that trusteth in his host, shall nought prevail at length:
The man that of his might doth boast, shall fall for all his strength.
17 The Troops of horsemen all shall fail, their sturdy steeds shall swerve,
The strength of horse shall not prevail the rider to preserve.
18 But lo, the eyes of God intend and watch to aid the just,
With such as fear him to offend, and on his goodness trust.
19 That he of death and great distress may set their souls from dread,
And if that dearth their land oppress, in hunger them to feed.
20 Wherefore our soul doth whole depend on God our strength and stay;
He is our shield us to defend, and drive all darts away.
21 Our joyful souls always proclaim his power and his might;
For why? in his most holy Name we hope and much delight:
22 Therefore let thy goodness, O Lord, still present with us be;
As we always with one accord do only trust in thee.

PSALM XXXIV. T. S.

I Will give laud and honour both unto the Lord always,
Also my mouth for evermore shall speak unto his praise.
2 I do delight to laud the Lord in soul, in heart, and voice,
That humble men and mortifi'd may hear and so rejoyce.
3 Therefore see that ye magnifie with me the living Lord;
Let us exalt his holy name always with one accord.
4 For I my self besought the Lord, he answer'd me again,
And me deliver'd instantly from all my fear and pain.
5 Whoso they be that him behold, shall see his light most clear:
Their countenance shall not be dasht, they need it not to fear.
6 This poor distressed man for help unto the Lord did call,
Who did him hear without delay, and rid him out of thrall.
7 The Angel of the Lord doth pitch his tents in every place,
To save all such as do him fear, that nothing them deface.
8 Taste and consider well therefore, that God is good and just;
O happy man that maketh him his only stay and trust.
9 Fear ye the Lord, ye holy ones, above all earthly thing.
For they that fear the living Lord, are sure to lack nothing.
10 The lions shall be hunger bit, and pin'd with famine much;
But as for them that fear the Lord, no lack shall be to such.

The Second Part.

11 Come near to me, my children dear, and to my words give ear;
I will you teach the perfect way, How ye the Lord shall fear.
12 Who is the man that would live long, and lead a godly life?
13 See thou refrain thy tongue and lips from all deceit and strife.
14 Turn back thy face from doing ill, and do the godly deed;
Enquire for peace and quietness, and follow it with speed.
15 For why? the eyes of God above upon the just are bent;
His ears likewise to hear the cry of the poor innocent.
16 But he doth frown and bend his brows upon the wicked train,
And cuts away the memory that should of them remain.

17 But

17 But when the juſt do call and cry, the Lord doth hear them ſo,
That out of pain and miſery. forthwith he lets them go.

18 The Lord is ever nigh to them that broken-hearted are;
And for the contrite ſpirit he ſalvation doth prepare.

19 Full many be the miſeries that righteous men endure;
But of deliverance from them all the Lord doth them ſecure.

20 The Lord doth ſo preſerve and keep their very bones alway,
That not ſo much as one of them doth periſh or decay.

21 The ſin ſhall ſlay the wicked man, which he himſelf hath wrought
And ſuch as hate the righteous man ſhall ſoon be brought to nought.

22 But they that fear the living Lord, are ever ſafe and ſound;
And as for thoſe that truſt in him, nothing ſhall them confound.

PSALM XXXV. J. H.

Lord, plead my cauſe againſt my foes, confound their force and might
And take my part againſt all thoſe that ſeek with me to fight.

2 Lay hand upon the ſpear and ſhield, thy ſelf in armour dreſs:
Stand up for me and fight the field, to help me from diſtreſs.

3 Gird on thy ſword, and ſtop the way, mine enemies withſtand;
That thou unto my ſoul may'ſt ſay, I am thy help at hand.

4 Confound them with rebuke and blame that ſeek my ſoul to ſpill:
Let them turn back and flee with ſhame, that think to work me ill.

5 Let them diſperſe and flee abroad, as wind doth drive the duſt;
That ſo the Angel of our God their might away may thruſt.

6 Let all their ways be void of light, and ſlipp'ry like to fall;
And ſend thine Angel with thy might to perſecute them all.

7 For why? without my fault they have in ſecret ſet their gin;
And for no cauſe have digg'd a pit to take my ſoul therein.

8 When they think leaſt and have no care, O Lord, deſtroy them all:
Let them be trapt in their own ſnare, and in their miſchief fall;

9 And Let my ſoul, my heart, and voice, in God have joy and wealth;
That in the Lord I may rejoyce, and in his ſaving health.

10 Then all my bones ſhall ſpeak and ſay, my parts ſhall all agree;
O thou great God of heaven and earth, what man is like to thee?

The Second Part.

11 Thou doſt defend the weak from them that are both ſtout and ſtrong,
And rid the poor from wicked men, that ſpoil and do them wrong.

12 My cruel foes againſt me riſe to witneſs things untrue:
And to accuſe me they deviſe of things I never knew.

13 Where I to them did ſhew good will, they quit me with diſdain:
That they ſhould pay my good with ill, my ſoul doth ſore complain.

14 When they were ſick I mourn'd therefore my ſelf in ſackcloth clad:
With faſting did I faint full ſore, and pray'd with heart moſt ſad.

15 As they had been my brethren dear, I did my ſelf behave:
As one that mourneth heavily about his Mother's grave.

16 But they in mine adverſity did gather in a rout:
Yea, abject ſlaves reproachfully at me did mock and flout.

17 The belly-gods and flattering train, that all good things deride,
At me do grin with great disdain, and pluck their mouths aside.
18 Lord, when wilt thou for me appear? why dost thou stay and pause?
O rid my soul, mine only dear, out of these lions claws.

19 And then will I give thanks to thee before the church always:
And where most of the people be, there will I shew thy praise.
20 Let not my foes prevail on me, which hate me for no fault:
Nor let them wink or turn their eye, that causless me assault.

The Third Part.

21 Of peace no word they think or say, their talk is all untrue:
They still consult and would betray all those that peace ensue.
22 With open mouth they run at me, their fury is like fire:
Well, well, say they, our eye doth see the thing that we desire.

23 But Lord, thou seest what ways they take and what they do intend:
Be not far off, nor me forsake, as men that fail their friend.
24 Awake, arise, and stir abroad, defend me in my right:
Revenge my cause, O Lord my God, and aid me with thy might.

25 According to thy righteousness, my Lord God, set me free:
And let them not their pride express nor triumph over me.
26 Let not their hearts rejoyce and cry, ev'n so we would it have:
Nor give them cause, to say on high he's sunk into the Grave.

27 Confound them with rebuke and shame that joy when I do mourn:
And pay them home with spite & blame, that brag at me with scorn.
28 Let them most heartily rejoyce, which love mine upright way:
Let them all times with heart and voice still praise the Lord, and say,

29 Great is the Lord and doth excel, and he doth much delight
To see his servants prosper well, it is his pleasant sight.
30 Wherefore my tongue I will apply thy righteousness to praise:
To thee the Lord my God will I give laud and thanks always.

PSALM XXXVI. J. H.

THE wicked by his works unjust doth thus perswade my heart,
That in the Lord he hath no trust, his fear is set apart.
2 Yet doth he joy in his estate, to walk as he began,
So long till he deserve the hate of God as well as man.

3 His words are wicked, vile and naught, his tongue no truth doth tell:
Yet at no hand will he be taught which way he may do well.
4 When he should sleep, then doth he muse his mischief to fulfil:
No wicked ways doth he refuse, nor any thing that's ill.

5 But, Lord, thy goodness doth ascend above the heav'ns most high:
So doth thy truth it self extend unto the cloudy sky.
6 Much more than hills so high and steep, thy justice is expest:
Thy judgment like to seas most deep; thou sav'st both man and beast.

7 Thy mercy is above all things, O God it doth excel:
In trust whereof as in thy wings, the sons of men shall dwell.
8 Within thy house shall they be fed with plenty at their will:
Of all delights they shall be sped, and take thereof their fill.

9. Be-

9 Becauſe the well of life moſt pure doth ever flow from thee,
And in thy light we are full ſure the laſting light to ſee.
10 From ſuch as me deſire to know, let not thy grace depart:
The righteouſneſs declare and ſhow to men of upright heart heart.

11 Let not the proud on me prevail, O Lord, of thy good grace
Nor let the wicked me aſſail, to throw me out of place.
12 But they in their device ſhall fall, that wicked works maintain:
They ſhall be certainly caſt down, and never riſe again.

PSALM XXXVII. W. W.

GRudge not to ſee the wicked men in wealth to flouriſh ſtill:
Nor yet envy ſuch as do ill have bent and ſet their will.
2 For as green graſs and the green herbs are cut and wither away:
So ſhall their great profperity ſoon paſs fade and decay.

3 Truſt thou therefore in God alone, to do well give thy mind:
So ſhalt thou have the land as thine, and there ſure food ſhalt find.
4 In God ſet all thy hearts delight, & look what thou would'ſt have,
Or elſe canſt wiſh in all the world, thou need'ſt it not to crave

5 Caſt both thy ſelf and thine affairs on God with perfect truſt,
And thou ſhalt ſee with patience th' effect both ſure and juſt.
6 Thy perfect life and godly name he will clear as the light:
So that the ſun even at noon-day, ſhall not ſhine half ſo bright,

7 Be ſtill therefore, and ſtedfaſtly on God ſee thou wait then,
Not ſhrinking from the proſp'rous ſtate of leud and wicked men.
8 Shake off deſpite, envy and hate, let not thine anger riſe:
That thou may'ſt not be drawn into ſome wicked enterpriſe.

9 For every wicked man will God deſtroy both more and leſs;
But ſuch as truſt in him are ſure the land for to poſſeſs.
10 Wait but a while, and thou ſhalt ſee no more the wicked train,
No not ſo much as houſe or place where once he did remain.

The Second Part.

11 But merciful and humble men enjoy both ſea and land:
In reſt and peace they ſhall rejoyce, for nought ſhall them withſtand.
12 The leud men and malicious againſt the juſt conſpire:
They gnaſh their teeth at him as men which do his bane deſire.

13 But while ungodly men thus think, the Lord laughs them to ſcorn;
For he doth ſee their term approach, when they ſhall ſigh and mourn.
14 The wicked have their ſword out drawn, their bow alſo is bent,
To overthrow and kill the poor, whoſe life is innocent.

15 But the ſame ſword ſhall pierce their which was to kill the juſt:
So ſhall the bow in ſhivers break (heart wherein they put their truſt.
16 Doubtleſs the juſt mans poor eſtate is to be valu'd more
Than all the leud and wicked man's rich pomp and heaped ſtore.

17 For though their power be moſt ſtrong, God will it overthrow:
Where contrary he doth preſerve the humble men and low.
18 He ſees by his great providence the good man's trade and way;
And will give them inheritance which never ſhall decay.

19 The

19 They shall not be discouraged, when some are hard bestead:
When others shall be hunger-bit, they shall be clad and fed.
20 For whosoever wicked is, and enemy to God,
Shall like the fat of lambs consume, or smoak that flies abroad.

The Third Part.

21 Behold the wicked borrows much, and never pays again:
Whereas the just by lib'ral gifts the needy doth sustain.
22 For they whom God doth bless shall have the land for heritage:
And they whom he doth curse, likewise shall perish in his rage.

23 The Lord, the just man's step doth guide and all his ways doth bless:
To every thing he takes in hand he giveth good success.
24 Though he do fall, yet is he sure not utterly to sink:
For God upholds him with his hand, and from him will not shrink.

25 I have been young but now am old, yet did I never see
The just man left, nor yet his seed to beg for misery.
26 He gives always most lib'rally, and lends where there is need:
By which he doth from God secure a blessing to his seed.

27 Flee vice therefore and wickedness, and vertue do embrace:
So God shall grant thee long to have on earth a dwelling place.
28 For God so loveth equity, and shews to his such grace,
That he preserveth them, but doth cut off the wicked race.

29 Whereas the good and godly men, inherit shall the land,
Having as lords all things therein in their own pow'r and hand.
30 The just man's mouth doth ever speak of matters wise and high:
His tongue doth talk of judgment, and of truth and equity.

31 For in his heart the law of God his Lord doth still abide:
So that where-ever he doth go his foot shall never slide.
32 The wicked like a greedy wolf the just man doth beset,
By all means seeking him to kill, and take him in his net.

The Fourth part.

33 But though he fall into his hands, yet God will succour send:
Though men against him sentence give, God will him yet defend.
34 Wait thou on God, and keep his way, he shall preserve thee then
The earth to rule, and thou shalt see destroy'd these wicked men.

35 The wicked have I seen most strong, and plac'd in high degree,
Flourishing in all wealth and store, as doth the Laurel-tree.
36 But suddenly he pass'd away, and lo he was quite gone:
Then I him sought, but could not find the place where dwelt such one.

37 Mark and behold the perfect man, how God doth him increase
For the just man shall have at length great joy with rest and peace.
38 As for transgressours, woe to them, destroy'd they all shall be:
God will cut off their budding race and rich posterity.

39 But the salvation of the just doth come from God above,
Who in their trouble sends them aid, of his meer grace and love.
40 God evermore delivers them from lewd men and unjust:
And still will save them whilst that they in him do put their trust.

PSALM XXXVIII. J. H.

PUT me not to rebuke, O Lord, in thy provoked ire:
And in thy wrath correct me not I humbly thee desire.
2 Thine arrows do stick fast in me, thy hand doth press me sore:
And in my flesh no health at all appeareth any more.
3 And all this is by reason of thy wrath that I am in,
Not any rest is in my bones by reason of my sin.
4 For lo, my wicked doings, Lord, above my head are gone:
A greater load than I can bear, they lie me sore upon.
5 My wounds do stink and are corrupt, and loathsome are to see:
Which all through mine own foolishness doth happen unto me.
6 And I in careful wise am brought into such great distress:
That I go wailing all the day in doleful heaviness.
7 My loyns are fill'd with sore disease, my flesh hath no hole part:
8 I feeble am and broken sore, and roar for grief of heart.
9 Thou know'st, Lord, my desire, my groans are open in thy sight:
10 My heart doth pant, my strength doth fail mine eyes have lost their light:
11 My lovers and my wonted friends stand looking on my woe:
Also my kinsmen far away, are me departed fro.
12 They that do seek my life lay snares, and they that go the way
To do me hurt, speak lies, and think on mischief all the day.

The Second Part.

13 But as a deaf man I became, that cannot hear at all:
14 And as one dumb, that opens not his mouth to speak withal.
15 For all my confidence, O Lord, is wholly set on thee:
Therefore, O Lord, thou art my God, do thou give ear to me.
16 This do I crave, that they my foes triumph not over me:
For when my foot doth slip then they rejoyce my fall to see.
17 And I am ready for to halt, I cannot stand upright:
Also my grievous heaviness is ever in my sight.
18 For while that I my wickedness in humble wise confess,
And while I for my sinful deeds my sorrows do express:
19 My foes do still remain alive and mighty are also:
And they that hate me wrongfully, in number hugely grow.
20 They stand against me that my good with evil doth repay:
Because that good and honest things I do ensue alway.
21 Forsake me not, O Lord my God, be thou not far away:
22 Hast me to help, my Lord, my God, my safety and my stay.

PSALM XXXIX. J. H.

I Said, I will look to my ways, for fear I should go wrong:
I will take heed all times that I offend not with my tongue,
2 As with a bit I will keep fast my mouth with force and might,
Not once to whisper all the while the wicked are in sight.
3 I held my tongue and spake no word, but kept me close and still:
Yea, from good talk I did refrain, but sore against my will.

4 My

4 My heart wax'd hot within my breaſt, with muſing, thought and doubt,
Which did encreaſe and ſtir the fire; at laſt theſe words burſt out:

5 Lord, number out my life and days which yet I have not paſt:
So that I may be certifi'd how long my life ſhall laſt.
6 Lord, thou haſt pointed out my life in length much like a ſpan:
Mine age is nothing unto thee, ſo vain is every man.

7 Man walketh like a Shade and doth in vain himſelf annoy,
In getting goods, and cannot tell who ſhall the ſame enjoy.
8 Therefore now, Lord, what wait I for? what help do I deſire?
Of truth my help depends on thee, I nothing elſe require.

The Second Part.

9 From all the ſins that I have done, Lord, quit me out of hand,
And make me not a ſcorn to Fools that nothing underſtand.
10 I was dumb, and to complain no trouble might me move,
Becauſe I knew it was thy work, my patience for to prove.

11 Lord take from me thy ſcourge & plague I can them not withſtand:
I faint and pine away for fear of thy moſt heavy hand.
12 When thou for ſin doſt man rebuke, he waxeth woe and wan,
As doth a cloth that moths have fret, ſo vain a thing is man.

13 Lord hear my ſuit, and give good heed regard my tears that fall:
I ſojourn like a ſtranger here, as did my fathers all.
14 O ſpare a little, give me ſpace my ſtrength for to reſtore,
Before I go away from hence, and ſhall be ſeen no more.

PSALM XL. J. H.

I Waited long and ſought the Lord, and patiently did bear:
At length to me he did accord my voice and cry to hear.
2 He pluckt me from the lake ſo deep, out of the mire and clay;
Upon a rock he ſet my Feet, and he did guide my way.

3 To me he taught a pſalm of praiſe, which I muſt ſhew abroad,
And ſing new ſongs of thanks always unto the Lord our God.
4 When all the folk theſe things ſhall ſee as people much afraid,
Then they unto the Lord will flee, and truſt upon his aid.

5 O bleſt is he whoſe hope and heart doth in the Lord remain,
That with the proud doth take no part, nor ſuch as lies maintain.
6 For, Lord, my God, thy wondrous deeds in greatneſs far do paſs:
Thy Favour towards us exceeds all things that ever was.

7 When I intend and do deviſe thy works abroad to ſhow,
To ſuch a reck'ning they do riſe, thereof no end I know.
8 Burnt-offerings thou delight'ſt not in, I know thy whole deſire,
With ſacrifice to purge his ſin, thou doſt no man require.

9 Meat-offerings and ſacrifice thou would'ſt not have at all:
But thou, O Lord, haſt open made mine ears to hear withal.
10 But then ſaid I, behold and look, I come with heart moſt free,
For in the volume of thy Book thus it is ſaid of me.

11 That I, O God, ſhould do thy mind, which thing doth pleaſe me well
For in my heart thy law I find faſt placed there to dwell.

12 Thy righteousnes and justice I in great assemblies tell:
Behold my tongue no time doth cease O Lord, thou know'st full well.

The Second part.

13 I have not hid within my breast thy goodnes as by stealth:
But I declare and have expres't thy truth and saving health.
14 I kept not close thy loving mind, that no man should it know;
The trust that in thy truth I find, to all the Church I show.

15 Thy tender mercy, Lord, from me withdraw thou not away:
But let thy love and verity preserve me every day.
16 For I with many troubles am encompassed about,
My sins so greatly do increase I cannot spy them out.

17 For why? in number they exceed the hairs upon my head:
My heart doth faint for very fear, that I am almost dead.
18 With speed send help and set me free O Lord, I thee require:
Make hast with aid to succour me, O Lord, at my desire.

19 Confound them with rebuke and shame that seek my soul to spill:
Drive back my foes and put to blame that wish me any ill.
20 For their ill feats do them descry that would deface my name:
Always at me they rail and cry, Fie on him, fie for shame.

21 Let them in thee have joy and wealth that seek to thee always:
That those that love thy health may say, to God be praise.
22 But as for me I am but poor, oppres'd and brought full low:
Yet thou, O Lord, wilt me restore to health full well I know.

23 For why? thou art my hope and trust, my refuge, help and stay:
Wherefore, my God, as thou art just, with me no time delay.

PSALM XLI. T. S.

THE man is blest that doth provide for such as needy be:
For in the season perillous the Lord will set him free.
2 The Lord will keep him safe and make him happy in the land:
And not deliver him into his enemies strong hand.

3 And from his bed of languishing the Lord will him restore:
For thou, O Lord, wilt turn to health his sickness and his sore.
4 Then in my sickness thus said I, have Mercy, Lord, on me,
And heal my soul which is full woe, that I offended thee.

5 My foes did wish me ill in heart, and thus of me did say,
When shall he dye, that so his name may perish quite away?
6 And when they come to visit me, they ask if I do well;
But in their hearts they mischief hatch, and then abroad it tell.

7 All them that hate me do conspire against me craftily:
And still devise how to procure my ruin secretly.
8 Some grievous sin hath brought him to this sickness, say they plain;
He is so low that without doubt he cannot rise again.

9 The man also that I did trust, with me did use deceit:
Who at my table eat my bread, the same for me laid wait.
10 Have mercy, Lord, on me therefore, and let me be preserv'd,
That I may render unto them the things they have deserv'd

11 By this I know assuredly to be belov'd of thee,
Because my foes no power have to triumph over me.
12 But in my right thou hast me kept, and it maintained well:
And in thy presence place assign'd where I shall ever dwell.

13 The Lord the God of Israel be praised evermore:
Even so be it, Lord, will I say, praise ye the Lord therefore.

PSALM XLII. J. H.

LIke as the Hart doth pant and bray the well-springs to obtain;
So doth my soul desire alway, with thee, Lord, to remain.
2 My soul doth thirst and would draw near the living God of might:
Oh when shall I come and appear in presence of his sight!

3 The tears all times are my repast which from mine eyes do slide:
Whilst wicked men cry out so fast, where now is God thy guide?
4 Alas what grief it is to think what freedom once I had?
Therefore my soul as at pits brink most heavy is and sad.

For I did march in good array, with joyful company:
Unto the temple was our way, to praise the Lord most high.
5 My soul, why art thou sad always, and fret'st thus in my breast?
Trust still in God; for him to praise I hold it ever best.

By him I have succour at need against all pain and grief:
He is my God, which with all speed doth haste to send relief.
6 My soul within me is cast down, therefore, O Lord, I will
Remember thee from Jordan's land and Hermon's little hill.

The Second Part.

7 One grief another in doth call, as clouds burst out their voice:
The flouds of evil that do fall run over me with noise.
8 Yet I by day felt his goodness, and help at all assays:
Likewise by night I did not cease the living God to praise.

9 I am perswaded thus to say. to him with reverence,
O Lord, thou art my guide and stay, my rock and sure defence.
Why do I then in pensiveness, hanging the head thus walk,
While that mine enimies oppress, and vex me with their talk?

10 For why? they pierce my inward parts with pains to be abhorr'd,
When they cry out with stubborn hearts, where is thy God the Lord?
11 So soon, my Soul, why dost thou faint, with pain and grief oppress?
Why do sad thoughts without restraint, thus rage within my breast?

12 Trust in the Lord thy God always, and thou the time shalt see
To give him thanks with laud & praise, for health restor'd to thee.

PSALM XLIII. T. S.

JUdge and revenge my cause, O Lord, from them that evil be:
From wicked and deceitful men, O Lord, deliver me:
2 For of my strength thou art the God, why am I put from thee?
Why walk I heavily, whilst that my foe oppresseth me?

3 O Lord, send out thy light and truth, and lead me with thy grace,
Which may conduct me to thy hill, and to thy dwelling place.

4 Then shall I to thine altar go with joy to worship there:
And on my harp give thinks to thee, O God my God most dear.
5 Why art thou then so sad my soul, and fret'st thus in my breast?
Still trust in God; for him to praise I hold it always best,
6 By him I have deliverance against all pain and grief:
He is my God which doth alway at need send me relief.

PSALM XLIV. T. S.

OUR ears have heard our fathers tell, and reverently record
The wondrous works that thou hast done in antient time, O Lord.
2 How thou didst drive the gentiles out with a most powerful hand:
Planting our fathers in their place, and gav'st to them their land.
3 They conquer'd not by their own sword the land wherein they dwell:
But by thy hand, thy arm and grace: because thou lov'dst them well.
4 Thou art my King, O God, who sav'st Jacob in sundry wise,
5 Led by thy power we threw down such as did against us rise.
6 I trusted not in bow or sword they could not save me sound:
7 Thou kept'st us from our foes great rage, thou didst them all confound,
8 And still we boast of thee, our God, and praise thy holy name:
9 Yet now thou go'st not with our host, but leavest us to shame.
10 Thou mad'st us flee before our foes, so were we overtrod:
They did us rob and spoil our goods, we were dispersed abroad.
11 Thou hast us given to our foes, as sheep for to be slain:
Amongst the heathen every where scatter'd we do remain.
12 Thy people thou hast sold like slaves and as a thing of nought:
For profit none thou hadst thereby, no gain at all was sought.
13 And to our neighbours thou hast made of us a laughing-stock:
And those that round about us dwell, at us do grin and mock.

The Second Part.

14 Thus we serve for no other use, but for a common talk:
They, mock, they scorn, they nod their heads where ere they go or walk.
15 With shame and great confusion I am afflicted sore:
Yea, so I blush that all my face with red is cover'd o'er.
16 For why? we hear such slandrous words such false reports and lyes:
That death it is to see their wrongs, their threatnings and their cries.
17 For all this we forgot not thee, nor yet thy cov'nant brake,
18 We turn not back our hearts from thee nor yet thy paths forsake.
19 Yet thou hast trod us down to dust, where dens of dragons be,
And covered us with shade of death, and great adversity.
20 If we God's name forgotten have. and help of idols sought,
21 Shall he not search and find this out? for he doth know our thought.
22 But 'tis for thy names sake, O Lord; we always are slain thus:
As sheep unto the shambles sent even so they deal with us.
23 Up, Lord, why sleepest thou? awake for ever leave us not:
24 Why hidest thou thy countenance? our thrall thou hadst forgot.
25 For down to dust our souls is brought, our troubles come so fast:
Our Belly, like as it were glu'd, unto the ground cleaves fast.

26 Riſe up therefore for our defence, and help us, Lord, at need:
We thee beſeech for thy goodneſs to reſcue us with ſpeed.

PSALM XLV. J. H.

MY heart doth take in hand ſome godly ſong to ſing:
The praiſe that I ſhall ſhew therein pertaineth to the King.
2 My tongue ſhall be as quick his honour to indite,
As is the pen of any ſcribe that uſeth faſt to write.

3 O faireſt of all men, thy ſpeech is pleaſant pure,
For God hath bleſſed thee with gifts for ever to endure.
4 About thee gird thy ſword, O prince of might elect:
With honour, glory, and renown, thou art moſt richly deckt.

5 Go forth with godly ſpeed, with meekneſs truth and right
And thy right hand ſhall thee inſtruct in works of dreadful might.
6 Thine arrows ſharp and keen their hearts ſo ſore ſhall ſting:
That folk ſhall fall and kneel to thee: yea, all thy foes, O King.

7 Thy royal ſeat, O Lord, for ever ſhall remain:
Becauſe the ſcepter of thy realm doth righteouſneſs maintain.
8 Becauſe thou lov'ſt the right, and doſt the ill deteſt,
Therefore hath God anointed thee with joy above the reſt.

9 With Myrrh and ſavours ſweet thy cloaths are all beſpred:
When thou doſt from thy palace paſs thereby to make thee glad.
10 Kings daughters do attend in fine and rich array:
At thy right hand the Queen doth ſtand in gold and garments gay.

The Second Part.

11 O daughter take good heed, incline and give good ear:
Thou muſt forget thy kindred all, and fathers houſe moſt dear.
12 Then ſhall the King deſire thy beauty fair and trim:
For why he is the Lord thy God, and thou muſt worſhip him.

13 The daughters then of Tyre, with gifts full rich to ſee,
And all the wealthy of the land ſhall make their ſuit to thee.
14 The daughter of the King is glorious to behold:
Within her cloſet ſhe doth ſit all deckt in beaten gold.

15 In robes with needle wrought, and many a pleaſant thing:
With virgins fair on her to wait, ſhe cometh to the King.
16 Thus are they brought with joy and mirth on every ſide,
Into the palace of the King, and there they do abide.

17 Inſtead of parents left, (O Queen, the caſe ſo ſtands)
Thou ſhalt have ſons whom thou may'ſt (ſet as princes in all lands,
18 Wherefore thy holy Name all ages ſhall record:
The people ſhall give thanks to thee for evermore, O Lord.

PSALM XLVI. J. H.

THE Lord is our defence and aid, the ſtrength whereby we ſtand:
When we with wo are much diſmay'd, he is our help at hand.
2 Tho' the earth move we will not fear, tho' mountains high and ſteep,
Be thruſt and hurled here and there within the ſea ſo deep.

3 No, though the sea do rage so sore — that all the banks it spills:
And though it overflow the shore, — and beat down mighty hills.
4 For one fair flood doth send abroad — his pleasant streams apace,
To fresh the City of our God, — and wash his holy place.

5 In midst of her the Lord doth dwell, — she can no whit decay:
All things against her that rebel. — the Lord will surely slay.
6 The heathen folk and Kingdoms fear, — the people make a noise:
The earth doth melt and not appear, — when God puts forth his voice.

7 The Lord of host doth take our part, — to us he hath an eye:
Our hope of health with all our heart — on Jacob's God doth lie.
8 Come here and see with mind and thought — the working of our God:
What wonders he himself hath wrought — in all the world abroad.

9 By him all wars are hush't and gone, — though countries did conspire:
Their bows and spears he brake each one — their chariots burnt with fire.
10 Be still therefore, and know that I — am God, and therefore will
Among the heathen people be — highly exalted still.

11 The Lord of hosts doth us defend, — he is our strength and tow'r:
On Jacob's God we do depend, — and on his might and pow'r.

PSALM XLVII. J. H.

YE people all with one accord — clap hands and much rejoyce:
Be glad and sing unto the Lord — with sweet and pleasant voice.
2 For high the Lord and dreadful is, — his wonders manifold:
A mighty King he is truly. — in all the earth extoll'd.

3 The people shall he make to be — unto our bondage thrall:
And underneath our feet shall he, — the nations make to fall,
4 For us the heritage he chose — which we possess alone,
The excellency of Jacob — his well-beloved one.

5 Our God ascended up on high — with joy and pleasant noise,
The Lord goes up above the Sky, — with trumpets royal voice.
6 Sing praises to our God, sing praise, — sing praises to our King.
For God is King of all the earth, — all skilfull praises sing.

7 God on the heathen reigns and sits — upon his holy throne:
The princes of the people have — them joined every one.
8 To Abrahams people: for our God, — which is exalted high,
As with a buckler doth defend — the earth continually

PSALM XLVIII. J. H.

GReat is the Lord, & with great praise, — to be advanced still
within the city of our God, — upon his holy hill.
2 Mount Sion is a pleasant place, — it gladdeth all the land:
The city of the mighty King — on her north side doth stand.

3 Within the palaces thereof — God is a refuge known:
For lo, the Kings are gathered and — together they are gone.
4 But when they did behold it so, — they wondred and they were
Astonish'd much, and suddenly — were driven back with fear.

5 Great terror there on them did fall, — for very woe they cry,
As doth a woman when she shall — go travail instantly:

6 As thou with eaſtern winds the ſhips upon the Sea doſt break,
They were deſtroy'd ; and even as we have heard our Fathers ſpeak,
7 So in the city of our Lord we ſaw as it was told,
Yea, in the city which our God for ever will uphold.
8 O Lord, we wait and do depend on thy good help and grace :
For which we do all times attend within thy holy place.
9 O Lord, according to thy Name for ever is thy praiſe,
And thy right hand, O Lord, is full of righteouſneſs always.
10 Let, for thy judgments, Sion mount fulfilled be with joys :
Alſo of Judah grant, O Lord, the daughters to rejoyce.
11 Go walk about all Sion hill, yea round about her go ;
And tell the towers that thereon are builded on a row.
12 And mark ye well her bulwardks all, behold her towers there :
That ye may tell thereof to them that after ſhall be here.
13 For this moſt mighty God, our God for evermore is he :
Yea, and unto the death alſo our guider ſhall he be.

PSALM XLIX. J. H.

ALL people hearken and give ear to that which I ſhall tell,
2 Both high & low, both rich & poor that in the world do dwell.
3 For why? my mouth ſhall make diſcourſe of many things right wiſe :
In underſtanding ſhall mine heart, its ſtudy exerciſe.
4 I will incline mine ear to know the parable ſo dark :
And open all my doubtful ſpeech in metre on my harp.
5 Why ſhould I fear afflictions, or any careful toil?
Or elſe my foes which at my heels are preſt my life to ſpoil?
6 For as for ſuch as riches have, wherein their truſt is moſt ;
And they which of their treaſure great themſelves do brag and boaſt :
7 There is not one of them that can his brother's life redeem,
Or gave a ranſome unto God ſufficient for him.
8 It is too great a price to pay, none can thereto attain :
So that he might his life prolong, or not in grave remain :
9 They ſee wiſe men as well as fools, ſubjects unto death's bands :
And being dead ſtrangers poſſeſs, their houſes goods and lands.
10 Their care is to build houſes fair and ſo determine ſure
To make their names upon the earth for ever to endure.
11 Yet ſhall no man always enjoy high honour, wealth and reſt ;
12 But ſhall at length taſte of death's cup, as well as the brute beaſt.

The Second Part.

13 And tho' they find their fooliſh thoughts to be moſt lewd and vain :
Their children yet approve their talk, and in like ſin remain.
14 As ſheep into the fold are brought, they ſhall be laid in grave :
Death ſhall them eat, and in that day the juſt ſhall Lordſhip have.
15 Their beauty and their royal port ſhall fade and quite decay,
When from their houſe unto the pit with woe they paſs away.
16 But God will ſurely me preſerve from death and endleſs pain :
Becauſe he will of his good grace my ſoul receive again.

17 If any man grow wondrous rich, be not afraid therefore:
Although the glory of his house increaseth more and more.
18 For when he dies, of all these things nothing shall he receive,
His glory will not follow him, his pomp will take her leave.

19 Yet in this life he counts himself the happiest under sun:
And others likewise flatter him, saying all is well done,
20 But yet if he should live as long as did his fathers old:
Yet must he needs at length give place, and be brought to death's fold

21 Man that in honour lives, and doth not understand, may be
Compar'd unto the very beasts, that perish utterly.

PSALM L. W. W

THE mighty God, th' eternal hath thus spoke.
And all the world he will call and provoke:
Even from the East, and so forth to the West.
2 From towards Sion which place he liketh best.
God will appear in beauty most excellent:
Our God will come before long time be spent.

3 Devouring fire, shall go before his face;
A great tempest shall round about him trace?
4 Then shall he call the earth and heavens bright,
To judge his folk with equity and right:
5 Saying Go to, and now may Saints assemble,
My pact they keep, their gifts do not dissemble:

6 The heavens shall declare his righteousness:
For God is judge of all things more and less.
7 Hear my people. for I will now reveal;
Lift Israel I'll from thee nought conceal.
Thy God, thy God am I, and will not blame thee
8 For giving not all manner offerings to me.

9 I have no need to take of thee at all
Goats of thy fold, or calf out of thy stall:
10 For all the beasts are mine within the woods:
On thousand hills cattel are mine own goods:
11 I know for mine all birds that are on mountains:
All beasts are mine whichhaunt thefields&fountains.

12 Hungry if I were, I would not thee it tell:
For all is mine that in the world doth dwell:
13 Eat I the flesh of great bulls or bullocks?
Or drink the blood of goats, or of the flocks?
14 Offer to God praise and hearty thanksgiving,
And pay thy vows unto God everliving.

15 Call upon me when troubled thou shalt be:
Thee will I help, and thou shalt honour me,
16 To the wicked thus saith th' eternal God,
Why dost thou preach my laws and hests abroad:

17 Seeing thou hast them with thy mouth abused,
And hat'st to be by discipline reformed?

My words, I say thou doſt reject and hate:
18 If that thou ſee a thief, as with thy mate;
Thou run'ſt with him, and ſo your prey ſeek out;
And art all one with the adulterous rout;
19 Thou giv'ſt thy ſelf to backbite and to ſlander:
And how thy tongue deceives, it is a wonder.

20 Thou ſitt'ſt muſing thy brother how to blame,
And how to put thy mothers ſon to ſhame.
21 Theſe things thou didſt, and whilſt I held my tongue,
Thou didſt me judge, becauſe I ſtaid ſo long,
Like to thy ſelf: yet though I keep long ſilence,
Once ſhalt thou feel of thy wrongs juſt recompence.

22 Conſider this ye that forget the Lord,
And fear not when he threatneth with his word:
Leaſt without help I ſpoil you as a prey.
23 But he that thanks offereth, praiſeth me ay;
Saith the Lord God: and he that walketh this trace,
I will him teach God's ſaving health to embrace.

Another of the ſame by J. H.

THE God of gods the Lord, hath call'd the earth by name
From whence the Son doth riſe, unto the ſetting of the ſame.
2 From Sion his fair place, his glory bright and clear.
The perfect beauty of his grace, from thence it did appear.

3 Our God ſhall come in haſte, to ſpeak he ſhall not doubt:
Before him ſhall the fire waſte, and tempeſt round about.
4 The heavens from on high, the earth below likewiſe,
He will call forth to judge and try, the people that are his.

5 Bring forth my Saints ſaith he, my faithful flock ſo dear
Which are in band and league with me, my law to love and fear.
6 And when theſe things are try'd, then ſhall the heav'ns record,
That God is juſt, and all muſt bide the judgment of the Lord.

7 My people, O give heed, I ſrael to thee I cry
I am thy God, thy help at need, thou can'ſt it not deny.
8 I do not ſay to thee thy ſacrifice is ſlack.
Thou offereſt daily unto me much more than I do lack,

8 Think'ſt thou that I do need, thy cattle young or old?
Or elſe ſo much deſire to feed on goats out of thy fold?
10 Nay, all the beaſts are mine, in woods that eat their fills;
And thouſands more of neat and kine that run wild on the hills.

The Second Part.

11 The birds that build on high, in hills and out of ſight:
And beaſts that in the fields do lie, are ſubject to my might.
12 Then though I hungred ſore, what need I ought of thine,
Since that the earth with her great ſtore and all therein is mine?

13 To bulls fleſh have I mind to eat it doſt thou think?
Or ſuch a ſweetneſs do I find the blood of goats to drink?

14 Give

14 Give to the Lord his praiſe, with thanks to him apply:
And ſee thou pay thy Vows always unto the God moſt high. (blame.
15 Then ſeek and call to me when ought would work thee
And I will ſure deliver thee, that thou may'ſt praiſe myname.
16 But to the wicked train, which talk of God each day,
And yet their works are foul and vain, to them the Lord will ſay,
17 With what a face dar'ſt thou my word once ſpeak or name?
Why doth thy talk my law allow, thy deeds deny the ſame?
18 Whereas for to amend thy life thou art ſo ſlack:
My word the which thou doſt pretend, is caſt behind thy back.

The Third Part.

19 When thou a thief doſt ſee by theft to live in wealth,
With him thou runn'ſt, and doſt agree likewiſe to thrive by ſtealth.
20 When thou doſt them behold that wives and maids defile,
Thou lik'ſt it well, and waxeſt bold to uſe that life moſt vile.
21 Thy lips thou doſt apply to ſlander and defame:
Thy tongue doth teach to cheat and lye, and ſtill doth uſe the ſame.
22 Thou ſtudieſt to revile thy friends to thee ſo near
With ſlander thou wou'dſt needs defile thy mothers ſon moſt dear;
23 Hereat while I do wink as though I did not ſee,
Thou go'ſt on ſtill, and ſo doſt think that I am like to thee.
24 But ſure I will not let to ſtrike when I begin:
Thy faults in order I will ſet and open all thy ſin.
25 Mark this, I you require, that have not God in mind:
Leſt when I plague you in mine ire, your help be far to find.
26 He that doth give to me the ſacrifice of praiſe,
Doth pleaſe me well, and he ſhall ſee to walk in godly ways.

PSALM LI. W. W

O Lord conſider my diſtreſs, and now with ſpeed ſome pity take:
My ſins deface, my faults redreſs good Lord, for thy great mercies ſake.
2 waſh me, O Lord, and make me clean from this unjuſt and ſinful act:
And purifie me once again from this foul crime & bloody fact.
3 Remorſe and ſorrow do conſtrain me to acknowledge mine acceſs:
My ſin alas doth ſtill remain before my face without releaſe.
4 Againſt thee only have I ſinn'd committing evil in thy ſight:
And if I ſhould no mercy find, yet were thy judgments juſt & right.
5 It is too manifeſt alas that firſt I was conceiv'd in ſin:
Yea, of my Mother ſo born was, and yet, vile wretch, remain therein.
6 Alſo behold, Lord, thou doſt love the inward truth of a pure heart:
Therefore thy wiſdom from above thou haſt reveal'd me to convert.
7 If thou with Hyſſop purge this blot, I ſhall be clearer than the glaſs
And if thou waſh away my ſpot, the ſnow in whiteneſs ſhall I paſs.
8 Therefore, O Lord, ſuch joy me ſend, that I may praiſe thee with my voice;
And that my ſtrength may now amend, and broken bones alſo rejoyce.
9 Turn back thy face and frowning ire, For I have felt enough thy hand:
And purge my ſins, I thee deſire, which do in number paſs the ſand.

10 Make new my heart within my breast, and frame it to thy holy will,
And let thy spirit in me rest, which may my soul with comfort fill.

The Second Part.

11 Cast me not, Lord, out from thy sight, but speedily my torments end:
Take not from me thy holy spirit, which may from danger me defend.
12 Restore me to those joys again which I was wont in thee to find;
Let me thy free spirit retain which unto thee may stir my mind.

13 Thus when I shall thy mercies know I shall instruct others therein:
And men that are likewise brought low by mine example shall flee sin
14 O God that of my health art Lord, forgive me this my bloody vice
My heart and tongue shall then accord to sing thy mercies and justice.

15 Touch thou my lips, my tongue unty, O Lord, which art the only key:
And then my mouth shall testifie thy wondrous works & praise alway.
16 And as for outward sacrifice I would have offer'd many one:
But thou esteem'st them of no price, andtherein pleasure takest none.

17 The heavy heart, the mind oppress, O Lord, thou never dost reject:
Because in truth it is the best, and of all sacrifice th'. effect.
18 Lord, unto Sion turn thy face, pour out thy mercies on thy hill,
And on Jerusalem thy grace, build up the walls,& love it still.

19 Thou shalt accept our offerings of peace & righteousness alway,
Yea, calves and many other things upon thine altar will we lay.

Another of the same by J. H.

HAve mercy on me, Lord, after thy great abounding grace:
After thy mercies multitude do thou my sins deface.
2 Ye wash me clean from mine offence, and mine iniquity:
For I do own my faults and still my sin is in mine eye.

3 Against thee, thee alone I have offended in this case:
And evil have I done before the presence of thy face.
4 That in the things which thou hast done upright thou may'st appear:
And when thou judgest all may see that thou art very clear.

5 Behold, in wickedness my kind and shape I did receive;
My sinful Mother at the first in sin did me conceive.
6 But lo, truth in the inward parts is pleasant unto thee;
And secrets of thy wisdom thou revealed hast to me.

7 with hyssop, Lord, besprinkle me, I shall be cleansed so:
Yea, wash thou me, and so I shall be whiter than the snow.
8 Of joy and gladness make thou me to hear the pleasant voice:
That so the bones which thou, O Lord, hast broken may rejoyce.

9 From the beholding of my sins, Lord, turn away thy face:
And all the deeds of wickedness do utterly deface.
10 O God, create in me a heart unspotted in thy sight,
Within my bowels, Lord, renew a firm and stable spirit.

11 Cast me not from thy sight, nor take thy holy spirit away:
The comfort of thy saving health give me again, I pray.
12 With thy free spirit stablish me, and I will teach therefore
Sinners thy ways that so they may turn to thee evermore.

The Second Part.

13 O God thou art God of my health, from blood deliver me:
That praiſes of thy righteouſneſs my tongue may ſing to thee.
14 My lips that yet faſt cloſed be, do thou O Lord unlooſe:
The praiſes of thy majeſty my mouth ſhall then diſcloſe.

15 I would have offer'd ſacrifice, if that had pleaſed thee:
But pleaſed with burnt offerings I know thou wilt not be.
16 A troubl'd ſpirit is ſacrifice, delightful in God's eyes:
A broken and an humble heart, Lord, thou wilt not deſpiſe,

17 In thy good will, deal gently, Lord, to Sion, and withal,
Grant that of thy Jeruſalem uprear'd may be the wall.
18 Burnt off'rings, gifts, and ſacrifice of juſtice in that day
Thou ſhalt accept, and calves they ſhall upon thine altar lay.

PSALM LII. J. H.

WHY doſt thou tyrant boaſt abroad thy wicked works to praiſe?
Doſt thou not know there is a God whoſe mercies laſt always?
2 Why doth thy mind yet ſtill deviſe ſuch wicked wiles to warp?
Thy tongue untrue in forging lyes, is like a raſour ſharp.

3 On michief why ſett'ſt thou thy mind and wilt not walk upright:
Thou haſt more luſt falſe tales to find than bring the truth to light.
4 Thou doſt delight in fraud and guile, in miſchief blood and wrong:
Thy lips have learn'd the flattering ſtile O falſe deceitful tongue.

5 Therefore the Lord ſhall thee confound and pluck thee from thy place,
Thy ſeed root out from of the ground, and utterly deface.
6 The juſt when they behold thy fall, with fear will praiſe the Lord,
And in reproach of thee withal cry out with one accord.

7 Behold the man that would not take the Lord for his defence:
But of his goods his God did make, and truſt his corrupt ſenſe.
8 But I as olive freſh and green ſhall ſpring and ſpread abroad:
For why? my truſt all times hath been upon the living God.

9 For this therefore will I give praiſe to thee with heart and voice:
I will advance thy Name always wherein thy ſaints rejoyce.

PSALM LIII T. S.

THE fooliſh man within his heart blaſphemouſly hath ſaid,
There is not any God at all, why ſhould we be afraid?
2 They are corrupt, and they alſo a hainous work have wrought:
Among them all there is not one of good that worketh ought.

3 The Lord look't down from heav'n upon the ſons of men below,
To ſee if any were that ſought the living God to know.
4 They are all gone out of the way, they are corrupted all:
There is not any that doth good, there is not one at all.

5 Do not wicked workers know, that they do feed upon
My people as they feed on bread? the Lord they call not on.
6 Even there they were afraid, and ſtood with trembling all diſmay'd,
Whereas there was no cauſe at all why they ſhould be afraid,

7 For

7 For God his bones that thee beſieg'd, hath ſcatter'd all abroad:
He hath confounded them, for they rejected are of God.
8 O Lord, give thou thy people health, and thou, O Lord, fulfil
Thy promiſe made to Iſrael, from out of Sion hill.
9 When God his people ſhall reſtore, that once were captive led,
Then Jacob ſhall therein rejoyce, and Iſrael be glad.

PSALM LIV. J. H.

GOD, ſave me for thy holy name. and for thy goodneſs ſake;
Unto thy ſtrength, Lord, of the ſame I do my cauſe betake.
2 Regard, O Lord, and give an ear to me when I do pray:
Bow down thy ſelf to me, and hear the words that I do ſay,
3 For ſtrangers up againſt me riſe, and tyrants vex me ſtill:
Which have not God before their Eyes, they ſeek my ſoul to ſpill.
4 But lo, my God doth give me aid, the Lord is ſtrait at hand:
With them by whom my Soul is ſtaid, the Lord doth ever ſtand.
5 With plagues repay again all thoſe for me that lie in wait:
And in thy truth deſtroy my foes with their own ſnare and bait,
6 An off'ring of free heart and will then I to thee ſhall make,
And praiſe thy name, for therein ſtill great comfort I do take.
7 Thou, Lord, at length haſt ſet me free from them that craft conſpire
And now mine eye with joy doth ſee on them my hearts deſire.

PSALM LV. J. H.

O God give ear and do apply to here me when I pray:
And when to thee I call and cry hide not thy ſelf away.
2 Take heed to me grant my requeſt, and anſwer me again:
With grief I pray full ſore oppreſt, ſorrow doth me conſtrain.
3 Becauſe my foes with threats and cries oppreſs me through deſpite
And ſo the wicked ſort likewiſe to vex me have delight.
4 For they in counſel do conſpire to charge me with ſome ill,
And in their haſty wrath and ire. they do purſue me ſtill.
5 My heart doth faint for want of breath, it panteth in my breaſt:
The terrors, and the dread of death, do work me much unreſt.
6 Such dreadful fear on me doth fall, that I therewith do quake:
Such horrour overwhelmeth me, that I no ſhift can make.
7 But I did ſay, who will give me the ſwift and pleaſant wings
Of ſome fair dove that I may flee, and reſt me from theſe things?
8 Lo, then I would go far away, to fly I would not ceaſe:
And I would hide my ſelf, and ſtay in ſome great wilderneſs,
9 I would be gone in all the haſte, and not abide behind,
Till I were quit and overpaſt theſe blaſts of boiſtrous wind.
10 Divide them, Lord, and from them pull their falſe and double tongue:
For I have ſpy'd their city full of rapine, ſtrife, and wrong.
11 Which things both night & day thr'out incloſe her as a wall:
In midſt of her is miſchief wrought, and ſorrow great withal.
12 Her inward parts are wicked plain, her deeds are much too vile:
And in her ſtreets there doth remain nothing but fraud and guile.

The

The Second Part.

13 If that my foes did ſeek my ſhame, I might it well abide:
Becauſe from all their checks and blame ſomewhere I could me hide.
14 But thou it was my fellow dear, which friendſhip didſt pretend,
And didſt my ſecret counſel hear, as my familiar friend.

15 With whom I had delight to talk in ſecret and abroad,
And we together oft did walk unto the houſe of God.
16 Let death in haſt upon them fall, and ſend them quick to hell:
For miſchief doth abide in all the places where they dwell.

17 But I unto my God will cry, to him for help I flee:
The Lord will help me inſtantly, and he will ſuccour me.
18 At morning, noon, and even-tide unto the Lord I pray,
When I ſo conſtantly have cry'd, he did not ſay me nay.

19 To peace he ſhall reſtore me yet, though war be now at hand:
Although the number be full great, that would againſt me ſtand.
20 The Lord that firſt and laſt doth reign both now and evermore,
Will hear when I to him complain, and puniſh them full ſore.

21 For ſure there is no hope that they to turn will once accord:
For why? they will not God obey, nor yet do fear the Lord.
22 Upon their friends they laid their hands which were in cov'nant knit:
Of friendſhip to neglect the bands they do not care one whit.

23 While they have war within their hearts as butter are there words.
And though they were as ſoft as oil, they cut as ſharp as ſwords.
24 Caſt thou thy care upon the Lord, and he ſhall nouriſh thee:
For in no wiſe he will accord the juſt in thrall to ſee.

25 But God ſhall caſt them deep in pit, that thirſt for blood always:
He will no guileful man permit to live out half his days.
26 Tho' ſuch be quite deſtroy'd and gone, on him is all my ſtay:
I will depend his grace upon, with all my heart alway.

PSALM LVI. J. H.

HAve mercy, Lord, on me I pray, for man would me devour:
He fighteth with me day by day, and troubleth me each hour.
2 My foes do daily enterprize to ſwallow me out-right:
To fight againſt me many riſe, O thou moſt high of might.

3 When they would make me ſore afraid with boaſts and brags of pride,
I truſt in thee alone for aid, by thee I will abide.
4 God's promiſe I do mind and praiſe, O Lord, I ſtick to thee:
I do not care at all eſſays, what fleſh can do to me.

5 What things I either did or ſpeak they wreſt them at their will:
And all the counſel that they take is how to work me ill.
6 They all conſent themſelves to hide, cloſe watch for me to lay:
They ſpy my paths and ſnares have ty'd to take my life away.

7 Shall they thus ſcape on miſchief ſet? thou God on them wilt frown:
For in thy wrath thou doſt not let, to throw whole kingdoms down.
8 Thou ſee'ſt how oft they made me flee, and on my tears doſt look:
Reſerve them in a glaſs by thee, and write them in thy book.

9 When

9 When I do cali upon thy Name, my foes away do ſtart:
I well perceive it by the ſame, that God doth take my part:
10 I glory in the word of God, to praiſe it I accord:
With joy I will declare abroad the promiſe of the Lord.

11 I truſt in God the Lord, and ſay, as I before began,
The Lord he his my help and ſtay, I do not care for man.
12 I will perform with heart moſt free my vows to God alwayes,
And I, O Lord, all times to thee will offer thanks and praiſe:

13 My ſoul from death thou doſt defend, and keep'ſt my feet upright:
That I before thee may aſcend with ſuch as live in light.

PSALM LVII. J. H.

TAke pity for thy promiſe ſake, have mercy, Lord, on me,
For why? my ſoul doth her betake unto the help of thee.
2 Within the ſhadow of thy wings, I ſet my ſelf full faſt,
Till miſchief, malice, and like things be gone and overpaſt.

3 I call upon the God moſt high to whom I ſtick and ſtand:
I mean the God that will ſtand by the cauſe I have in hand.
4 For he from heav'n hath ſent his aid; to ſave me from their ſpite,
That to devour me have aſſay'd his mercy, truth, and might.

5 I lead my life with lions fell, all ſet on wrath and ire:
And with ſuch wicked men I dwell, that fret like flames of fire.
6 Their teeth are ſpears and arrows long as ſharp as I have ſeen:
They wound& cut with their quick tongue like ſwords and weapons keen.

7 Set up and ſhew thy ſelf, O God, above the heav'ns moſt bright:
Exalt thy praiſe on earth abroad, thy majeſty and might.
8 They laid their net, and did prepare a privy cave and pit:
Wherein they thought my ſoul to ſnare, but they are fall'n in it.

9 My heart is ſet to laud the Lord, in him to joy always:
My heart doth ever well accord to ſing his laud and praiſe.
10 Awake my joy, awake I ſay, my lute, my harp and ſtring:
And I my ſelf before the day, will riſe, rejoyce and ſing.

11 Among the people, I will tell the goodneſs of my God,
And ſhew his praiſe that doth excel in heathen lands abroad.
12 His mercy doth extend as far as the heav'ns all are high:
His truth as high as any ſtar that ſhineth in the skie.

13 Set forth and ſhew thy ſelf O God, above the heav'ns moſt bright;
Extol thy ſelf on earth abroad, thy majeſty and might.

PSALM LVIII. J. H.

YE rulers that are put in truſt to judge of wrong and right,
Be all your judgments true and juſt regarding no man's might?
2 Nay in your hearts ye mark and muſe in miſchief to conſent,
And where ye ſhould true juſtice uſe, your hands to bribes are bent,

3 The wicked ſort from their birth day, have erred on this wiſe:
And from their mother's womb alway have uſed craft and lyes.
4 In them the poyſon and the breath of ſerpents do appear:
Yea, like the adder that is deaf, and faſt doth ſtop her ear.

5 Becauſe

5 Becauſe ſhe will not hear the voice of one that charmeth well:
No, tho' he were the chief of choice, and did therein excel.
6 The teeth, O Lord, which faſt are ſet in their mouth round about:
The Lions teeth that are ſo great, do thou, Lord, beak them out.

7 Let them conſume away and waſt, as water runs fore-right.
The ſhifts that they do ſhoot in haſte, let them be broke in flight.
8 As ſnails do waſte within the ſhell, and unto ſlime do run;
As one before his time that fell, and never ſaw the ſun.

9 Before the thorns that now are young, to buſhes big ſhall grow;
The ſtorms of anger waxed ſtrong, ſhall take them e'r they know,
10 The juſt ſhall joy it doth them good that God doth vengeance take;
And they ſhall waſh their feet in blood of them that him forſake.

11 Then ſhall the world ſhew forth and tell that good men have reward;
And that a God on earth doth dwell, that juſtice doth regard.

PSALM LIX J. H.

SEnd Aid and ſave me from my foes O Lord, I pray to thee:
Defend and keep me from all thoſe that riſe and ſtrive with me.
2 O Lord, preſerve me from thoſe men, whoſe doings are not good:
And ſet me ſure and ſave from them that thirſt ſtill after blood.

3 For lo, they wait my ſoul to take, they rage againſt me ſtill:
Yea, for no fault that I did make, I never did them ill.
4 They run and do themſelves prepare when I no whit offend:
Ariſe and ſave me from the ſnare, and ſee what they intend.

5 Ariſe, O God of Iſrael, ſmite every heathen land:
And pity none that do rebel, and in their miſchief ſtand.
6 At night they ſtir and ſeek about, like dogs they howl alſo:
And all the city clean throughout, from place to place they go.

7 They ſpeak of me with mouth alway, but in their lips are ſwords:
They have contriv'd my death and ſay, what? none doth hear our words.
8 But, Lord, thou haſt their ways eſpy'd, and thou ſhalt them diſgrace:
The heathen folk thou doſt deride, and mock them to their face.

9 The ſtrength that doth our foes withſtand O Lord, doth come from thee,
My God he is my help at hand, a fort and fence to me.
10 The Lord to me doth ſhew his grace in great abundance ſtill,
That I may ſee my foes in caſe ſuch as my heart doth will,

The Second Part.

11 Deſtroy them not at once, O Lord, leſt it from mind do fall:
But with thy ſtrength drive them abroad and ſo conſume them all,
12 For their ill words and truthleſs tongue confound them in their pride:
Their wicked oaths with lyes and wrong let all the world deride.

13 Conſume them in thy wrath O Lord that nought of them remain:
That men may know thro'out the world that Jacob's God doth reign.
14 At evening they return apace, as dogs they grin and cry:
Throughout the ſtreets in every place they run about and ſpy:

15 They ſeek about for meat alway, but let them not be fed,
Nor find a houſe wherein they may be bold to put their head.

16 But I will ſhew thy ſtrength abroad, thy goodneſs I will praiſe:
For thou art my defence and God at need in all eſſays.
17 Thou art my ſtrength, thou haſt me ſtaid O Lord, I ſing to thee:
Thou art my fort, my fence and aid, a loving God to me.

PSALM LX. J. H.

O Lord, thou didſt us clean forſake. and ſcatter all abroad:
Such great diſpleaſure thou didſt take: return to us, O God.
2 Thy might did move the Land ſo ſore that it in ſunder brake:
The hurt thereof, O Lord, reſtore, for it doth bow and quake.
3 With heavy things thou plagueſt thus the people that are thine:
And thou haſt given unto us a drink of deadly wine.
4 But yet to ſuch as fear thy Name a banner thou doſt ſhew:
That they may triumph in the ſame, becauſe thy word is true.
5 So that thy might may keep and ſave thy folk, that favour thee:
That they thy help at hand may have, O Lord, grant this to me.
6 The Lord did ſpeak from his own place this was his joyful tale:
I will divide Sichem by pace, and meet our Succoth's vale.
7 Gilead is giv'n to my hand Manaſſes mine beſide:
Ephraim the ſtrength of all my hand, my law doth Judah guide.
8 In Moab I will waſh my feet, o'er Edom throw my ſhooe:
And thou Paleſtine ought'ſt to ſeek for favour me unto.
9 But who will bring me at this tide unto this City ſtrong?
Or who to Edom will me guide, ſo that I go not wrong?
10 Lord, wilt not thou, which didſt forſake thy folk, their land and coaſts
Our wars in hand thou would'ſt not take nor walk among our Hoſts.
11 Give aid, O Lord, and us relieve, from them that us diſdain:
The help that hoſts of men can give: is all but weak and vain.
12 But through our God we ſhall have might to take great things in hand:
He will tread down and put to flight all thoſe that us withſtand.

PSALM LXI J. H.

REgard, O Lord, for I complain, and make my ſuit to thee:
Let not my words return in vain, but give an ear to me
2 From out the coaſts and utmoſt parts of all the earth abroad,
In grief and anguiſh of my heart I cry to thee, O God.
3 Upon the rock of thy great pow'r my woful mind repoſe:
Thou art my hope, my fort and tow'r, my fence againſt my foes.
4 Within thy tent I long to dwell, for ever to endure,
Under thy wings I know right well I ſhall be ſafe and ſure.
5 The Lord doth my deſire regard, and doth fulfil the ſame:
With riches great will he reward all thoſe that fear his Name.
6 The King ſhall he in health maintain and ſo prolong his days:
That he from age to age ſhall reign, with honour great alway.
7 That he may have a dwelling-place before the Lord alway:
O let thy mercy, truth and grace, defend him from decay.
8 Then ſhall I ſing for ever ſtill, with praiſe unto thy Name:
That all my vows I may fulfil, and daily pay the ſame.

PSALM LXII. J. H.

MY soul to God shall give good heed, and him alone attend:
For why? my health & hope to speed doth whole on him depend.
2 For he alone is my defence, my rock, my health and aid,
He is my stay, that no pretence, shall make me much dismay'd.
3 O wicked folk, how long will ye use craft, sure ye must fall:
For as a rotten hedge ye be, and like a tott'ring wall.
4 Whom God doth love ye seek always to put him to the worse:
Ye love to lye, with mouth ye praise, and yet your heart doth curse.
5 Yet still my soul doth whole depend on God my chief desire:
From all ill feats me to defend, none but him I require.
6 He is my rock, my fort and tow'r, my health is of his grace,
He doth support me, that no pow'r can move me out of place.
7 My glory and salvation both on him alone depend:
He is my strength, my stay, my wealth, and still doth me defend.
8 O have your trust in him alway, ye folk with one accord:
Pour out your hearts to him, and say, our trust is in the Lord.
9 The Sons of men deceitful are, on balance but a sleight:
With things most vain do them compare, for they can hold no weight.
10 Trust not in wrong and robbery, let vain delights be gone:
Though riches flow in suddenly, set not your hearts thereon.
11 The Lord long since one thing did tell, which here to mind I call:
He spake it oft, I heard it well, that he alone doth all.
12 And that thou, Lord, art good & Kind; thy mercy doth exceed:
So that all sorts with thee shall find according to their deed.

PSALM LXIII. T. S.

O God my God I watch betime to come to thee in haste:
For why? my soul and body both do thirst of thee to taste.
And in this barren wilderness where waters there are none,
My flesh is parcht for thought of thee, for thee I wish alone.
2 That I might see yet once again thy glory, strength and might,
As I was wont it to behold within thy temple bright.
3 For why? thy mercies far surmount this life and wretched days:
My lips therefore shall give to thee due honour, laud and praise.
4 And whilst I live, I will not fail to worship thee alway:
And in thy name I will lift up my hands when I do pray.
5 My soul is fill'd as with marrow which is both fat and sweet:
My mouth therefore shall sing such songs as are for thee most meet.
6 When in my bed I think on thee, and in the wakeful night,
7 And under covert of thy wings, rejoyce with great delight.
8 My soul doth surely stick to thee, thy right hand is my pow'r:
9 And those that seek my soul to slay, death shall them soon devour.
10 The sword shall them devour each one, their carcasses shall feed,
The hungry foxes which do run, their prey to seek at need.
11 The King, and all men shall rejoyce, that do professe God's word:
For liars mouths shall then be stopt, and all their ways abhor'd.

PSALM LXIV. J. H.

O Lord unto my voice give ear, when I complain and pray:
And rid my life and ſoul from fear of foes that threat to ſlay.
2 Defend me from that ſort of men which in deceit do lurk:
And from the frowning face of them that all ill feats do work,
3 Who whet their tongue as we have ſeen men whet & ſharp their ſwords:
They ſhoot abroad their arrows keen, I mean moſt bitter words.
4 With privy ſleights ſhoot they their ſhaft, the upright man to hit:
The innocent to ſtrike by craft, they care or fear no whit.
5 A wicked work they have decreed, in council thus they cry,
To uſe deceit let us not dread, what? who can it eſpy?
6 What way to hurt they talk and muſe all times within their heart:
They all conſult what feats to uſe, each doth invent his part.
7 But yet all this ſhall not prevail; when they think leaſt upon,
God with his dart ſhall ſure aſſail and wound them every one.
8 Their crafts and their ill tongues withal ſhall work themſelves ſuch blame
That they which then behold their fall ſhall wonder at the ſame.
9 And all that ſee ſhall know right well, that God the thing hath wrought,
Add praiſe his wondrous works and tell what he to paſs hath brought.
10 Yet ſhall the juſt in God rejoyce ſtill truſting in his might:
So ſhall they joy with mind and voice, whoſe hearts are pure and right

PSALM LXV. J. H.

THY praiſe alone, O Lord, doth reign in Sion thine own hill:
Their Vows to thee they do maintain and evermore fulfil.
2 For that thou doſt their prayers hear, and doſt thereto agree:
The people all both far and near with truſt ſhall come to thee.
3 Our wicked life ſo far exceeds, that we ſhall fall therein:
But Lord forgive our great miſdeeds, and purge us from our ſin.
4 The men is bleſt whom thou doſt chuſe within thy courts to dwell:
Thy houſe and temple he ſhall uſe, with pleaſures that excel.
5 Of thy great juſtice hear O God, our health of thee doth riſe:
The hope of all the earth abroad, and the ſea-coaſts likewiſe.
6 With ſtrength thou art beſet about, and compaſs'd with thy power:
Thou mak'ſt the mountains ſtrong & ſtout, to ſtand in every ſhow'r
7 The ſwelling ſeas thou doſt aſſwage, making them very ſtill:
Thou doſt reſtrain the people rage, and rule them as thy will.
8 The folk that dwell throughout the earth ſhall dread thy ſins to ſee:
Morning and evening in great mirth ſend praiſes up to thee.
9 When that the earth is chapt and dry, and thirſteth more and more,
Then with thy drops thou doſt ſupply, and much increaſe her ſtore.
10 The flood of God doth overflow, and ſo doth cauſe to ſpring
The ſeed and corn which men do ſow, for he doth guide the thing.
11 With wet thou doſt her furrows fill, whereby her clods do fall:
Thy drops on her thou doſt diſtill: and bleſs her fruit withal.
12 Thou deck'ſt the earth of thy good grace with fair and pleaſant crop:
Thy clouds diſtil their dew apace, great plenty they do drop.

13 Whereby

13 Whereby the desart shall begin full great increase to bring:
The little hills shall joy therein, much fruit in them shall spring.
14 In places plain the flocks shall feed, and cover all the earth:
The vales with corn shall so exceed, that men shall sing for mirth.

PSALM LXVI. T. S.

YE men on earth in God rejoyce, with praise set forth his name:
Extol his might with heart and voice give glory to the same.
2 How wonderful, O Lord, say ye, in all thy works thou art!
Thy foes for fear shall seek to thee full sore against their heart.
3 All men that dwell the world about shall praise the name of God;
The laud thereof the world about is shew'd and set abroad.
4 All folk come forth, behold and see whatthingstheLordhathwrought
Mark well the wondrous works that he for man to pass hath brought.
5 He laid the sea like heaps on high, therein a way they had,
On foot to pass both fair and dry, whereof their hearts were glad
6 His might doth rule the world alway, his eyes all things behold;
All such as shall him disobey, by him shall be controll'd.
7 Ye people give unto our God, due laud and thanks always;
With joyful voice declare abroad, and sing unto his praise:
8 Which doth endue our soul with life, and it preserve withal:
He stays our feet so that no strife can make us slip or fall.
9 The Lord doth prove our deeds with fire if that they will abide:
As workmen do when they desire to have their metals try'd.
10 Although thou suffer us so long in prison to be cast:
And there with chains and fetters strong to lie in bondage fast.

The Second Part.

11 Although, I say, thou suffer men on us to ride and reign:
Tho' we through fire and water run, with very grief and pain.
12 Yet sure thou dost of thy good grace dispose it to the best,
And bring us out into a place, to live in wealth and rest.
13 Unto thy house resort will I to offer and to pray,
And there I will my self apply my vows to thee to pay.
14 The vows that with my mouth I spake in all my grief and smart:
The vows, I say, that I did make in dolour of my heart.
15 Burnt-off'rings I will give to thee, of oxen fat and rams:
Yea, this my sacrifice shall be of bullocks, goats and lambs.
16 Come forth & hearken here full soon, all ye that fear the Lord:
What he for my poor soul hath done, to you I will record,
17 Full oft I call to mind his grace, this mouth to him doth cry:
And thou my tongue make speed apace to praise him instantly.
18 But if I feel my heart within in wicked works rejoyce:
Or if I have delight to sin, God will not hear my voice.
19 But surely God my voice hath heard, and what I do require:
My pray'r also he doth regard, and granteth my desire.
20 All praise to him that hath not put, nor cast me out of mind:
Nor yet his mercy from me shut, which I do ever find.

PSALM LXVII. J. H.

HAve mercy on us, Lord, and grant to us thy grace;
To shew to us do thou accord, the brightness of thy face:
2 That all the Earth may know the way to godly wealth:
And all the Nations here below may see thy saving health.

3 Let all the world, O God, give praise unto thy name,
And let the People all abroad extol and laud the same.
4 Throughout the world so wide let all rejoyce with mirth:
For thou with truth and right dost guide the nations of the earth.

5 Let all the world, O God, give praise unto thy name;
And let the people all abroad extol and laud the same.
6 Then shall the Earth increase, great store of fruit shall fall,
And then our God the God of peace shall ever bless us all.

7 God shall us greatly bless, and then both far and near,
The Folk which all the earth possess, of him shall stand in fear.

PSALM LXVIII. T. S.

LEt God arise, and then his foes will turn themselves to flight:
His enemies for fear shall run, and scatter out of sight.
2 And as the fire doth melt the wax, and wind blows smoak away:
So in the presence of the Lord, the wicked shall decay.

3 But righteous men before the Lord, shall heartily rejoyce:
They shall be glad and merry all, and chearful in their voice.
4 Sing praise, sing praise unto the Lord, who rideth on the sky,
Extol the great Jehovah's name, and him do magnify.

5 The same is he that is above within his holy place,
The father is of fatherless, and judge of widows case.
6 Houses he gives, and issue both unto the comfortless:
He bringeth bondmen out of thrall, and rebels to distress.

7 When thou didst march before thy folk th' Egyptians from among,
And brought'st them thro' the wilderness which was both wide and long,
8 The earth did quake, the rain pour'd down heard were great claps of thunder
Mount Sinai shook in such a sort, as if 'twould break in sunder.

9 Thine heritage with drops of rain, abundantly was wash'd:
And if so be it barren waxt, by thee it was refresh'd.
10 Thy chosen flock doth there remain, thou hast prepar'd that place:
And for the poor thou dost provide of thine especial grace.

The Second Part.

11 God will give women causes just to magnify his name;
When as his people triumphs make, and purchase mighty fame.
12, Puissant kings for all their power, shall flee and take the foil,
And women shall remain at home shall help to part the spoil.

13 And though ye were as black as pots, your hue shall pass the Dove,
Whose wings and feathers seem to have silver and gold above.
14 When in this land God shall triumph o'er kings both high low:
Then shall it be like Salmon hill, as white as any snow.

15 Though

15 Though Basan be a fruitful hill, and in height others pass:
Yet Sion God's most holy hill doth far excel in grace:
16 Why leap ye thus ye hills most high, and thus with pride do swell?
The hill of Sion God doth love, and there will ever dwell.

17 God's army is two millions of warriours great and strong:
The Lord also in Sinai is present them among.
18 Thou did'st (O Lord) ascend on high, and captive led'st them all,
Which in times past thy chosen flock in bondage did inthral.

Thou mad'st them tribute for to pay; and such as did repine
Thou didst subdue that they might dwell in thy temple divine.
19 Now praised be the Lord for that he pours on us such grace:
From day to day he is the God of our health and solace.

The Third Part.

20 He is the God from whom salvation cometh plain:
He is the God by whom we 'scape all dangers, death and pain:
21 But he will wound his enemies head, and break the hairy scalp
Of those that in their wickedness continue still to walk.

22 From Basan will I bring, said he, my people and my sheep
And all mine own, as I have done, from dangers of the deep.
23 And make them dip their feet in blood of those that hate my Name:
And dogs shall have their tongues embru'd with licking of the same.

24 Thy goings they have seen, O God, unto their own disgrace:
How thou my God and king dost go within thy holy place.
25 The singers go before with joy, the minstrels make no stay,
And in the midst the damsels do with timbrels sweetly play.

26 Now in the congregation, O Israel, praise the Lord:
And Jacob's whole posterity, give thanks with one accord:
27 Their chief was little Benjamin, but Judah made their host,
With Zebulun and Nephthalim, which dwelt about their coast.

28 As God hath given power to thee, so Lord make firm and sure
The thing that thou hast wrought in us, for ever to endure.
29 Then in thy Temple gifts will we offer to thee, O Lord:
And in thine own Jerusalem praise thee with one accord.

The Fourth Part.

Yea, and strange kings by us subdu'd shall do like in those days:
For unto thee they shall present their gifts of laud and praise.
30 He shall destroy the spear-mens ranks, the calves and bulls of might
And make them tribute pay, and daunt all such as love to fight.

31 Then shall the lords of Egypt come, and presents with them bring:
The moors most black shall stretch their hands to God their Lord and king.
32 Therefore ye kingdoms of the earth, give praise unto the Lord:
Sing Psalms to God with one consent, thereto let all accord.

33 For he doth ride, and ever did above the heavens bright:
And by his fearful thunder claps men may well know his might:
34 Therefore the strength of Israel ascribe to God on high,
Whose might and power doth far extend above the cloudy sky.

35 O God, thy holineſs and power is dread for evermore:
The God of Iſrael gives us ſtrength? praiſed be God therefore.

PSALM LXIX. J. H.

SAve me, O God, and that with ſpeed, the waters flow full faſt:
So nigh my ſoul do they proceed, that I am ſore agaſt.
2 I ſink full deep in mire and clay, where I can feel no ground:
And in deep waters where I may moſt ſuddenly be drown'd.

3 With crying oft I weary am, my throat is hoarſe and dry:
My ſight doth fail with looking up for help to God on high,
4 My foes that guiltleſs do oppreſs my ſoul with hate are led:
In numbers ſure they are no leſs than hairs upon my head.

5 Though for no cauſe they vex me ſore, they proſper and are glad:
They do compel me to reſtore the things I never had.
6 What I have done for want of wit, thou, Lord, all times canſt tell;
And all the faults that I commit to thee are known full well.

7 O God of hoſts, defend and ſtay all thoſe that truſt in thee:
Let no man doubt or ſhrink away for ought that chanceth me.
8 It is for thee and for thy ſake that I do bear this blame:
In ſpight to thee they would me make to hide my face for ſhame.

9 My mother's ſons, my brethren all reject me with diſgrace:
And as a ſtranger they me call, they will not know my face.
10 Unto thy houſe ſuch zeal I bear, that it doth vex me much:
Their checks and taunts at thee to hear, my very heart doth grudge.

The Second Part.

11 Though I do faſt my fleſh to chaſte; yea, if I weep and moan:
This in my teeth likewiſe is caſt by ſcorners every one.
12 If I for grief and pain of heart in ſackcloth uſe to walk,
Then they anon will it pervert, therefore they jeſt and talk.

13 Both high and low and all the throng that ſit within the gate,
They have me ever in their tongue; of me they talk and prate.
14 The drunkards which in wine delight, it is their chief paſtime,
To ſeek which way to work me ſpite, of me they ſing and rhime.

15 But unto thee, O Lord, I pray, that when it pleaſeth thee,
For thy great truth thou wilt away ſend down thine aid to me.
16 Pluck thou my feet out of the mire, from drowning do me keep:
From ſuch as owe me wrath and ire, and from the waters deep.

17 Leſt with the waves I ſhould be drown'd and depth my ſoul devour,
And that the pit ſhould me confound and ſhut me in her power.
18 O Lord, of hoſts to me give ear, as thou art good and kind;
And as thy mercy is moſt dear, Lord, have me in thy mind.

19 And do not from thy ſervant hide nor turn thy face away,
I am oppreſt on every ſide, in haſt give ear, I pray.
20 O Lord, unto my ſoul draw nigh, the ſame with aid repoſe,
Becauſe of their great tyranny, acquit me from my foes.

The Third Part.

21 That I abide rebuke and ſhame, thou know'ſt and thou canſt tell
For thoſe that ſeek and work the ſame thou ſee'ſt them all full well.

22 When

22 When they with brags do break my heart some help I fain would see:
But find no friends to ease my smart, not one to comfort me.
23 But in my meat they gave me gall, too cruel for to think;
And gave me in my thirst withal, strong vinegar to drink,
24 Lord turn their table to a snare to take themselves therein:
And when they think full well to fare, then trap them in their gin.
25 And let their eyes be dark and blind, that they may nothing see:
Bow down their back and do them bind in thraldom for to be.
26 Pour out thy wrath as hot as fire, that it on them may fall:
Let thy displeasure in thine ire take hold upon them all.
27 As desarts dry their house disgrace their seed do thou expel:
That none thereof possess their place, nor in their tents e'er dwell.
28 If thou dost strike the man to tame, on him they lay full sore:
And if that thou dost wound the same, they seek to hurt him more.
29 Then let them heap up mischief still, since they are all pervert,
That of thy favour and good will they never have a part.
30 And raise them clean out of thy book of life; of hope and trust:
That for their names they never look in number of the just.

The Fourth Part.

31 Tho' I, O Lord, with woe and grief have been full sore oppress:
Thy help shall give me such relief, that all shall be redress.
32 That I may give thy name the praise, that doth to the belong:
I will extol the same always, with a Thanks-giving song.
33 Which is more pleasant unto thee, such mind thy grace hath born,
Than either ox or calf can be, that hath both hoof and horn
34 When simple folk do this behold, it shall rejoyce them sure:
All ye that seek the Lord, your life for ever shall endure.
35 For why? the Lord of hosts doth hear the poor when they complain:
His prisoners are to him most dear, he doth them not disdain.
36 Wherefore the skie and earth below, the sea with flood and stream:
His praise they shall declare and show, with all that live in them.
37 For sure our God will Sion save, and Juda's cities build:
38 Much folk possession there shall have, her streets shall all be fill'd.
His servants seed shall keep the same all ages out of mind:
39 And there all they that love his name a dwelling place shall find.

PSALM LXX. J. H.

O God to me take heed, of help I thee require:
O Lord of hosts, with haste and speed help me, I thee desire.
2 With shame confound them all, that seek my soul to spill:
Rebuke them back with blame to fall that think and wish me ill.
3 Confound them that apply and seek to work me shame:
And at my harm do laugh and cry, so, so there goes the game.
4 But let them joyful be in thee with joy and wealth,
Which only trust and seek to thee, and to thy saving health.
5 That they may say always in mirth and one accord,
All glory, honour, laud and praise be given to thee, O Lord.

6 But I am weak and poor, come, Lord, thine aid I lack;
Thou art my ſtay, and help therefore make ſpeed and be not ſlack.

PSALM LXXI. J. H.

MY Lord, my God, in all diſtreſs my hope is whole in thee:
Then let no ſhame my Soul oppreſs, nor once take hold on me.
2 As thou art juſt, defend me, Lord, and rid me out of dread;
Give ear and to my ſuit accord, and ſend me help at need.
3 Be thou my rock, to whom I may, for aid all times reſort:
Thy promiſe is to help alway, thou art my fence and fort.
4 Save me, my God, from wicked men, and from their ſtrength&power
From folk unjuſt and alſo them that cruelly devour.
5 Thou art the ſtay whereon I reſt, thou Lord of hoſts art he:
Yea, from my youth I thought it beſt ſtill to depend on thee.
6 Thou haſt me kept ev'n from my birth, and I through thee was born:
Wherefore I will thee praiſe with mirth both evening and at morn.
7 As to a Monſter ſeldom ſeen, much folk about me throng:
But thou art now, and ſtill hath been my fence and aid moſt ſtrong.
8 Wherefore my mouth for ever ſhall be filled with thy praiſe:
Alſo my tongue ſhall never fail to honour thee always.
9 Refuſe me not, O Lord, I pray, when age my limbs doth take:
And when my ſtrength doth waſt away do not my ſoul forſake.
10 Among themſelves my foes inquire to take me through deceit:
And they againſt me do conſpire, that for my ſoul lay wait.

The Second Part.

11 Lay hand and take him now they ſay, for God from him is gone:
Diſpatch him quite for to his aid moſt ſure there cometh none,
12 Do not abſent thy ſelf away, O Lord when need ſhall be:
But that in time of grief I may in haſte have help from thee.
13 With ſhame confound and overthrow, all thoſe that ſeek my life:
Suppreſs them with rebuke alſo, that fain would work me ſtrife.
14 But I will patiently abide thy help at all aſſays;
Still more and more, each time and tide I will ſet forth thy praiſe.
15 My mouth thy juſtice ſhall record, that daily help doth ſend:
For thy great benefits, O Lord, no numbers have, nor end.
16 Yet will I go and ſeek forth one, with thy good help, O God,
The ſaving health of thee alone to ſhew and ſet abroad.
17 For of my youth thou took'ſt no care, and doſt inſtruct me ſtill:
Therefore thy wonders to declare I have great mind and will.
18 And as in youth from wanton rage thou didſt me keep and ſtay:
Forſake me not in mine old age, and when my head is gray.

The Third Part.

19 That I thy ſtrength and might may ſhow to them that now be here,
And that our ſeed thy pow'r may know hereafter many year.
20 O Lord, thy juſtice doth exceed thy doings all may ſee:
Thy works are wonderful indeed: O who is like to thee?

21 Thou mad'ſt me feel afflictions ſore, and yet thou didſt me ſave :
Yea, thou didſt help and me reſtore, and took'ſt me from the grave.
22 And thou mine honour doſt increaſe, my dignity maintain :
Yea, thou doſt make all grief to ceaſe, and comfort'ſt me again.
23 Therefore thy faithfulneſs to praiſe I will with viol ſing :
My harp ſhall ſound thy laud always, O Iſrael's holy King.
24 My mouth with joy with pleaſant voice when I ſhall ſing to thee :
Alſo my ſoul ſhall much rejoyce, for thou haſt made me free.
25 My tongue thy uprightneſs ſhall ſound and ſpeak it daily ſtill :
For grief and ſhame do them confound that ſeek to work me ill.

PSALM LXXII. J. H.

LOrd, give thy judgments to the King, therein inſtruct him well :
And with his Son that princely thing, Lord, let thy juſtice dwell.
2 That he may govern uprightly, and rule thy folk aright :
And ſo defend through equity the poor that have no might
3 And let the mountains that are high, unto thy folk give peace :
Let little hills alſo apply, in juſtice to increaſe.
4 That he may help the weak and poor with aid to make them ſtrong :
And ſo deſtroy for evermore all thoſe that do them wrong.
5 And then from age to age ſhall they regard and fear thy might :
So long as Sun doth ſhine by day, or elſe the Moon by night.
6 Lord make the King unto the juſt like rain to fields new mown :
And like to drops that lay the duſt, refreſhing lands new ſown.
7 The juſt ſhall flouriſh in his days, and all ſhall be at peace,
Until the Moon ſhall leave to waſte, to change and to increaſe.
8 He ſhall be Lord, and have command from ſhore to ſhore throughout :
And from the floods within the Land, through all the Earth about.
9 The people that in deſarts dwell, ſhall kneel to him full thick :
And all his foes that do rebel, the earth and duſt ſhall lick.
10 The Lords of all the Iſles thereby great gifts to him ſhall bring :
Arabia and Saba's Kings, give many a coſtly thing.

The Second Part.

11 All Kings ſhall ſeek with one accord in his good grace to ſtand :
And all the people of the world obey at his command.
12 For he the needy ſort doth ſave, that unto him do call :
Alſo the ſimple folk that have no help of man at all.
13 He taketh pity on the poor that are with need oppreſt :
He doth preſerve them evermore, and bring their ſouls to reſt.
14 He ſhall redeem their lives from dread from fraud, from wrong & might :
Alſo the blood that they ſhall bleed is pretious in his ſight.
15 But he ſhall live and they ſhall bring to him of Saba's gold :
He ſhall be honour'd as a King, and daily be extol'd.
16 The mighty mountains of his land of corn ſhall bear ſuch throng :
That it like Cedar-trees ſhall ſtand in Libanus full long.
17 Their Cities alſo well ſhall ſpeed, the fruits thereof ſurpaſs :
In plenty it ſhall far exceed, and ſpring as green as graſs.

18 For ever they ſhall praiſe his name, while that the ſun is light:
And think them happy thro' the ſame, all folk ſhall bleſs his might.
19 Praiſe ye the Lord of hoſts and ſing to Iſrael's God each one:
For he doth ev'ry wondrous thing, yea, he himſelf alone.
20 And bleſſed be his holy name, all times eternally:
Let all the earth ſtill praiſe the ſame. Amen, Amen, ſay I.

PSALM LXXIII. T. S.

HOw e'er it be, yet God is good and kind to Iſrael:
And to all ſuch as ſafely keep their conſcience pure and well.
2 But as for me, I almoſt ſlipt, my feet began to ſlide:
Before that I was well aware, my ſteps did turn aſide.
3 For when I ſaw ſuch fooliſh men, I grudg'd with great diſdain,
That wicked men all things ſhould have without turmoil or pain:
4 They neither ſuffer pangs nor grief, as if death ſhould them ſmite:
Their bodies are both ſtout and ſtrong and ever in good plight.
5 Always free from adverſity and every ſad event:
With other men they take no part of plagues or puniſhment.
6 Therefore preſumption doth embrace their necks as doth a chain:
They are even wrapt as in a robe, with rapine and diſdain.
7 They are ſo fed that even with fat their eyes oft times out ſtart:
And as for worldly Goods they have more than can wiſh their heart.
8 Their life is moſt licentious boaſting much with their tongue
How they the poor and ſimple have oppreſſed with great wrong.
9 They ſet their mouth againſt the heav'ns and do the Lord blaſpheme:
They proudly ſpake of worldly things, no one they do eſteem.
10 God's people oftentimes turn back, to ſee their proſp'rous ſtate:
And almoſt drink the ſelf-ſame cup, and follow the ſame rate.

The Second Part.

11 How can it be that God ſay they, ſhould know or underſtand:
Theſe worldly things, ſince wicked men be lords of ſea and land.
12 For we may ſee how wicked men in riches ſtill increaſe,
Rewarded well with worldly goods, and live in reſt and peace.
13 Then why do I ſo carefully from wickedneſs refrain?
And waſh my hands in innocence, and cleanſe my heart in vain?
14 And ſuffer ſcourges every day, as ſubject to all blame:
And every morning from my youth ſuſtain rebuke and ſhame?
15 And I had almoſt ſaid as they, miſliking mine eſtate:
But then I ſhould thy children judge as folk unfortunate.
16 Then I bethought me how I might this matter underſtand:
But yet the labour was too great for me to take in hand.
17 Until the time I went into thine holy place, and then
I underſtood right perfectly, the end of all theſe men.
18 Namely, how that thou ſetteſt them upon a ſlipp'ry place:
And at thy pleaſure and thy will thou doſt them ſoon deface.
19 Then all men muſe at that ſtrange ſight to ſee how ſuddenly,
They are deſtroyed and conſum'd to death ſo horribly.

20 Much like a dream when one awakes, so shall their wealth decay;
Their famous names in all mens sight shall fail and pass away.

The Third Part.

21 Yet thus my heart was grieved then, my mind was much oppreſt?
22 So fond was I and ignorant, and in this point a beast.
23 Nevertheless by thy right-hand thou hold'st me very fast:
24 And with thy counsel dost me guide to glory at the last.

25 What thing is there that I can wish but thee in heaven above?
And in the earth there is nothing like thee that I can love.
26 My flesh and spirit both do fail, but God doth fail me never;
For of my health he is the strength, and portion even for ever.

27 But lo, all such as thee forsake, thou shalt destroy each one:
And those that trust in any thing, saving in thee alone.
28 Therefore will I draw near to God and ever with him dwell:
In God alone I put my trust, his wonders I will tell,

PSALM LXXIV. J. H.

WHy art thou, Lord, so long from us, in all this danger deep?
Why doth thine anger kindle thus at thine own pasture sheep?
2 Lord call thy people to thy thought which have been thine so long,
The which thou hast redeem'd & brought from bondage sore and strong

3 Have mind therefore and think upon remember it full well,
Thy pleasant place thy mount Sion, where thou wast wont to dwell?
4 Lift up thy feet and come in haste, and all thy foes deface:
Which now at pleasure rob and waste within thy holy place.

5 Amidst thy Congregations all thy foes do roar, O God:
They set as signs on every wall banners display'd abroad.
6 As men with axes hew down trees that on the hills do grow:
So shine the bills and Swords of these within thy temple now.

7 The ceiling saw'd, and carved boards, the goodly graven stones,
With axes, hammers, bills and swords they beat them down at once.
8 Thy places they consume with Flame; their rage doth so abound:
The house appointed to thy name, they rase down to the ground.

9 And thus they say within their heart, dispatch them out of hand:
Then burnt they up in every part Gods houses through the land.
10 Yet thou no sign of help dost send, our Prophets all are gon:
To tell when this our plague shall end among us there is none.

11 How long, Lord, shall thine enemies thus boldly thee defame?
shall they for evermore blaspheme thy great and holy Name?
12 Why dost thou thy right hand withdraw for us so long away:
Out of thy Bosom pluck it forth with speed thy foes to slay.

The Second Part.

13 O God, thou art our King and Lord, and evermore hast been:
Yea, thy good grace throughout the world for our good help is seen:
14 The seas that are so deep and dead, thy might did make them dry,
And thou didst break the serpents head that he therein did die.

15 Yea

15 Yea thou didſt break the heads ſo great of Whales that are moſt fell:
And gav'ſt them to the folk to eat that in the deſarts dwell.
16 Thou mad'ſt a ſpring with ſtreams to riſe from rocks both hard and high
Thy mighty hand hath made likewiſe deep rivers to be dry.

17 Both day and night are alſo thine, by thee they were begun;
And thou likewiſe prepared haſt the light of Moon and Sun.
18 Thou didſt appoint the ends and coaſts of all the earth about:
Both Summer heats and winter froſts thy hand hath found them out.

19 Think on, O Lord, no time forget thy foes that thee defame:
And how the fooliſh folk are ſet to rail upon thy name.
20 O let no cruel beaſts devour thy Turtle that is true;
And always leave not in their power the poor that much do rue.

21 Regard, O Lord, thy covenant, behold our miſery:
All the dark places of the earth are full of cruelty.
22 Let not the ſimple man therefore, be turned back with ſhame;
But let the needy evermore give praiſe unto thy name.

23 Ariſe, O Lord, and plead thy cauſe againſt thine enemies,
Who daily do reject thy laws, and thee with ſcorn deſpiſe.
24 The voice forſake not of thy foes, for the preſumption high
Is more and more increas'd of thoſe that hate thee ſpitefully.

PSALM LXXV. J. H.

TO thee, O God, will we give thanks, we will give thanks to thee;
Since thy name is ſo near, declare thy wondrous works will we.
2 I will uprightly judge when get convenient time I may;
The earth is weak, and all therein, but I her pillars ſtay.

3 I did to the mad people ſay, deal not ſo furiouſly:
And unto the ungodly ones, ſet not your horns on high.
4 I ſaid unto them, ſet not up your raiſed horns on high:
And ſee that you do with ſtiff neck not ſpeak preſumptuouſly.

5 For neither from the eaſtern parts, nor from the weſt likewiſe,
Nor from forſaken wilderneſs, promotion doth ariſe.
6 But God who rules both heav'n & earth the righteous judge alone:
It's he that puts down one, and ſets another in the throne.

7 For why a mighty cup of wine is in the hand of God:
And all the mixture of the ſame himſelf doth pour abroad.
8 As for the lees and filthy dregs that do remain of it,
The wicked of the earth ſhall drink and ſuck them every whit.

9 But I will talk of God alway, and his great name adore;
And will not ceaſe to celebrate his praiſe for evermore.
10 In ſunder break the horns of all ungodly men will I:
But then the horns of righteous men ſhall be exalted high.

GLORIA PATRI.

To Father, Son, and Holy Ghoſt, all Glory be therefore:
As in beginning was, is now, and ſhall be evermore.

PSALM LXXVI. J. H.

TO all that now in Jewry dwell, the Lord is clearly known;
His name is great in Iſrael, a people of his own. 2 At

2 At Salem he hath pitch'd his Tent to tarry there a ſpace:
In Sion alſo he is bent to fix his dwelling place.

3 And there he brake both ſhaft and bow, the Sword the Spear and Shield,
His Enemies did overthrow in battle in the field.

4 Thou art moſt worthy Honour, Lord, more might in thee doth lye,
Than in the ſtrongeſt of the World, that rob on Mountains high.

5 But now the proud are ſpoil'd thro' thee and they are fallen aſleep,
Through men of war no help can be themſelves they could not keep.

6 At thy rebuke, O Jacob's God, when thou didſt them reprove,
As half aſleep their Chariots ſtood no horſemen once did move.

7 For thou art dreadful, Lord, indeed, what man the courage hath.
To bide thy ſight, and doth not dread when thou art in thy wrath?

8 When thou doſt make thy judgments from heaven unto the ground,
Then all the earth full ſore afraid (heard in ſilence ſhall be found.

9 And that when thou O God doſt ſtand in judgment for to ſpeak,
To ſave th' afflicted of the Land, on earth that are full weak.

10 The fury that in man doth reign ſhall turn unto thy praiſe:
Hereafter, Lord, do thou reſtrain their wrath and threats always.

11 Make vows and pay them to our God, ye folk that nigh him be:
Bring gifts all ye that dwell abroad, for dreadful ſure is he.

12 For he doth take both life and might from princes great of birth:
And full of terror is his ſight. to all the Kings on earth.

PSALM LXXVII J. H.

I With my voice to God did cry, who lent a gracious ear:
My voice I lifted up on high, and he my ſuit did hear.

2 In time of grief I ſought to God, by night no reſt I took:
But ſtretch'd my hands to him abroad, my ſoul comfort forſook.

3 When I to think on God intend, my trouble then is more,
I ſpake but could not make an end, my breath was ſtop'd ſo ſore.

4 Thou doſt mine eyes ſo hold from reſt, that I always awake:
With fear I am ſo ſore oppreſt, my ſpeech doth me forſake.

5 The days of old in mind I caſt, and oft do think upon
The times and ages that are paſt full many years agone.

6 By night my ſongs I call to mind. once made thy praiſe to ſhow:
And with my heart much talk I find, my ſpirits ſearch to know.

7 Will God, ſaid I, at once for all caſt off his people thus,
So that hence-forth no time he ſhall be friendly unto us.

8 What, is his goodneſs quite decay'd and paſſed clean away?
Or is his promiſe now delay'd, and doth his truth decay?

9 And will the Lord our God forget his mercies manifold?
Or ſhall his wrath increaſe ſo hot, his mercies to with-hold?

10 At laſt I ſaid, this ſurely is mine own infirmity:
But his right hand can help all this, and change it ſpeedily.

The Second Part.

11 I will regard and think upon the working of the Lord:
And all his wonders paſt and gone I gladly will record.

12 Yet,

12 Yea, all his works I will declare, and what he did deviſe:
To tell his facts I will not ſpare, and all his counſel wiſe.

13 Thy works O Lord are all upright and holy all abroad:
What one hath ſtrength to match the might of thee, O Lord our God.
14 Thou art a God that doſt fore-ſhew, thy wonders every hour:
And ſo doſt make the people know thy vertue and thy power.

15 And thine own folk thou doſt defend, with ſtrength and ſtrech'dout arm
Thoſe that from Jacob did deſcend, and Joſeph's ſeed, from harm.
16 The waters Lord perceived thee, the waters ſaw thee well;
And they for fear away did flee, the depths on trembling fell.

17 The Clouds that were both thick & black did rain full plenteouſly:
The thunder in the Air did crack, thy ſhafts abroad did fly.
18 Thy Thunder in the Air was heard, thy lightnings from above,
With flaſhes great made men afraid, the earth did quake and move.

19 Thy ways within the ſea doth lie, thy paths in waters deep:
Yet none can there thy ſteps eſpy, nor know thy paths to keep.
20 Thou led'ſt thy folk upon the land as ſheep on every ſide:
By Moſes and by Aaron's hand, thou didſt them ſafely guide.

PSALM LXXVIII. J. H.

ATtend my people to my law, and to my words incline:
2 My mouth ſhall ſpeak ſtrange parables and ſentences divine.
3 Which we our ſelves have heard & learnt even of our fathers old;
And which for our inſtruction our fathers have us told.

4 Becauſe we could not keep it cloſe from them that after came:
Who ſhould God's mighty Power declare and wondrous works proclaim.
5 To Jacob he commandment gave how Iſrael ſhould live,
Willing our fathers ſhould the ſame unto their children give.

6 That they and their poſterity that were not ſprung up then
Should have the knowledge of the law, and teach it their children.
7 That they might have the better hope in God that is above:
And not forget to keep his laws and his precepts in love.

8 Not being as our fathers who rebelled in God's ſight:
And would not frame their wicked hearts to know their God aright.
9 How went the Sons of Ephraim their neighbours for to ſpoil:
Shooting their darts in day of war, and yet receiv'd the foil?

10 For why? they did not keep with God the cov'nant that was made:
Nor yet would walk or lead their lives according as he ſaid.
11 But put into oblivion his counſel and his will,
And all his works magnificent which he declared ſtill.

The Second Part.

12 What wonders to our fore-fathers did he himſelf diſcloſe,
In Egypt land, within the field that call'd is Thaneos?
13 He did divide and part the ſea, through which he made a way
For them to paſs, and in a heap the waters made to ſtay.

14 He led them ſecret in a cloud by day when it was bright:
And in the night when dark it was, with fire he gave them light.

15 He

15 He brake the rocks in wilderneſs, and gave the People drink :
As plentiful as when the deeps do flow up to the brink.
16 He drew forth rivers out of rocks that were both dry and hard,
Of ſuch abundance, that no floods to them might be compar'd.
17 Yet for all this againſt the Lord their ſin they did increaſe :
And ſtirr'd up him that is moſt high to wrath in wilderneſs.
18 They tempted God within their hearts like People of miſtruſt,
Requiring ſuch a kind of meat, as ſerved to their luſt :
19 They ſpake againſt him, and thus ſaid in their unfaithfulneſs,
What can this God prepare for us a feaſt in wilderneſs ?
20 Behold he ſtrake the ſtony rock, and floods forthwith did flow :
But can he now give to his folk both bread and fleſh alſo ?
21 When God heard this, he waxed wrath, with Jacob and his ſeed ;
So did his Indignation 'gainſt Iſrael proceed.

The Third Part.

22 Becauſe they did not faithfully believe, and hope that he,
Could always help and ſuccour them in their neceſſity.
23 Wherefore he did command the clouds forthwith they break in ſunder
24 And rain'd down manna for to eat, a food of mighty wonder.
25 When earthly men with Angels food were fed at their requeſt,
26 He bad the eaſt-wind blow away, and brought in the ſouth-weſt,
27 He rain'd down fleſh as thick as duſt, and fowls as thick as ſand :
28 Which he did caſt amidſt the place where all their tents did ſtand.
29 Then did they eat exceedingly, and all men had their fills,
Yet more and more they did deſire to ſerve their luſts and wills.
30 But as the meat was in their mouths his wrath upon them fell,
31 And ſlew the ſtrength of all their youth and choice of Iſrael.
32 Yet fell they to their wonted ſin, and ſtill they did him grieve :
For all the wonders that he wrought, they would him not believe.
33 Their days therefore he ſhortened, and made their honour vain :
Their years did waſte and paſs away with terrour and with pain.
34 But ever when he plagued them, they ſought him inſtantly,
35 Remembring that he was their ſtrength their help and God moſt high.
36 Tho' with their mouths they nothing did but flatter with the Lord :
And with their tongues, and in their hearts diſſembled every word.

The Fourth Part.

37 For why ? their hearts were nothing bent to him nor what he ſaid :
Nor yet to keep or to perform the cov'nant that he made.
38 Yet was he ſtill ſo merciful, when they deſerv'd to die,
That he forgave them their miſdeeds and would not them deſtroy.
Yea, many a time he turn'd his wrath and did them not ſurprize :
And would not ſuffer all his whole diſpleaſure to ariſe.
39 Conſidering they were but fleſh, or like to wind and rain,
Paſſing away and never doth return and come again.
40 How oftentimes in wilderneſs did they the Lord provoke !
How did they move and ſtir the Lord to plague them with his ſtroke !

41 Yea

41 Yet did they turn again to sin, & tempted him full soon,(done.
Prescribing to the mighty God what things they would have

42 Not thinking of his mighty hand, nor of the day when he
Deliver'd them out of the h nd, of the fierce enemy.

43 Nor how he wrought his miracles (as they themselves beheld)
In Egypt, and the wonders that he did in Zoan field.

44 Nor how he turned by his power their waters into blood,
That no man might receive his drink at river or at flood.

45 Nor how he sent them swarms of flies, which did them sore annoy,
And fill'd their country full of frogs, which did their land destroy;

The Fifth Part.

46 Nor how he did their fruits unto the caterpillar give;
And of the labour of their hands (vines locusts did them deprive.

47 With hail-stones he destroy'd their so that they all were lost:
And also all their sycamores, did he consume with frost.

48 And yet with hail-stones once again the Lord their cattle smote
And all the flocks and herds likewise with thunder-bolts full hot.

49 He cast upon them his fierce wrath, and indignation sore;
Amongst them evil angels sent, which troubled them yet more.

50 Then to his wrath he made a way, and spared not the least:
But gave unto the pestilence the man as well as beast.

51 He strake also the first-born all that up in Egypt came:
And all the chief of men and beasts within the tents of Ham.

52 But as for his own people dear, he did preserve and keep
And carried them through wilderness even like a flock of sheep.

53 Without all fear both safe and sound he brought them out of thrall;
Whereas their foes with rage of seas were overwhelmed all:

54 And brought them out into the coasts of his own holy land,
Ev'n to the mount which he had got by his strong arm and hand.

55 And there cast out the heathen folk and did their land divide:
And in their tents he set the tribes of Israel to abide.

56 Yet for all this, their God most high they stirr'd and tempted still,
And would not keep his testament, nor yet obey his will.

57 But as their fathers turned back, ev'n so they went astray.
Much like a bow that would not bend, but slip and start away.

The Sixth Part.

58 And griev'd him with their hill-altars with off'rings and with fire;
And with their Idols grievously provoked him to ire.

59 For which his wrath began again to kindle in his breast;
The wickedness of Israel he did so much detest.

60 The Tabernacle he forsook of Silo, where he was
Right conversant with earthly men, ev'n as his dwelling-place.

61 Then suffer'd he his might and power in bondage for to stand,
And gave the honour of the ark into his en'mies hand.

62 And did commit them to the sword, wroth with his heritage:
63 Their young men were devour'd by fire maids had no marriage.

64 An

4 And with the ſword the prieſts alſo did periſh every one;
And not a widow left alive. their death for to bemoan.

5 Then did the Lord awake as one whom ſleep could not confine:
And like a mighty giant, that refreſhed is with wine.
6 With emrods in the hinder parts his enemies he ſmote:
And put them unto ſuch a ſhame as ſhould not be forgot.

7 The tent and tabernacle he of Joſeph did refuſe:
Alſo the tribe of Ephraim, he would in no wiſe chuſe:
8 But he the tribe of Judah choſe, that he therein might dwell;
Ev'n the moſt noble mount Sion, which he did love ſo well.

9 And there he did his temple build, both ſumptuouſly and ſure:
Like as the earth which he hath made for ever to endure.
10 Then choſe he David him to ſerve, his people for to keep:
Whom he took up and brought away ev'n from the folds of ſheep.

11 As he did follow th' ewes with young, the Lord did him advance
To feed his people Iſrael and his inheritance.
12 Thus David with a faithful heart his flock and charge did feed,
And prudently with all his power, did govern them indeed.

PSALM LXXIX. J. H.

O God, the gentiles do invade thine heritage to ſpoil:
Jeruſalem an heap is made, thy temple they defile.
2 The bodies of thy ſaints moſt dear abroad to birds they caſt:
The fleſh of them that do thee fear, the beaſts devour and waſt.

3 Their blood throughout Jeruſalem as water ſpilt they have:
So that there is not one of them to lay their dead in grave.
4 Thus are we made a laughing-ſtock almoſt the world throughout,
The enemies do jeſt and mock which dwell our coaſts about.

5 How long, O Lord, wilt thou retain thine anger and thy rage?
And ſhall thy wrath and jealouſy not any more aſſwage?
6 Upon thoſe people pour the ſame, which did thee never know:
All realms that call not on thy name, conſume and overthrow.

7 For they have got the upper hand, and Jacob's ſeed deſtroy'd:
His habitation and his land they have laid waſte and void.
8 Bear not in mind our former faults, with ſpeed ſome pity ſhow:
And aid us, Lord, in our aſſaults, for we are weak and low.

The Second Part.

9 O God, that giv'ſt all health and grace, on us declare the ſame:
Weigh not our works, our ſins deface, for honour of thy name.
10 Why ſhall the wicked ſtill alway, to us as people dumb,
In thy reproach rejoyce and ſay, where is their God become?

Require, O Lord, as thou ſeeſt good, before our eyes in ſight,
Of all theſe folk thy ſervants blood, which they ſpilt in deſpight.
11 Receive into thy ſight in haſte the clamours, grief, and wrong,
Of ſuch as are in priſon caſt, and bound in irons ſtrong.

Thy force and ſtrength to celebrate, Lord, ſet them out of band,
Which unto death are deſtinate, and in their enemies hand.

12 The

12 The nations which have been so bold, as to blaspheme thy name,
In their laps seven fold do thou repay again the same.
13 So we thy flock and pasture sheep will praise thee evermore:
And teach all ages for to keep for thee like praise in store.

PSALM LXXX. J. H.

THou Shepherd that doth Israel keep, give ear and take good heed:
Which leadest Joseph like a sheep, and dost him watch and feed.
2 And thou, O Lord, whose seat is set on Cherubims most bright,
Shew forth thy self and do not let, send down thy beams of light.
3 Before Ephr'im and Benjamin, Manasses in likewise,
To shew thy power do thou begin, come help us, Lord, arise.
4 Direct our hearts by thy good grace, convert us unto thee:
Shew us the brightness of thy face, and then full safe are we.
5 Lord God of hosts of Israel, how long wilt thou delay?
And 'gainst thy folk in anger swell, and wilt not hear them pray,
6 Thou dost them feed with sorrows deep their bread with tears they eat:
And drink the tears that they do weep, in measure full and great.
7 Thou hast us made a very strife to those that dwell about:
Which much doth please our enemies, they laugh and jest it out.
8 O take us, Lord, unto thy grace, convert our hearts to thee:
Shew forth to us thy joyful face and we full safe shall be.
9 From Egypt where it grew not well thou brought'st a vine full dear,
The heathen folk thou didst expel, and thou didst plant it there.
10 Thou didst prepare for it a place and set its roots full fast:
That it did grow and spring apace, and fill'd the land at last.

The Second Part.

11 The hills were cover'd round about, with shade that from it came,
Also the cedars strong and stout, with branches of the same.
12 Why then didst thou her walls destroy her hedge pluckt up thou hast:
That all the folk that pass thereby the same do spoil and wast.
13 The boar out of the wood so wild doth dig and root it out:
The furious beasts out of the field devour it all about.
14 O Lord of hosts, return again, from heaven do thou look down:
Behold and with thy help sustain thy vineyard overthrown.
15 Thy pleasant vine, thine Israel, which thy right hand hath set:
The same which thou didst love so well, O Lord do not forget.
16 They lop and cut it off apace, they burn it down with fire:
And through the frowning of thy face we perish in thine ire.
17 Let thy right hand be with them now, whom thou hast kept so long:
And with the Son of man whom thou to thee hast made so strong.
18 And so when thou hast set us free, and saved us from shame:
Then will we never fall from thee, but call upon thy Name.
19 O Lord of hosts, thro thy good grace convert us unto thee:
Behold us with a pleasant face, and then full safe are we.

PSALM

PSALM LXXXI. J. H.

BE light and glad, in God rejoice,
Be joyful and lift up your voice
2 Prepare your Inſtruments moſt meet,
Strike up with harp and lute moſt ſweet
3 Blow as it were in the new Moon,
As it is uſed to be done
4 For this is unto Iſrael
By Jacob's God, and muſt full well
5 This clauſe with Joſeph was decreed
That as a witneſs all his Seed
6 When God himſelf had ſo prepar'd
Whereas the ſpeech which he had heard
7 I from his ſhoulder took (ſaith he)
And from the furnace ſet him free
8 When thou in grief didſt cry and call
And I did anſwer thee withal
9 Yea, at the waters of diſcord
Where thou the goodneſs of the Lord
10 Hear, O my People, Iſrael,
Regard and mark my words full well

which is our ſtrength and ſtay;
to Jacob's God alway.
ſome joyful Pſalm to ſing;
on every pleaſant ſtring.
with trumpets of the beſt:
at any ſolemn feaſt.
a ſtatute which was made
be evermore obey'd.
when he from Egypt came,
ſhould ſtill obſerve the ſame.
to bring him from that Land;
he did not underſtand.
the burthen clean away;
from burning brick of clay.
I helpt thee inſtantly;
in thunder ſecretly.
I did thee tempt and prove;
with murmuring didſt move,
and I'll aſſure it thee:
if thou wilt cleave to me.

The Second Part.

11 Thou ſhalt no god in thee reſerve
Nor in no wiſe bow to, or ſerve
12 I am the Lord thy God, and I
Then ask of me abundantly,
13 But yet my People would not hear
And Iſrael would not obey,
14 Then did I leave them to their will,
To walk in their own Counſels ſtill,
15 O that my People would have heard
And Iſrael with due regard,
16 How ſoon would I confound their
And turn my Hand upon all thoſe
17 And they that at the Lord do rage,
But for his folk, their time and age
18 I would have fed them with the crop
And made their rock with honey drop

of any land abroad:
a ſtrange or foreign god.
from Egypt ſet thee free:
and I will give it thee.
my voice when that I ſpake;
but did me quite forſake.
in hardneſs of their heart;
themſelves they did pervert.
the words that I did ſay;
(foes had walked in my way!
and bring them down full low;
that would them overthrow?
as liars ſhould be found:
ſhould with great joys be crown'd.
and fineſt of the Wheat;
that they their fills ſhould eat.

PSALM LXXXII. J. H.

AMid the preſs with men of might
to plead the cauſe of truth and right
2 How long, ſaith he, will you proceed
Why have you partially agreed
3 Whereas of due you ſhould defend
And when the poor man doth contend

the Lord himſelf doth ſtand,
with Judges of the land.
falſe Judgment to award?
the wicked to regard?
the fatherleſs and weak,
in judgment juſtly ſpeak.

4 If ye be wiſe defend the cauſe of poor men in their right:
And rid the needy from the claws of tyrants force and might.
5 But nothing will they know or learn; in vain to them I talk:
They will not ſee or ought diſcern, but ſtill in darkneſs walk.
6 For lo, even now the time is come that all things fall to nought:
And laws likewiſe by every one for gain are ſold and bought.
I had decree'd it in my ſight as gods to take you all:
Children alſo of the moſt high, for love I did you call.
7 But notwithſtanding you ſhall die as men, and ſo decay:
O Tyrants, I ſhall you deſtroy, and pluck you quite away.
8 Up Lord, and let thy ſtrength be known and judge the world with might;
For why? all nations are thine own to take them as thy right.

PSALM LXXXIII. J. H.

DO not, O God, refrain thy tongue, in ſilence do not ſtay;
withhold not, Lord, thy ſelf ſo long and make no more delay.
2 For why? behold thy foes, and ſee how they do rage and cry;
And thoſe that bear an hate to thee, hold up their heads on high.
3 Againſt thy folk they uſe deceit, and craftily enquire;
For thine elect to lie in wait in council they conſpire:
4 Come on, ſay they, let us expel and pluck theſe folk away;
So that the Name of Iſrael may utterly decay.
5 They all conſpire within their heart how they may thee withſtand;
Againſt the Lord to take a part, they are in league and band;
6 The Tents of all the Edomites, the Iſmaelites likewiſe;
The Hagarenes and Moabites, their plots do ſtill deviſe.
7 Gebal and Ammon do likewiſe with Amalek conſpire;
The Philiſtines againſt thee riſe, with them that dwell at Tyre;
8 Aſſur is alſo join'd to them in their Conſpiracy;
And is become a fence and aid to Lot's Poſterity.
9 As thou didſt to the Midianites, ſo ſerve them, Lord, each one,
As unto Siſera and Jabin, beſide the brook Kiſon.
10 Whom thou in Endor didſt deſtroy, and waſte them thro' thy might;
That they like dung on Earth did lie, and that in open ſight.

The Second Part.

11 Make them now and their lords appear like Zeb and Oreb then;
As Zeba and Zalmuna were, the Kings of Midian.
12 Which ſaid, let us throughout the land in all the Coaſts abroad
Poſſeſs and take into our hand. the fair Houſes of God.
13 Turn them O God, with ſtorms as faſt as wheels that have no ſtay;
Or like the chaff which men do caſt with winds to fly away.
14 Like as the fire with rage and fume the mighty foreſt ſpills:
And as the flame doth quite conſume the mountains and the hills.
15 So let the tempeſt of thy wrath upon their necks be laid;
And of thy ſtormy wind and ſhower, Lord, make them all afraid.
16 Lord, bring them all, I thee deſire, to ſuch rebuke and ſhame
That it may cauſe them to enquire, and learn to ſeek thy Name.

17 And

17 And let them daily more and more to shame and slander fall;
And in rebuke and obloquy confound and sink them all.
18 That they may know and understand, thou art the God most high;
And that thou dost with mighty hand the world rule constantly.

PSALM LXXXIV. J. H.

HOw pleasant is thy dwelling place, O Lord of hosts, to me!
The tabernacles of thy grace, how pleasant, Lord, they be!
2 My soul doth long full sore to go into thy courts abroad;
My heart and flesh cry out also for thee the living God.
3 The Sparrows find a room to rest, & save themselves from wrong;
Also the Swallow hath a Nest wherein to keep her young.
4 These Birds full nigh thine Altar may have place to sit and sing;
O Lord of hosts, that art alway my only God and King.
5 O they be blessed that may dwell within thy house always;
For they all times thy facts do tell, and ever give thee praise.
6 Yea, happy sure likewise are they, whose stay and strength thou art
Which to thy house do mind the way, and seek it in their heart.
As they go through the vale of tears, they dig up fountains still;
That as a Spring it all appears, and thou their pits dost fill.
7 From strength to strength they walk no faintness there shall be;
And so the God of gods at last (full fast, in Sion they do see.
8 O Lord of hosts, to me give heed, and hearken to my cry;
And let it thro' thine ears proceed, O Jacob's God most high.
9 God our shield of thy good grace regard and so draw near;
Regard, O Lord, behold the face of thine anointed dear.
10 For why? within thy courts one day is better to abide.
Than other where to keep or stay a thousand days beside,
Much rather had I keep a door within the house of God;
Than in the tents of wickedness to settle mine abode.
11 For God the Lord, light and defence, will grace and worship give;
And no good thing will he with-hold from them that purely live,
12 O Lord of hosts, that Man is blest, and happy sure is he,
That is perswaded in his breast to trust all times in thee.

PSALM LXXXV. J. H.

THou hast been merciful indeed, O Lord, unto thy land;
For thou restored'st Jacob's seed from thraldom and from band.
2 The wicked ways that they were in, thou didst them clean remit,
And thou didst hide thy peoples sin, full close thou coverd'st it.
3 And thou thine anger didst asswage, that all thy wrath was gone;
And so didst turn thee from thy rage, with them to be at one.
4 O God our health, do now convert thy people unto thee;
Put all thy wrath from us apart, and angry cease to be.
5 Shall thy fierce anger never end, but still be pour'd on us?
And shall thy wrath it self extend upon all ages thus?
6 Wilt thou not rather turn again, and quicken us, that we
And all the folk may evermore be glad and joy in thee?

7 O Lord, on us do thou declare thy goodneſs to our wealth;
Shew forth to us, and do not ſpare thine aid and ſaving health.
8 I'll hearken what God ſaith to me; to his he ſpeaketh peace;
And to his Saints that never they return to fooliſhneſs.

9 For why? his help is ſtill at hand to ſuch as do him fear;
Whereby great glory in our land ſhall dwell and flouriſh there.
10 For truth and mercy there ſhall meet in one to take their place;
And peace ſhall juſtice with kiſs greet, and there they ſhall embrace.

11 Truth from the earth ſhall ſpring apace and flouriſh pleaſantly;
So righteouſneſs ſhall ſhew her face, and look from heaven moſt high
12 Yea, God himſelf doth take in hand to give us each good thing;
And thro' the Coaſts of all the land, the earth her fruit ſhall bring.

13 Before his Face ſhall juſtice go much like a guide or ſtay;
He ſhall direct his ſteps alſo, and keep them in the way.

PSALM LXXXVI. J. H.

LOrd, bow thine ear to my requeſt and hear me inſtantly;
For with great pain & grief oppreſt full poor and weak am I.
2 Preſerve my ſoul, becauſe my ways and doings holy be;
And ſave thy Servant, O my God, that puts his truſt in thee.

3 Thy mercy upon me expreſs, and me defend alway;
For through the day I do not ceaſe to thee, O Lord, to pray.
4 Comfort, O Lord, thy ſervants ſoul that now with pain is pin'd:
For unto thee I do exalt, and left my ſoul and mind.

5 For thou art good and bountiful, thy gifts of grace are free;
Alſo thy mercy plentiful to all that call on thee.
6 O Lord, likewiſe when I do pray, regard and give an ear;
Mark well the words that I do ſay, all my petitions hear.

7 In time when trouble doth me move, to thee I do complain;
For why? I know, and well do prove thou anſwereſt me again.
8 Among the Gods, O Lord, is none with thee to be compar'd;
And none can do as thou haſt done, the like hath not been heard.

The Second Part.

9 The Gentiles and the People all which thou didſt make & frame
Before thy face on knees ſhall fall, and glorifie thy Name.
10 For why? thou art ſo much of might all power is thine own;
Thou workeſt wonders ſtill in ſight, for thou art God alone.

11 O teach me, Lord, thy way, and I ſhall in thy truth proceed;
O join my heart to thee ſo nigh, that I thy Name may dread.
12 To thee will I give thanks and praiſe, O Lord, with all my heart;
And glorifie thy Name always, becauſe my God thou art.

13 For why? thy mercy ſhew'd to me is great and doth excel:
Thou ſett'ſt my ſoul at liberty out from the loweſt hell.
14 O Lord, the proud againſt me riſe, and heaps of men of might;
They ſeek my Soul and in no wiſe will have thee in their ſight.

15 Thou, Lord, art merciful and kind, full ſlack and ſlow to wrath;
Thy goodneſs is full great, I find thy truth no meaſure hath.

16 Oh turn to me, and mercy grant, thy ſtrength to me apply;
O help and ſave thine one Servant, thy handmaids ſon am I.
17 On me ſome ſign of favour ſhow, that all my foes may ſee
And be aſham'd, becauſe, Lord, thou doſt help and comfort me.

PSALM LXXXVII. J. H.

THat City ſhall full well endure, her ground work ſtill doth ſtay;
Upon thy holy hills full ſure, it can no time decay.
2 God loves the gates of Sion beſt, his grace doth there abide;
He loves them more than all the reſt of Jacob's tents beſide.
3 Full glorious Things reported be in Sion, and abroad,
Great things, I ſay, are ſaid of thee, thou City of our God.
4 On Rahab I will caſt an Eye, and bear in mind the ſame:
To Babylon alſo apply, and them that know my Name.
5 Lo Paleſtine, and Tyre alſo, with Ethiope likewiſe,
A People old, full long ago were born and there did riſe.
6 Of Sion they ſhall ſay abroad, that divers men of Fame
Have there ſprung up, and the high God hath founded faſt the ſame.
7 In their Records to them it ſhall by him be made appear,
Of Sion, that the chief of all had his beginning there.
8 The Trumpeters with ſuch as ſing, there in great plenty be;
My fountains and my pleaſant ſprings are compaſt all in thee.

PSALM LXXXVIII. J. H.

LOrd God of health the hope and ſtay thou art alone to me,
I call and cry throughout the day, and all the night to thee;
2 O let my prayer ſoon aſcend unto thy ſight on high;
Incline thine ear, O Lord, attend, and hearken to my cry.
3 For why? with woe my heart is fill'd, and doth in trouble dwell;
My life and breath doth almoſt yield and draweth nigh to hell.
4 I am eſteem'd as one of them that in the pit do fall:
And made as one among thoſe Men that have no ſtrength at all.
5 As one among the dead, and free from things that here remain:
It were more eaſe for me to be with them the which are ſlain.
6 As thoſe that lie in grave, I ſay, whom thou haſt clean forgot;
The which thy hand hath cut away, and thou regard'ſt them not.
7 Yea, like to one ſhut up full ſure within the lower pit,
In places dark and all obſcure, and in the depth of it.
8 Thine anger and thy wrath likewiſe full ſore on me doth lie;
And all the ſtorms againſt me riſe, my ſoul to vex and try.
9 Thou putt'ſt my friends far off from me and mak'ſt them hate me ſore;
I am ſhut up in priſon faſt, and can come forth no more,
10 My ſight doth fail, thro' grief & woe, I call to thee, O God;
Throughout the day my hands alſo to thee I ſtretch abroad.

The Second Part.

1 Doſt thou unto the dead declare thy wondrous works of fame?
Shall dead to life again repair, and praiſe thee for the ſame?

12 Or ſhall thy loving kindneſs, Lord, be preached in the grave?
Or ſhall with them that are deſtroy'd thy truth her honour have?
13 Shall they that lie in dark full low ſee all thy wonders great?
Or there ſhall they thy juſtice know where men all things forget?
14 But I, O Lord, to thee always do cry and call apace;
My prayer alſo e'er it be day, ſhall come before thy face.
15 Why doſt thou, Lord, abhor my ſoul, in grief that ſeeketh thee?
And now, O Lord, why doſt thou hide thy face away from me?
16 I am afflicted, dying ſtill from youth many a year,
Thy terrors which do work me ill, with troubled mind I bear.
17 The furies of thy wrathful rage full ſore upon me lie.
Thy terrors they do not aſſwage, but preſs me heavily.
18 All day they compaſs me about, as water at the tide:
And all at once with ſtreams full great beſet me on each ſide.
19 Thou ſetteſt far from me my friends and lovers every one;
Yea, and my old acquaintance all out of my ſight are gone.

PSALM LXXXIX. J. H.

TO ſing the mercies of the Lord my tongue ſhall never ſpare;
And with my mouth from age to age thy truth I will declare.
2 For I have ſaid that mercy ſhall for evermore remain;
In that thou doſt the heavens ſupport, thy truth appeareth plain.
3 To mine elect, ſaith God, I made a covenant and beheſt;
My ſervant David to perſwade, I ſwore and did proteſt:
4 Thy ſeed for ever I will ſtay, and ſtabliſh it full faſt,
And ſtill uphold thy throne alway from age to age to laſt.
5 The heavens do ſhew with joy & mirth thy wondrous works, O Lord;
Thy Saints within thy Church on earth thy faith and truth record.
6 Who with the Lord is equal then in all the Clouds abroad!
Among the ſons of all the gods, what one is like our God?
7 God in aſſembly of the ſaints is greatly to be dread:
and over all that dwell about in terror to be had.
8 Lord God of hoſts, in all the world, what one is like to thee;
On every ſide, moſt mighty Lord, thy truth is ſeen to be.
9 The rage and fury of the Sea thou ruleſt at thy will;
And when the waves thereof ariſe, thou mak'ſt them calm & ſtill,
10 And Egypt, Lord, thou haſt ſubdu'd, thou haſt it quite deſtroy'd;
Yea, thou thy foes with mighty arm haſt ſcatter'd all abroad.

The Second Part.

11 The heavens are thine & ſtill have been, likewiſe the earth and land;
The world and all that is therein, thou foundedſt with thy hand.
12 Both north and ſouth, with eaſt & weſt, thy ſelf didſt make and frame;
Both Tabor Mount, and Hermon Hill, rejoice and praiſe thy Name.
13 Thine arm is ſtrong and full of power, all might therein doth lie;
The ſtrength of thy right hand each (hour thou lifteſt up on high.
14 In righteouſneſs and equity thou haſt thy ſeat and place;
Mercy and truth are ſtill with thee; and go before thy face.

15 That

15 That folk is bleſt that knows aright the joyful ſound, O God;
For in the favour of thy ſight they walk full ſafe abroad.
16 For in thy Name throughout the day they greatly do rejoice
And thro' thy righteouſneſs have they a pleaſant fame and noiſe.
17 For why? their glory, ſtrength, and aid in thee alone doth lie;
And thy goodneſs that hath us ſtaid, ſhall lift our horn on high.
18 Our ſtrength that doth defend us the Lord to us doth bring;
The holy one of Iſrael, (well he is our Guide and King.
19 Sometimes thy will unto thy Saints in viſions thou didſt ſhow;
And thus then didſt thou ſay to them thy mind to make them know,
20 A man of might I have erect, your King and Guide to be;
And ſet him up whom I elect among the folk to me.

The Third Part.

21 My ſervant David I have found, for he doth pleaſe me well;
And have anointed him King of my people Iſrael.
22 For why? my hand is ready ſtill with him for to remain;
And with mine arm alſo I will him ſtrengthen and ſuſtain.
23 The enemies ſhall not oppreſs, they ſhall him not devour;
Nor ſhall the ſons of wickedneſs on him have any power.
24 His foes likewiſe I will deſtroy before his face in ſight;
And thoſe that hate him I will plague and ſtrike them with my might.
25 My truth and mercy alſo ſhall upon him ever lie;
And in my Name his horn ſhall be exalted very high.
26 His Kingdom I will ſet to be upon the Sea and Land;
Alſo the running Floods ſhall he embrace with his right hand.
27 He ſhall depend with all his Heart on me, and thus ſhall ſay,
My Father and my God thou art, my rock of health and ſtay.
28 As my firſt born I will him take of all on earth that ſprings;
His might and honour I will raiſe above all earthly kings.
29 My mercy ſhall be with him ſtill, as I my ſelf have told,
My faithful cov'nant to fulfil my mercy I will hold.
30 Alſo his Seed I will ſuſtain for ever ſtrong and ſure;
So that his Set ſhall ſtill remain while heaven and earth endure.

The Fourth Part.

31 If that his ſons forſake my law and ſo begin to ſwerve;
And of my judgments have no awe, nor will not them obſerve.
32 Or if they do not uſe a-right my laws for them prepar'd;
But ſet all my Commandments light, and will them not regard;
33 Then with the rod will I begin their doings to amend,
And ſo will ſcourge them for their ſin, whenever they offend.
34 But yet my mercy and goodneſs I will not take away
From him, nor let my faithfulneſs in any wiſe decay.
35 But ſure my Covenant I will hold, with all that I have ſpoke;
No word the which my lips have told ſhall alter or be broke.
36 Once ſware I by my holineſs, and that perform will I;
With David I ſhall keep promiſe, to him I will not lye.

37 His ſeed for evermore ſhall reign, alſo his throne of might ;
As doth the Sun it ſhall remain for ever in my ſight.
38 And as the Moon within the sky, for ever ſtandeth faſt,
A faithful witneſs from on high, ſo ſhall his kingdom laſt.

39 But, Lord, thou doſt him now reject, and put him in great fear ;
Yea, thou art wroth with thine elect, thine own anointed dear.
40 The cov'nant with thy ſervant made, Lord, thou haſt quite undone;
And down upon the ground alſo haſt caſt his Royal Crown.

The Fifth Part.

41 Thou pluc'ſt his hedges up with might his walls thou doſt confound ;
Thou beareſt all his Bulwarks down, caſting them to the ground.
42 That he is ſore deſtroy'd and torn of comers by throughout ;
And ſo is made a mock and ſcorn to all that dwell about.

43 Thou their right hand haſt lifted up that him ſo ſore annoy :
And all his foes that him devour, lo, thou haſt made to joy.
44 His ſword's edge thou doſt take away, that ſhould his foes withſtand ;
To him in War no Victory thou giv'ſt, nor upperhand.

45 His glory thou doſt alſo waſte, his throne, his joy, his mirth
By thee is overthrown and caſt full low upon the earth,
46 Thou haſt cut off and made full ſhort his youth and joyful days ;
And rais'd of him an ill Report, with ſhame and great diſpraiſe.

47 How long away from me, O Lord, for ever wilt thou turn ?
And ſhall thine Anger ſtill alway as fire conſume and burn ?
48 O call to mind, remember then, my time conſumeth faſt ;
Why haſt thou made the Sons of men as things in vain to waſte ?

49 What man is he that liveth here, and death ſhall never ſee ?
Or from the hand of Hell his Soul ſhall he deliver free ?
50 where is, O Lord, thine own goodneſs ſo oft declar'd before,
Which by thy truth and uprightneſs to David thou haſt ſwore ?

51 The great rebukes to mind I call that on thy ſervant lie ;
The railings of the people all, born in my breaſt have I,
52 Wherewith, O Lord, thine enemies, blaſphemed have thy Name ;
The ſteps of thine anointed one they ceaſe not to defame.

53 All praiſe be given unto thee, O God the Lord moſt high,
from this time forth for evermore, Amen, Amen, ſay I.

PSALM XC. J. H.

THou, Lord, haſt been our ſure defence, our place of eaſe and reſt,
In all times paſt, yea ſo long ſince as cannot be expreſt.
2 E'er there was made mountain or hill, the earth and world abroad ;
From age to age, and always ſtill, for ever thou art God.

3 Thou grindeſt men thro' grief and pain to Duſt or Clay, and then,
Thou unto them again doſt ſay ; return yea ſons of men.
4 The laſting of a thouſand Years, what is it in thy ſight ?
As yeſterday it doth appear, or as a watch by night.

5 So ſoon as thou doſt ſcatter them, then is their life and trade,
Even as a ſleep, or like the graſs, whoſe beauty ſoon doth fade.

6 Which

6 which in the morning shines full bright, but fadeth by and by :
And is cut down e'er it be night, all withered, dead and dry,
7 For through thine anger we consume ; our might is much decay'd ;
And of thy fervent wrath, O Lord, we are full sore afraid.
8 The wicked works that we have wrought thou sett'st before thine eye ;
Our privy faults, yea, all our thoughts thy countenance doth spy.
9 For thro' thy wrath, our days do waste therefore doth nought remain ;
Our years consume as doth a blast, and are not call'd again.
10 The time of our abode on earth, is threescore years and ten ;
But if we come to fourscore year, our life is grievous then.

The Second Part.

11 For of this time the strength and chief we dote so much upon,
Is nothing else but pain and grief, and we as blasts are gone.
12 What man doth know what power & what might thine anger hath ?
Or in his heart who doth thee fear according to thy wrath ?
13 Instruct us, Lord, to know and try how long our days remain ;
That so we may our hearts apply true wisdom to attain.
14 Return, O Lord, how long wilt thou in thy great wrath proceed ?
Shew favour to thy servants now, and help them at their need.
15 Refresh us with thy mercy soon, and then most chearfully,
All times so long as life doth last, in heart rejoice will we.
16 As thou hast plagued us before ; now also make us glad,
And for the years wherein full sore affliction we have had.
17 O let thy work and power appear, and on thy servants light :
And shew unto thy children dear thy glory and thy might.
18 Lord, let thy grace and glory stand on us thy servants thus ;
Confirm the works we take in hand, and prosper them to us.

PSALM XCI. J. H.

HE that within the secret place of God most high doth dwell,
In shadow of the mightiest grace, at rest shall keep him well.
2 Thou art my hope and my strong hold ; I to the Lord will say ;
My God is he, in him will I my whole affiance stay.
3 He shall defend thee from the snare the which the hunter laid ;
And from the deadly plague and care whereof thou art afraid ;
4 And with his wings shall cover thee, and keep thee safely there ;
His faith and truth thy fence shall be as sure as shield and spear.
5 So that thou never shalt have cause to fear or be affright,
For all the shafts that fly by day, or terrors of the night.
6 Nor of the plague that privily doth walk in dark so fast ;
Nor yet of that which doth destroy, and at noon day doth waste.
7 Yea, at thy side as thou dost stand, a thousand dead shall be :
Ten thousand more at thy right hand, and yet shalt thou be free.
8 But thou shalt see it for thy part ; thine eyes shall well regard ;
According unto their desert the wicked have reward.
9 For why ? O Lord, I only rest and stay my hope on thee ;
In the most high I put my trust, my sure defence is he.

10 No evil thou ſhalt need to fear, with thee it ſhall go well;
No plague ſhall ever once come near, thehouſewhere thou doſt dwell.
11 For why? unto his Angels all with charge commanded he,
That ſtill in all thy ways they ſhall preſerve and proſper thee.
12 And in their hands ſhall bear thee up, ſtill waiting thee upon;
So that thy foot ſhall never chance to daſh againſt a ſtone.
13 Upon the Lion thou ſhalt go, the adder fell and long,
And tread upon the Lions young, with Dragons ſtout and ſtrong.
14 Becauſe he ſets his love on me, I'll ſave him by my might;
And him advance, becauſe that he doth know my Name aright.
15 When he for help to me doth cry, an anſwer I will give;
And from his grief take him will I in glory for to live.
17 With length of years & days of wealth I will fulfil his time;
The goodneſs of my ſaving health I will declare to him.

PSALM XCII. J. H.

IT is a thing both good and meet to praiſe the higheſt Lord;
And to thy Name, O thou moſt high, to ſing with one accord.
2 To ſhew the kindneſs of the Lord, betime e'er day be light;
And to declare his truth abroad when it doth draw to night.
3 Upon ten ſtringed Inſtrument, on lute and harp ſo ſweet;
With all the mirth you can invent of Inſtruments moſt meet.
4 For thou haſt made me to rejoice in things ſo wrought by thee;
That I have joy in heart and voice thy handy works to ſee.
5 O Lord, how glorious and how great are all thy works ſo ſtout!
So deeply are thy counſels ſet, that none can find them out.
6 The man unwiſe hath not the wit this work to paſs to bring;
And all ſuch fools are nothing fit, to underſtand this thing.
7 When as the wicked at their will like graſs do ſpring full faſt,
And when they flouriſh in their ill, they ſhall for ever waſte,
8 But thou art mighty, Lord, moſt high, and thou doſt reign therefore
In every time eternally, both now and evermore.
9 Behold, O Lord, thine enemies ſhall be deſtroy'd alway;
And all that work iniquity ſhall periſh and decay.
10 But thou, like as an Unicorn, ſhall lift mine horn on high
With freſh and new prepared oil anointed King am I.
11 And of my foes before mine eyes ſhall ſee the fall and ſhame;
Of all that up againſt me riſe, mine ears ſhall hear the ſame.
12 The juſt ſhall flouriſh upon high as palm-trees bud and blow;
And as the Cedars multiply in Libanus that grow.
13 For they are planted in the place and dwelling of our God;
Within his courts they ſpring apace and flouriſh all abroad.
14 And in their age much fruit ſhall bring both fat and well be ſeen;
And pleaſantly both bud and ſpring with boughs and branches (green.
15 To ſhew that God is good and juſt, and upright in his will;
He is my rock, my hope, and truſt, in him there is no ill.

PSALM XCIII. J. H.

THE Lord doth reign and cloathed is with Majesty most bright:
And to declare his strength likewise, hath girt himself with might.
2 The Lord likewise the earth hath made and shaped it so sure,
No might can make it move or fade, at stay it doth endure.
3 E'er that the world was made or wrought thy seat was set before;
Beyond all time that can be thought, thou hast been evermore.
4 The floods, O Lord, the floods do rise, they rore and make a noise;
The floods, I say, did enterprize, and lifted up their voice.
5 Yea, though the storms arise in sight, though Seas do rage and swell;
The Lord is strong and more of might, for he on high doth dwell.
6 O Lord, thy testimonies great, are very sure; therefore
Doth holiness right well become thy house for evermore.

PSALM XCIV. J. H.

O Lord, thou dost revenge all wrong, vengeance belongs to thee;
Since then it doth to thee belong, declare that all may see.
2 Set forth thy self, for thou of right, the earth dost judge and guide:
Reward the proud and men of might, according to their pride.
3 How long shall wicked men bear sway with lifting up their voice?
Shall proud and wicked men alway, thus triumph and rejoice?
4 How long shall they with brags burst out and proudly prate their fill?
Shall they rejoice that be so stout, whose works are ever ill?
5 Thy flock, O Lord, thine heritage they spoil and vex full sore;
Against thy people they do rage still daily more and more.
6 The Widows which are comfortless, and strangers they destroy;
They slay the Children fatherless, and none doth put them by.
7 And when they take these things in hand this talk they have of thee,
Can Jacob's God this understand? tush, no he cannot see.
8 O folk unwise, and people rude, some knowledge now discern;
Ye fools among the multitude, at length begin to learn.
9 The Lord which made the ear of man, he needs of right must hear;
He made the eye, all things must then before his sight appear.
10 The Lord doth all the world correct, and make them understand;
Shall he not then your deeds detect? how can ye 'scape his hand?

The Second Part.

11 The Ld. doth know the thoughts of man his heart he sees full plain;
And he their very thoughts doth scan, and findeth them but vain.
12 But, Lord, that man is happy sure, whom thou dost keep in awe,
And through correction dost procure to teach him in thy law;
13 Whereby he shall in quiet rest in time of trouble sit;
When wicked men shall be suppress, and fall into the pit.
14 For sure the Lord will not refuse his peop'e for to take;
His heritage whom he did chuse, he will no time forsake.
15 Until that Judgment be decreed to justice to convert;
That all may follow her with speed that are of upright heart.

16 But who upon my part shall stand against the cursed train?
Or who shall rid me from their hand that wicked works maintain?
17 Except the Lord hath been mine aid, mine enemies to quell;
My soul and life had now been laid almost as low as hell.
18 When I did say, my foot doth slide, before that I could call;
Thy mercy, Lord, most ready was to save me from the fall.
19 When with my self I mused much, and could no comfort find;
Then Lord thy goodness did me touch and that did ease my mind.
20 Wilt thou accustom, Lord, thy self with wicked men to sit;
Who with pretence instead of law much mischief do commit?
21 For they consult against the life of righteous men and good;
And in their counsels they are rife to shed the guiltless blood;
22 But yet the Lord is unto me a sure and strong defence;
To him I flee because he is my strength and confidence.
23 And he shall cause their mischiefs all themselves for to annoy:
And in their malice they shall fall; our God shall them destroy.

PSALM XCV. J. H.

O Come let us lift up our Voice and sing unto the Lord;
In him our Rock of health rejoice let us with one accord.
2 Yea, let us come before his face to give him thanks and praise;
In singing Psalms unto his grace led us be glad always.
3 For why? the Lord he is no doubt a great and mighty God,
A King above all Gods throughout, in all the world abroad.
4 The secrets of the earth so deep, and corners of the land,
the tops of hills that are so steep, he hath them in his hand.
5 The Sea and Waters all are his, for he the same hath wrought:
The earth and all that therein is; his hand hath made of nought.
6 Come let us bow and praise the Lord, before him let us fall;
And kneel to him with one accord, the which hath made us all.
7 For why? he is the Lord our God; for us he doth provide;
We are his flock, he doth us feed, his sheep and he our guide.
8 To day if ye his voice will hear, then harden not your heart;
As ye with grudging many year provok'd me in desart.
9 Whereas your Fathers tempted me, my power for to prove;
My wondrous works when they did see, yet still they would me move,
10 Twice twenty years they did me grieve and I to them did say,
They err in heart, and not believe, they have not known my way.
11 Wherefore I sware when that my wrath was kindled in my breast,
That they should never tread the path to enter in my rest.

PSALM XCVI. J. H.

SIng ye with praise unto the Lord, new songs with joy and mirth;
Sing unto him with one accord, all people on the earth.
2 Yea, sing unto the Lord alway, praise ye his holy Name;
Declare and shew from day to day Salvation by the same.
3 Among the Heathen all declare his honour round about;
To shew his wonders do not spare in all the world throughout.

4 For why? the Lord is much of might, and worthy of all praiſe;
And he is to be dread of right, above all gods always.
5 For all the gods of heathen folk are idols that will fade;
But yet our God he is the Lord that hath the heavens made.
6 All praiſe and honour alſo dwell ever before his face;
Both power and might likewiſe excel within his holy place.
7 Aſcribe unto the Lord therefore, all men with one accord:
All might and worſhip evermore aſcribe unto the Lord.
8 Aſcribe unto the Lord alſo, the glory of his Name;
Alſo into his Courts do go with gifts unto the ſame.

The Second Part.

9 Fall down and worſhip ye the Lord within his temple bright:
Let all the people of the world be fearful at his ſight.
10 Tell all the world, be not afraid, the Lord doth reign above;
Yea, he the earth ſo faſt hath ſtay'd that it can never move.
11 And that it is the Lord alone that rules with princely might
To judge the Nations ev'ry one with equity and right.
12 The heavens ſhall joyfully begin, the earth likewiſe rejoice,
The Sea with all that is therein ſhall ſhout and make a noiſe.
13 The fields ſhall joy, and every thing that ſpringeth on the earth;
The wood and every tree ſhall ſing with gladneſs and with mirth.
14 Before the preſence of the Lord, and coming of his might:
When he ſhall juſtly judge the world, and rule his folk with right.

PSALM XCVII. J H.

THe Lord doth reign, whereat the earth may joy with pleaſant voice:
Alſo the Iſles with joyful mirth may triumph and rejoice.
2 Both clouds and darkneſs likewiſe ſwell, and round about him beat;
Yea, right and juſtice ever dwell and bide about his feet.
3 Yea, fire and heat at once do run, and go before his face;
Which all his enemies ſhall burn abroad in every place.
4 his lightnings greatfull bright did blaze, and to the world appear;
Whereat the earth did look and gaze with dread and deadly fear.
5 The hills like wax did melt in ſight, and preſence of the Lord;
They fled before their Rulers might, which guideth all the world.
6 The heavens likewiſe declare and ſhow his juſtice forth abroad;
That all the world may ſee and know the glory of our God.
7 Confuſion ſure ſhall come to ſuch as worſhip idols vain:
Alſo to thoſe that glory much dumb pictures to maintain.
8 For all the idols of the world, which they their gods do call;
Shall feel the power of the Lord, and down to him ſhall fall.
9 With joy ſhall Sion hear this thing and Judah ſhall rejoice;
For at thy judgments they ſhall ſing, with a moſt chearful voice.
10 For thou, O Lord, art ſet on high, in all the earth abroad;
And art exalted wondrouſly above each other god.
11 All ye that love the Lord, do this, hate all things that are ill;
For he doth keep the Souls of his from ſuch as would them ſpill.

22 And

12 And light doth ſpring up to the juſt, with pleaſure for his part;
Gladneſs and joy likewiſe to them that are of upright heart.
13 Ye righteous, in the Lord rejoice, his holineſs proclaim;
And thankfully with heart and voice, be mindful of the ſame.

PSALM XCVIII. J. H.

O Sing ye now unto the Lord (world a new and pleaſant Song;
For he hath wrought throughout the his wonders great and ſtrong;
2 With his right hand full worthily he doth his foes devour,
And gets himſelf the victory with his own arm and power.
3 The Lord doth make the people know his ſaving health and might;
And alſo doth his Juſtice ſhow in all the heathens ſight,
4 His grace and truth to Iſrael in mind he doth record;
And all the earth hath ſeen right well the goodneſs of the Lord.
5 Be glad in him with joyful voice, all people of the earth;
Give thanks to God, ſing and rejoice to him with joy and mirth.
6 Upon the harp unto him ſing, give thanks to him always;
Rejoice before the Lord our King, with trumpets ſound his praiſe.
7 Yea, let the Sea with all therein for joy both rore and ſwell;
The earth likewiſe let it begin, with all that therein dwell.
8 And let the Floods rejoice their fills, and clap their hands apace;
Yea, let the Mountains and the Hills, triumph before his face.
9 For he ſhall come to judge and try the world and every wight;
And rule the people mightily with juſtice and with right.

PSALM XCIX. J. H.

THE Lord doth reign although at it the People rage full ſore;
Yea, on the Cherubims doth ſit, though all the world doth rore.
2 The Lord that doth in Sion dwell, is high and wondrous great;
Above all folk he doth excel, and he aloft is ſet.
3 Let all men praiſe thy mighty Name, for it is fearful ſure;
And let them magnifie the ſame, that holy is and pure.
4 The princely power of our King doth judgment love and right;
Thou rightly ruleſt every thing in Jacob through thy might.
5 To praiſe the Lord our God deviſe, all honour to him ſhew;
And at his footſtool worſhip him, that holy is, and true,
6 Moſes, Aaron, and Samuel, as prieſts on him did call;
When they did pray he heard them well and gave them anſwer all.
7 Within the Cloud to them he ſpake, then did they labour ſtill
To keep ſuch Laws as he did make, according to his will.
8 O Lord our God, thou didſt them hear, and anſwered'ſt them again;
But their inventions puniſhed, which fooliſh were and vain.
9 O praiſe our God, and Lord therefore within his holy hill;
For why? our God whom we adore, is holy ever ſtill.

PSALM C. J. H.

ALL people that on earth do dwell, (voice:
ſing to the Lord with chearful
2 Him ſerve with fear, his praiſe forth come ye before him and rejoice.
(tell:
3 The

3 The Lord ye know is God indeed; without our aid he did us make;
We are his flock he doth us feed; & for his sheep he doth us take.
4 O enter then his gates with Praise, approach with joy his Courts
Praise, laud and bless his Name always, for it is seemly so to do. (unto;
5 For why? the Lord our God is good, his mercy is for ever sure;
His truth at all times firmly stood, & shall from age to age endure.

Another of the same, by J. H.

IN God the Lord be glad and light, praise him throughout the earth
2 Serve him and come before his sight with singing and with mirth.
3 Know that the Lord our God he is, he did us make and keep,
Not we our selves: for we are his own flock and pasture sheep.
4 O go into his gates always, give thanks within the same;
Within his courts set forth his praise, and laud his holy Name.
5 For why? the goodness of the Lord for evermore doth reign;
From age to age throughout the world his truth doth still remain.

PSALM CI. N.

I Mercy will and judgment sing, O Lord God, unto thee;
2 O let me understand thy ways that good and holy be.
Within my house I'll daily walk, with heart pure and upright;
3 And I no kind of wicked thing will set before my sight.
I hate their works that fall away, they shall not cleave to me;
4 From me shall part the froward heart, none evil will I see.
5 Him I'll destroy that slandereth his neighbour privily;
The lofty heart I cannot bear, nor him that looketh high.
6 Mine eyes shall be on them within the land that faithful be;
In perfect way who walketh shall be servant unto me.
7 I will no guileful Person have within my house to dwell;
And in my presence he shall not remain that lyes doth tell.
8 Betimes I will destroy even all the wicked of the land;
That I may from God's City cut the wicked workers hand.

PSALM CII. N.

HEar thou my Prayer, O Lord, and let my cry come unto thee:
2 In time of trouble do not hide thy face away from me.
3 Incline thine ear to me, make haste to hear me when I call:
For as the smoak doth fade, so do my days consume and fall.
4 And as an hearth my bones are burnt; my heart is smitten dead,
And withers like the grass, that I forget to eat my bread.
5 By reason of my groaning voice my bones cleave to my skin:
6 As Pelican in wilderness, such case now am I in.
And as an Owl in desart is, lo, I am such an one;
7 I watch, and as a Sparrow on the house-top am alone.
8 Lo, daily in reproachful wise my foes they do me scorn:
And them that do against me rage, against me they have sworn.
9 Surely with ashes as with Bread, my hunger I have fill'd:
And mingled have my drink with tears that from mine eyes distill'd.

10 Because

10 Becauſe of thy diſpleaſure, Lord, thy wrath and thy diſdain;
For thou haſt lifted me aloft, and caſt me down again.
11 The days wherein I paſs my life, are like the fleeting ſhade;
And I am withered like graſs, that ſoon away doth fade.
12 But thou, O Lord, for ever doſt remain in ſteady place;
And thy remembrance ever doth abide from race to race;

The Second Part.

13 Thou wilt ariſe, and mercy thou to Sion wilt extend;
The time of mercy, now the time foreſet is come to end.
14 For in the very ſtones thereof thy ſervants do delight;
And on the duſt thereof they have compaſſion in their ſight.
15 Then ſhall the heathen people fear the Lord's moſt holy Name;
And all the Kings on earth ſhall dread thy glory and thy fame.
16 Then when the Lord the mighty God again ſhall Sion rear;
And then when he moſt nobly in his glory ſhall appear.
17 To pray'r of the poor deſolate when he himſelf ſhall bend;
When he ſhall not diſdain unto their prayers for to attend.
18 This ſhall be written for the age that after ſhall ſucceed;
the people that are yet unborn, the Lord's renown ſhall ſpread.
19 From his high Sanctuary he hath looked down below;
And out of heav'n moſt high he hath beheld the Earth alſo.
20 That of the mourning captive he might hear the woeful cry:
And that he might deliver thoſe that were condemned to die.
21 Then they in Sion may declare the Lord's moſt holy Name,
And in Jeruſalem ſet forth the praiſes of the ſame.
22 That when the People of the land and Kingdoms with accord
Shall be aſſembled to perform their ſervice to the Lord.

The Third Part.

23 My former force of ſtrength he hath abated in the way;
And ſhorter he did cut my days, thus I therefore did ſay,
24 My God, in midſt of all my days, now take me not away;
Thy years endure eternally, and never do decay.
25 Thou the foundations of the Earth before all time haſt laid;
The heav'ns alſo they are the work which thine own hands have
26 They all ſhall periſh and decay; but thou remaineſt ſtill; (made.
And they ſhall all in time wax old even as a garment will.
27 Thou as a garment ſhalt them change, and changed ſhall they be;
But thou doſt ſtill abide the ſame; thy years do never flee.
28 The children of thy ſervant ſhall continually endure;
And in thy ſight their happy ſeed for ever ſhall ſtand ſure.

PSALM CIII. T. S.

MY ſoul, give laud unto the Lord, my ſpirit do the ſame,
And all the ſecrets of my heart, praiſe ye his holy Name.
2 Give thanks to God for all his gifts; ſhew not thy ſelf unkind;
And ſuffer not his benefits to ſlip out of thy mind;

3. That

3 That gave thee pardon for thy faults and thee reſtor'd again,
From all thy weak and frail diſeaſe, and heal'd thee of thy pain.
4 That did redeem thy life from death from which thou couldſt not flee:
His mercy and compaſſion both he did extend to thee
5 That fill'd with goodneſs thy deſire, and did prolong thy youth:
Like as the Eagle caſts her bill, whereby her age renew'th,
6 The Lord with juſtice doth repay all ſuch as be oppreſt:
So that their ſuff'rings and their wrongs are turned to the beſt.

7 His ways and his commandments all to Moſes he did ſhow:
His counſels and his valiant acts the Iſraelites did know.
8 The Lord is kind and merciful when ſinners do him grieve:
The ſloweſt to conceive a wrath, and readieſt to forgive.

9 He chides not us continually, tho' we be full of ſtrife:
Nor keeps our faults in memory, for all our ſinful life:
10 Nor yet according to our ſins the Lord doth us regard
And after our Iniquities he doth us not reward.

11 But as the ſpace is wondrous great 'twixt earth and heav'n above;
So is his goodneſs much more large to them that do him love.
12 God doth remove our ſins from us, and our Offences all,
As far as the ſun-riſing is full diſtant from his fall.

The Second Part.

13 And look what pity parents dear, unto their children bear;
Like pity beareth God to ſuch (ſhape, as worſhip him in fear.
14 The Lord that made us knows our our mould and faſhion juſt;
How weak and frail our nature is, and how we are but duſt.

15 And how the time of mortal men is like the with'ring hay:
Or like the flow'r right fair in field, that fades full ſoon away.
16 Whoſe gloſs and beauty ſtormy winds do utterly diſgrace;
And make that after their aſſaults ſuch bloſſoms have no place.

17 But yet the goodneſs of the Lord with his ſhall never ſtand;
Their childrens children do receive his righteouſneſs at hand.
18 I mean, which keep his covenant with all their whole deſire;
And not forget to do the thing that he doth them require.

19 The heav'ns moſt high are made the and footſtool of the Lord;
And by his pow'r imperial (ſeat he governs all the world.
20 Ye angels, which are great in pow'r, praiſe ye and bleſs the Lord;
Which to obey and do his will immediately accord.

21 Ye noble hoſt and miniſters, ceaſe not to laud him ſtill;
Which ready are to execute his pleaſure and his will.
22 Yea, all his works in ev'ry place, praiſe ye his holy Name;
My thankful heart, my mind and ſoul, praiſe ye alſo the ſame.

PSALM CIV. W. K.

MY Soul, praiſe the Lord, ſpeak good of his Name,
O Lord our Great God, how doſt thou appear?
So paſſing in Glory, that great is thy Fame:
Honour and Majeſty In thee ſhine moſt clear.

2 With light as a robe thou haſt thy ſelf clad,
Whereby all the earth thy greatneſs may ſee;
The heavens in ſuch ſort thou alſo haſt ſpread,
That it to a curtain compared may be.

3 His Chamber-beams lie in the clouds full ſure,
Which as his Chariots, are made him to bear;
And there with much ſwiftneſs his courſe doth endure,
Upon the Wings riding of winds in the air.

4 He maketh his Spirits, as heralds to go;
And lightnings to ſerve we ſee alſo preſt.
His will to accompliſh they run to and fro,
To ſave or conſume things, as ſeemeth him beſt.

5 He grounded the Earth ſo firmly and faſt,
That it once to move none ſhall have ſuch power.
6 The deep a fair covering for it made thou haſte;
Which by his own nature, the hills would devour.

7 But at thy rebuke the waters do flee:
And ſo give due place thy word to obey.
At thy voice of Thunder ſo fearful they be,
That in their great raging they haſt ſoon away.

8 The mountains full high they then up aſcend:
If thou doſt but ſpeak, thy word they fulfil.
So likewiſe the Valleys moſt quickly deſcend,
Where thou them appointeſt remain they do ſtill.

9 Their bounds thou haſt ſet how far they ſhall run;
So that in their rage not that paſs they can.
For God hath appointed they ſhall not return
The earth to deſtroy more, which made was for man.

The Second Part.

10 He ſendeth the ſprings to ſtrong Streams and Lakes,
Which run do full ſwift among the huge Hills.
11 Where both the wild aſſes their thirſt oft-times ſlakes,
And beaſts of the mountains thereof drink their fills.

12 By theſe pleaſant ſprings of Fountains full fair,
The fowls of the air abide ſhall and dwell.
Who moved by nature to hop here and there,
Among the green branches their ſongs ſhall excell.

13 The mountains to moiſt the clouds he doth uſe;
The earth with his works is wholly repleat.
14 So as the brute cattel he doth not refuſe;
But graſs doth provide them, and herb for man's meat.

15 Yea, Bread, Wine, and Oil he made for man's ſake,
His face to refreſh, and heart to make ſtrong.
16 The Cedars of Liban this great Lord did make;
Which Trees he doth nouriſh that grow up ſo long.

17 In theſe may Birds build and make there their neſts.
In Fir-trees the Storks remain and abide.

18 Th

18 The high Hills are ſuccours for wild Goats to reſt;
Alſo the Rock ſtony for Conies to hide.
19 The Moon then is ſet her ſeaſons to run;
The days from the nights thereby to diſcern.
And by the deſcending alſo of the Sun,
The cold from heat alway thereby we do learn.
20 When darkneſs doth come by God's will and power,
Then creep forth do all the beaſts of the Wood.
21 The Lions range roaring their pray to devour,
But yet it is thou, Lord, which giveſt them food.
22 As ſoon as the Sun is up, they retire;
to couch in their Dens then are they full fain,
23 That man to his work may, as right doth require,
Till night come and call him to take reſt again.

The Third Part.

24 How ſundry, O Lord, are all thy works found?
With wiſdom full great they are indeed wrought.
So that the whole World. of thy praiſe doth ſound;
And as for thy Riches, they paſs all mens thought.
25 So is the great Sea which large is and broad,
Where things that creep ſwarm, and beaſts of each ſort.
26 There mighty Ships ſail, and ſome lie at rode,
The Whale huge and monſtrous there alſo doth ſport.
27 All things on thee wait, thou doſt them relieve;
And thou in due time full well doſt them feed,
28 Now when it doth pleaſe thee, the ſame for to give,
They gather full gladly thoſe things which they need.
Thou openeſt thy hand and they find ſuch grace,
That they with good things are filled we ſee.
29 But ſore are they troubl'd if thou turn thy face;
For if thou their breath take vile duſt then they be.
30 Again, when thy Spirit from thee doth proceed
All things to appoint, and what ſhall enſue.
Then are they created as thou haſt decreed;
And doſt by thy goodneſs the dry earth renew.
31 The praiſe of the Lord for ever ſhall laſt,
Who may in his works by right well rejoice.
32 His look can the earth make to tremble full faſt,
And likewiſe the mountains to ſmoak at his voice.
33 To this Lord and God ſing will I always;
So long as I live, my God praiſe will I.
34 Then am I moſt certain my words ſhall him pleaſe;
I will rejoice in him, to him will I cry.
35 The Sinners, O Lord, conſume in thine ire;
Alſo the perverſe, them root out with ſhame.
But as for my Soul now, let it ſtill deſire
And ſay with the faithful praiſe ye the Lord's Name.

PSALM CV. N.

GIve praiſes unto God the Lord, and call upon his Name;
Among the people all declare his works to ſpread his fame.
2 Sing joyfully unto the Lord, yea, ſing unto him praiſe;
And talk of all his wondrous works that he hath wrought always.
3 In honour of his holy Name rejoice with one accord:
And let the heart alſo be glad of them that ſeek the Lord.
4 Seek ye the Lord, and ſeek the ſtrength of his eternal might:
Seek ye his Face continually, (done, and preſence of his ſight.
5 The wondrous work which he hath keep ſtill in mindful heart;
Let not the judgments of his mouth out of your mind depart;
6 Ye that of faithful Abraham his ſervant are the ſeed;
Ye his elect the children that of Jacob do proceed.
7 For why? 'tis he alone that is the mighty Lord our God;
And his moſt righteous judgments are through all the earth abroad.
8 His promiſe and his covenant which he hath made to his,
He hath remembred evermore to thouſands of degrees.

The Second Part.

9 The covenant which he hath made with Abraham long ago,
And faithful Oath which he hath ſworn to Iſaac alſo.
10 And did appoint it for a law, that Jacob ſhould obey;
And for eternal covenant to Iſrael alway.
11 When thus he ſaid, Lo I to you all Canaan land will give,
The Lot of your Inheritance, wherein your ſeed ſhall live.
12 Although their number at that time did very ſmall appear;
Yea, very ſmall, and in the land they then but ſtrangers were.
13 While yet they walk from land to land without a ſure abode,
And while from ſundry kingdoms they did wander all abroad.
14 Yet wrong at no oppreſſors hand he ſuffer'd them to take;
But even the great and mighty kings reproved for their ſake.
15 And thus he ſaid, Touch ye not thoſe that mine anointed be;
Nor do the prophets any harm that do pertain to me.
16 He call'd a dearth upon the land, of bread deſtroy'd the ſtore;
But yet againſt the time of need did ſend a man before.

The Third Part.

17 Even Joſeph which had once been ſold to live a ſlave in woe;
whoſe feet they hurt in ſtocks, whoſe ſoul the Irons pierc'd into.
18 Until the time came when his cauſe was known apparently,
The mighty word of God the Lord his faultleſs truth did try.
19 The King ſent and deliver'd him from priſon where he was,
20 The Ruler of the People then, did freely let him paſs.
21 And over all his houſe he made him Lord to bear the ſway;
And of his ſubſtance made him have the rule and all the ſtay.
22 That he might to his will inſtruct the Princes of the land;
And wiſdom teach his Senators rightly to underſtand.

23 Then

23 Then into the Ægyptian land came Iſrael alſo;
And Jacob in the land of Ham did ſojourn to and fro.
24 His People he exceedingly in number made to flow:
And over all their Enemies (hate in ſtrength he made them grow.
25 Whoſe heart he turned that with they did the people treat;
And did his Servants wrongfully abuſe with falſe deceit.

The Fourth Part.

26 His faithful ſervant Moſes then, and Aaron whom he choſe,
He did command to go to them his meſſage to diſcloſe.
27 His wonderful and mighty ſigns among them he did ſhow;
And wonders in the Land of Ham then did they work alſo.
28 Darkneſs he ſent and made it dark inſtead of brighter Day:
And his Commiſſion and his Word they did not diſobey.
He turn'd their waters into blood, (place and did their fiſhes ſlay;
30 Their land brought frogs even in the where their King Pharoah lay.
31 He ſpake, and at his voice there came great ſwarms of noiſom flies,
And all the quarters of their land were fill'd with crawling lice.
32 He gave them cold and ſtony hail inſtead of milder rain;
And fiery flames within their land he ſent unto their Pain.
33 He ſmote their vines and all their trees whereon their figs did grow;
And all the trees within their coaſts alſo did overthrow.
34 He ſpake, then Caterpillers did and graſhoppers abound,
35 Eating the graſs in all their land, and fruits of all their ground.

The Fifth Part.

36 The firſt begotten in their land, with death did likewiſe ſmite;
Yea, the beginning and firſt fruit of all their ſtrength and might.
37 With gold and ſilver cauſed them from Ægypt's land to paſs;
And in the number of their tribes no feeble one there was.
38 Ægypt was glad and joyful then when they did thence depart;
For terror and the fear of them (heat, was fallen upon their heart.
39 To ſhroud them from the parching a cloud he did diſplay;
And fire he ſent to give them light when night had hid the day.
40 They asked, and he cauſed quails to rain at their requeſt;
And fully with the Bread of heaven their hunger he repreſt;
41 He opened the ſtony rock, and waters guſhed out;
Alſo the dry and parched ground like rivers ran about.
42 For of his holy cov'nant he was mindful evermore;
Which to his ſervant Abraham (mirth, he plighted long before.
43 He brought his people forth with and his elect with joy;
Out of the cruel land where they had liv'd in great annoy.
44 And of the heathen men he gave to them the fruitful lands;
The labours of the people did they take into their hands.
45 That they his holy Statutes might obſerve for evermore,
And faithfully obey his law, Praiſe ye the Lord therefore.

PSALM CVI. N.

PRaise ye the Lord, for he is good : his mercies last alway;
3 Who can express his noble acts, or all his praise display?
3 They blessed are that judgment keep and justly do alway :
4 With favour of thy people, Lord, remember me, I pray.
And with thy saving health, O Lord, vouchsafe to visit me ;
5 That I the great felicity, of thine elect may see.
And with thy peoples joy I may a joyful mind possess ;
And may with thine inheritance a chearful heart express.
6 Both we and our Fore-fathers all have sinned every one ;
We have committed wickedness and very lewdly done.
7 The wonders great which thou, O Lord, hast done in Egypt land,
Our Fathers tho' they saw them all, yet did not understand.
Nor they thy mercies multitude did keep in thankful mind ;
But at the Sea ; yea, the Red-sea, rebelled most unkind.
8 Nevertheless he saved them for honour of his Name :
That he might make his power known and spread abroad his fame.
9 The Red-sea he did then rebuke, and forthwith it was dry'd :
And as in wilderness, so through the deep he did them guide.
10 He sav'd them from the cruel hand of their despiteful foe,
And from their Enemies he did deliver them also.

The Second Part.

11 The waters did them overwhelm, not one was left alive :
12 Then they believ'd his word, and praise in song they did him give.
13 But very soon unthankfully his works they clean forgot ;
And for his counsel and his will they did neglect to wait.
14 But sinned in the wilderness with fond and greedy lust :
And in the Desart tempted God, the stay of all their trust.
15 Who then their wanton minds desire did suffer them to have :
But wasting leanness therewithal into their Souls he gave.
16 Then when they lodged in their tents at Moses they did grutch,
Aaron the holy of the Lord they also envy'd much :
17 Therefore the earth did open wide, and Dathan did devour ;
And all Abiram's company did cover in that hour.
18 In their assembly kindled was a hot consuming fire ;
and wasting flame did then burn up the wicked in his ire.
19 Upon the Hill of Horeb they an Idol calf did frame ;
And there the molten Image they did worship of the same.
20 Thus to the likeness of a Calf, which feedeth on the grass,
They turned all their Glory, and their honour did deface.
21 And God their only Saviour unthankfully forgot,
Which many great and mighty things in Egypt land had wrought.

The Third Part.

22 And in the land of Ham for them most wondrous works had don
And by the Red-sea dreadful things performed long agone.

23 There

23 Therefore becauſe they ſhew'd them- forgetful and unkind,
To bring deſtruction on them all(ſelves he purpos'd in his mind.
Had not his choſen Moſes ſtood before him in the way,
To turn away his wrath, leſt he ſhould them deſtroy and ſlay.
24 They did deſpiſe the pleaſant land that he to them did give;
Yea, and the words that he had ſpoke they did no whit believe.
25 But in their tents with grudging heart they wickedly repin'd,
Nor to the Voice of God the Lord did give an hearkning mind.
26 Therefore againſt them lifted he his ſtrong revenging hand,
Them to deſtroy in wilderneſs e'er they ſhould ſee the land.
27 And to deſtroy their ſeed among the Nations with his Rod,
And thro' the kingdoms of the world to ſcatter them abroad.
28 To Baal-peor they did join themſelves moſt wickedly,
The Sacrifices of the dead. eating moſt greedily.
29 Thus they with their inventions his anger did provoke;
And in his ſore enkindled wrath the plague upon them broke.
30 But Phineas ſtood up with zeal the ſinners vile to ſlay;
And judgment he did execute, and then the plague did ſtay.

The Fourth Part.

31 It was imputed unto him for righteouſneſs that day;
And from thenceforth ſo counted is from race to race alway.
32 At waters called Meribah they did him angry make;
Yea, ſo far forth, that Moſes then was puniſh'd for their ſake.
33 Becauſe they vex'd his Spirit ſo, that in impatient heat,
His lips ſpake unadviſedly, his fervour was ſo great.
34 Nor as the Lord commanded them, did they the people ſlay;
35 But were among the heathen mixt, and learnt their wicked way.
36 They did their Idols ſerve, which was their ruin and decay;
37 To fiends their ſons and daughters they did offer up and ſlay.
38 Yea, with unkind and murdering knife the guiltleſs Blood they ſpilt;
Yea, their own ſons and daughters blood without all cauſe of guilt.
Whom they to Canaan idols then offer'd with wicked hand;
And ſo with blood of innocents, (works defi'ed was the land.
39 Thus were they ſtained with the of their own filthy way;
And with their own inventions a whoring went aſtray.
40 Therefore againſt his people was his anger kindled ſore;
And even his own inheritance he did abhor therefore.
41 Into the hands of heathen men (they he gave them for a prey,
And made their foes their lords whom where forced to obey.

The Fifth Part.

42 Yea, and their hateful enemies oppreſt them in the land;
And they were humbly made to ſtoop as ſubjects to their hand.
43 Full oftentimes from thrall had he deliver'd them before;
But with their counſels they to wrath provok'd him evermore.
Therefore they by their wickedneſs were brought full low to lie;
44 Yet when he ſaw them in diſtreſs, he harkned to their cry.

45 He call'd to mind his covenant which he to them had ſwore;
And by his mercies multitude repented him therefore.
46 And favour he them made to find before the ſight of thoſe
That led them captive from their land, tho' they had been their foes;
47 Save us, O Lord, thou art our God, ſave us, O Lord, we pray,
And from among the heathen folk, Lord, gather us away.
48 That we may triumph and rejoice, in thy moſt holy Name;
That we may glory in thy praiſe and ſounding of thy fame.
49 The Lord the God of Iſrael be bleſt for evermore;
Let all the people ſay, Amen, praiſe ye the Lord therefore.

PSALM CVII. W. K.

GIve thanks unto the Lord our God, for gracious is he;
And that his mercy hath no end all mortal men may ſee (Name,
2 Such as the Lord redeemed hath, with thanks ſhall praiſe his
And ſhew how they from foes were freed and how he wrought the ſame.
3 He gather'd them forth of the lands that lay ſo far about;
From eaſt to weſt, from north to ſouth his hand did find them out.
4 They wander'd in the Wilderneſs, and ſtrayed from the way:
And found no City where to dwell, that ſerve might for their ſtay.
5 Whoſe thirſt and hunger was ſo great in thoſe Deſarts ſo void;
That faintneſs them aſſaulted, and their Souls greatly annoy'd.
6 Then did they cry in their diſtreſs unto the Lord for aid;
Who did remove their troublous ſtate, according as they pray'd.
7 And by that way which was moſt right he led them like a guide;
That they might to their City go, and there alſo abide;
8 Let men therefore before the Lord confeſs his goodneſs then;
And ſhew the wonders that he doth before the Sons of men.
9 For he their empty ſouls ſuſtain'd whom thirſt had made ſo faint,
Their hungry ſouls with goodneſs fed, and heard their ſad complaint.
10 Such as do dwell in darkneſs deep, where they on Earth do wait;
Faſt bound to bear ſuch troublous ſtorms as iron chains do threat.

The Second Part.

11 Becauſe againſt the words of God they proudly did rebel;
Eſteeming light his counſels high, which did ſo far excel.
12 But when he humbled them full low, they then fell down with grief;
And none was found that could 'em help, or give them ſome relief.
13 Then did they cry in their diſtreſs unto the Lord for aid;
Who did remove their troublous ſtate according as they pray'd.
14 For he from darkneſs brought 'em out and from deaths dreadful ſhade,
Burſting with force the Iron bands which them before did lade.
15 Let men therefore before the Lord confeſs his kindneſs then;
And ſhew the wonders that he doth before the ſons of men,
16 For he threw down the gates of braſs with ſtrong and mighty hand;
The Iron bars in ſunder brake, nothing could him withſtand.
17 The fooliſh folk great plagues did feel by reaſon of their ſin;
And for their great tranſgreſſion which they continue in.

18 Their

18 Their ſoul abhorr'd all ſorts of meat no reliſh they could have:
Wherebydeath had them almoſt brought unto the very Grave.

19 Then did they cry in their diſtreſs unto the Lord for aid:
Who did remove their troublous ſtate, according as they pray'd.

20 For then he ſent to them his word, which health did ſoon reſtore:
Andbroughtthemfromthoſedangersdeep wherein they were before.

The Third Part.

21 Let men therefore before the Lord confeſs his kindneſs then:
And ſhew the wonders that he doth before the ſons of Men.

22 And let them offer ſacrifice to him moſt thankfully:
And ſpeak of all his wondrous works with gladneſs and with joy.

23 Such as in ſhips and brittle Barks into the Seas deſcend,
Their merchandize thro' fearful floods to compaſs and to end:

24 Thoſe men are forced to behold the Lord's works what they be,
And in the dang'rous deep the ſame moſt marvellous they ſee.

25 For at his word the ſtormy wind ariſeth in a rage,
And ſtirreth up the ſurges ſo, that nought can them aſſwage.

26 Then are they lifted up ſo high, the clouds they ſeem to gain:
And plunging down the deep until their Souls conſume with pain.

27 And like a drunkard to and fro now here now there they reel,
As men who had their reaſon loſt, and had no ſenſe to feel.

28 Then did they cry in their diſtreſs unto the Lord for aid:
Who did remove their troublous ſtate, according as they pray'd.

29 For with his word theLord doth make the ſturdy ſtorms to ceaſe:
So that the waves from their great rage are brought to reſt and peace.

30 Then are they glad when reſt is come, which they ſo much did crave:
And to the haven by him are brought, which they ſo fain would have.

The Fourth Part.

31 Let men therefore before the Lord confeſs his kindneſs then:
And ſhew the wonders that he doth before the ſons of men:

32 Let them in preſence of the folk with praiſe extol his Name:
And where the elders do convent, there let them do the ſame.

33 The wilderneſs he often makes with waters to abound:
And water ſprings he often turns to dry and parched ground.

34 A fruitful land with pleaſures deckt full barren doth he make:
When on their ſins that dwell therein he doth juſt vengeance take.

35 Again, the wilderneſs full rude he maketh fruit to bear:
With pleaſant ſprings of waters clear, tho' none before were there.

36 Wherein ſuch hungry ſouls are ſet as he doth freely chuſe:
That they a City may them build to dwell in for their uſe.

37 That they may ſow their pleaſant land and vineyards alſo plant,
To yield them fruits of ſuch increaſe, that they may have no want.

38 They multiply exceedingly, the Lord doth bleſs them ſo:
Who alſo maketh the brute beaſts in numbers great to grow.

39 But when the faithful are broughtlow by the oppreſſors ſtout,
Diminiſhing thro' many plagues that compaſs them about:

40 Then

40 Then doth he Princes bring to ſhame which did them ſore oppreſs,
And likewiſe cauſed them to err within the wilderneſs.
41 But yet the poor he raiſeth up out of his troubles deep;
And oft-times doth his train augment much like a Flock of Sheep.
42 The righteous ſhall behold this ſight, and alſo much rejoyce,
Whereas the wicked and perverſe with grief ſhall ſtop their voice.
43 But who is wiſe that now full well he may theſe things record?
For certainly ſuch ſhall perceive the kindneſs of the Lord.

PSALM CVIII. J. H.

O God, my heart prepared is, my tongue is likewiſe ſo;
I will advance my voice in ſong, that I thy praiſe may ſhow.
2 Awake my Viol and my Harp ſweet Melody to make;
And in the morning I my ſelf right early will awake.
3 By me among the people, Lord, ſtill praiſed ſhalt thou be;
And I among the heathen folk will praiſes ſing to thee.
4 Becauſe thy mercy doth aſcend above the heavens high;
Alſo thy truth doth reach the clouds within the lofty Sky.
5 Above the ſtarry heavens high exalt thy ſelf, O God;
Diſplay likewiſe upon the earth thy glory all abroad,
6 That thy dearly beloved may be ſet at liberty.
Help, O my God, with thy right hand and hearken unto me.
7 God in his holineſs hath ſpoke, wherefore my joys abound;
Sichem I will divide and mete the vale of Succoths ground.
8 And Gilead ſhall be mine own, Manaſſes mine ſhall be:
My head ſtrength Ephraim, and law ſhall Judah give to me.
9 Moab my waſh-pot, and my ſhooe on Edom will I throw;
Upon the land of Paleſtine in triumph will I go.
10 Who to the City ſtrong ſhall be leader and guide to me;
Alſo by whom to Edom's land conveyed ſhall I be?
11 Is it not thou, O Lord, which late hadſt us forſaken quite?
And thou alſo, which with our hoſts didſt not go forth to fight?
12 Give us, O Lord, thy ſaving aid when troubles do aſſail;
For all the help of man is vain, and can no whit avail.
13 Thro' God we ſhall do valiant acts and worthy of renown;
He ſhall ſubdue our enemies, yea, he ſhall tread them down.

PSALM CIX. N.

IN ſpeechleſs ſilence do not hold, O God, thy tongue always;
Even thou, O Lord, becauſe thou art the God of all my praiſe.
2 The wicked and the guileful mouths, on me diſcloſed be;
And they with falſe and lying tongues have ſpoken unto me.
3 They did beſet me round about with words of hateful ſpite;
Without all cauſe of my deſert againſt me they did fight.
4 For my good will they were my foes then I began to pray;
5 My good with ill, my friendlineſs with hate they did repay.
6 Set thou the wicked over him, to have the upper hand,
At his right hand, Lord, ſuffer thou his hateful foe to ſtand.

7 When

7 When he is judged, let him then condemned be therein;
And let the prayer that he doth make be turned into sin.
8 Few be his days, his charge also, let thou another take;
9 His Children let be fatherless, his Wife a widow make.
10 Let his off-spring be vagabonds, and ever beg their bread;
In places desolate and waste, let them seek to be fed.
11 Let covetous extortioners get all his goods in store;
And let the stranger spoil the fruit of all his toil before.
12 Let there be none to pity him; let there be none at all
That on his Children fatherless will let their mercy fall.

The Second Part.

13 Let his Posterity be quite destroy'd and never breed;
Their Name out-blotted in the Age that after shall succeed.
14 Let not his Father's wickedness from God's remembrance fall;
And never let his Mother's sin be done away at all.
15 But in the presence of the Lord, let them for ever stay;
That from the earth their memory he may cut clean away.
16 Since mercy he forgot to shew, but did pursue with spight
The troubled man, and sought to slay the woful hearted wight.
17 As he did cursing love, it shall happen unto him so:
And as he did not blessing love, far from him it shall go.
18 As he with cursing clad himself, so it like Water shall
Enter his Bowels, and like oil into his Bones shall fall.
19 As Garment let it be to him, to cover him withal;
And as a Girdle wherewith he always be girded shall.
20 Let this be the reward from God, of him that is my foe;
Yea, and of those that evil speak against my Soul also.
21 But thou, O Lord, that art my God, deal graciously with me:
Deliver me for thy Name's sake, for great thy mercies be,
22 Because in depth of great distress I needy am and poor:
Also within my pained Breast, my heart is wounded sore.

The Third Part.

23 Even so do I depart away, as doth declining shade;
And as the Grashopper, so I am shaken off and fade.
24 With fasting long from needful food my knees enfeebled are;
And all the fatness of my flesh is gone with grief and care.
25 And I also a vile reproach to them am made to be;
And they that did upon me look, did shake their heads at me.
26 Therefore, O God my Saviour, mine aid and succour be;
According to thy mercies great, save and deliver me.
27 And they shall know thereby, that this is thy most mighty hand;
And that 'tis thou that hast it done, they well shall understand.
28 Altho' they curse with spite, yet thou wilt bless with loving voice;
When they rise up and come to shame, thy Servant shall rejoice.
29 Let them with shame be cloathed all that are mine enemies;
And with confusion as a cloak be covered likewise.

30 But

30 But greatly I will with my mouth give thanks unto the Lord:
And I among the multitude his praiſes will record.

31 For he with help at his right hand will ſtand the poor man by,
To ſave him from the man that would condemn his ſoul to die.

PSALM CX. N.

THE Lord did ſay unto my Lord, ſit thou on my right hand,
Till I have made thy foes a ſtool whereon thy feet ſhall ſtand.

2 The Lord ſhall out of Sion ſend the Scepter of thy might;
Amidſt thy mortal foes be thou the Ruler in their ſight.

3 And in the day on which thy reign and power they ſhall ſee:
Then hereby free-will offerings ſhall the People offer thee:
Yea with an holy worſhipping, then ſhall they offer all;
Thy births-dew is the dew that doth from womb of Morning fall.

4 The Lord hath ſworn and never will repent what he doth ſay;
By th' order of Melchiſedech, thou art a Prieſt alway.

5 The Lord thy God on thy right hand that ſtandeth for thy ſtay,
Shall wound for thee the ſtately kings upon his wrathful day.

6 The heathen he ſhall judge, and fill the place with bodies dead;
And over divers countries ſhall in ſunder ſmite the head.

7 And he ſhall drink out of the brook that runneth in the way:
Wherefore he ſhall lift up on high his royal head that day.

PSALM CXI. N.

WIth heart I do accord, To praiſe and laud the Lord
In preſence of the juſt,

2 For great his works are found, To ſearch them ſuch are bound
As do him love and truſt.

3 His works are glorious, Alſo his righteouſneſs
It doth endure for ever.

4 His wondrous works he would We ſtill remember ſhould,
His mercy faileth never.

5 Such as to him love bear, A portion full fair
He hath up for them laid;
For this they ſhall well find, He will them have in mind,
And keep them as he ſaid.

6 For he did not diſdain His works to ſhew them plain,
By lightnings and by thunders.
When he the heathens land Did give into their hand,
Where they beheld his wonders.

7 Of all his works enſu'th Both judgment, right and truth,
Whereto his ſtatutes tend;

8 They are decreed ſure, For ever to endure,
Which equity doth end.

Redemption he gave, His People for to ſave:
9 And hath alſo required,
His promiſe not to fail, But always to prevail;
His holy Name be feared.

10 Whoso with heart full fain
The Lord fear and obey;
Such as his laws do keep
His praise shall last alway.

True wisdom would attain,
Shall knowledge have full deep;

PSALM CXII. W. K.

THe man is blest that God doth fear, And that his law doth love indeed,
2 his seed on earth God up will rear, And blesseth such as from him proceed.
3 His house with riches he will fill, His righteousness endure shall still.
4 Unto the Righteous doth arise In trouble joy, in darkness light,
Compassion is in his eyes, And mercy always in his sight,
5 Yea, pity moveth him to lend, He doth with judgments things (expend.
6 And surely he shall never fail, For in remembrance had is he;
7 Nor tiding ill his mind assail, Who in the Lord sure hoped doth see.
8 His heart is firm; his fear is past, For he shall see his foes down cast.
9 He did well for the poor provide His righteousness shall still remain;
And his estate with praise abide, which wicked men behold with pain
10 Yea, gnash their teeth thereat shall they And so consume and melt away.

PSALM CXIII. W. K.

YE children which do serve the Lord, Praise ye his name with one (accord.
2 Yea, blessed be always his Name, Till it return where it begun
3 Who from the rising of the Sun,
Is to be praised with great fame.
4 The Lord all People doth surmount; As for his glory we may count,
Above the Heavens high to be.
5 With God the Lord who may compare, Whose dwellings in the heavens (are;
Of such great power and force is he.
6 He doth abase himself we know, Things to behold on earth be- (low,
And also in heaven above.
7 The needy out of dust to draw, Also the poor which help none (saw,
His only mercy did him move.
8 And so him set in high degree With princes of great dignity,
That rule his people with great fame.
9 The barren he doth make to bear, And with great joy her fruit to (rear,
Therefore praise ye his holy Name.

PSALM CXIV. W. W.

WHen Israel by God's command from Pharaoh's land was bent,
And Jacob's house the strangers left and in the same train went;
2 In Judah God his glory shew'd, his holiness most bright;
So did the Israelites declare his kingdom, power, and might.
3 The Sea it saw, and suddenly, as all amaz'd did fly;
The roaring streams of Jordan's flood, gave back immediately.
4 As rams afraid, the mountains skipt, their strength did them forsake
And as the silly trembling lambs, their tops did beat and shake.
5 What aileth thee, O Sea, that thou so suddenly didst fly?
Ye rolling Waves of Jordan's flood, why turn'd ye so swiftly?

6 Ye

6 Ye mountains, even as rams afraid, why did your ſtrength ſo ſhake?
Why did your tops as trembling lambs for fear quiver and quake?
7 O earth, confeſs thy Sovereign Lord, and dread his mighty hand;
Before the face of Jacob's God fear ye both Sea and Land.
8 I mean the God, which from hard rocks doth cauſe floods to appear;
And from the ſtony flint doth ſend Fountains of Water clear.

PSALM CXV. N.

NOt unto us, Lord, not to us, but to thy Name give praiſe,
Both for thy mercy and thy truth that are in thee always.
2 Why ſhall the heathen ſcorners ſay, where is their God become?
3 Our God he is in heaven, and what he will'd, that hath he done.
4 Their Idols ſilver are and gold, works of mens hands they be;
5 They have a mouth and do not ſpeak; and eyes but do not ſee.
6 And they have ears join'd to their heads, but do not hear at all;
Noſes alſo they formed have, but not to ſmell withal.
7 And hands they have, but handle not; and feet, but cannot go;
A throat they have, yet thro' the ſame they make no ſound to blow.
8 They and their makers are alike, and thoſe whoſe truſt they be.
9 Oh Iſrael truſt in the Lord, thy help and ſhield is he.
10 O Aaron's Houſe truſt in the Lord, that ſtill defendeth thee;
11 Ye that do fear him truſt in him, your ſure defence is he.
12 The Lord hath mindful been of us, and will us bleſs alſo;
On Iſrael, and on Aaron's houſe his bleſſing he will ſhow.
13 Them that be fearers of the Lord, the Lord will bleſs them all;
Yea, he will bleſs them every one, the great and alſo ſmall.
14 To you alway the Living Lord will multiply his grace;
And alſo to the Children that ſhall follow of your race.
15 Ye are the bleſſed of the Lord, even of the Lord moſt high;
Which both the heav'n and earth did make and fix immoveably.
16 The heav'ns, yea, the higheſt heav'ns belong unto the Lord;
The earth unto the Sons of men he gave of free accord.
17 They that be dead do not with praiſe ſet forth the Lord's Renown;
Nor any that into the place of ſilence do go down.
18 But we will praiſe the Lord our God, henceforth for evermore;
He only worthy is of praiſe, praiſe ye the Lord therefore.

PSALM CXVI. N.

I Love the Lord, becauſe my voice and prayer heard hath he;
2 I'll ever call on him, becauſe he bow'd his ear to me.
3 Even when the ſnares of cruel death about beſet me round;
When pains of hell me caught, and when I woe and ſorrow found.
4 Upon the Name of God my Lord, then did I call and ſay,
Deliver thou my Soul, O Lord, I do thee humbly pray.
5 The Lord is very merciful, and juſt he is alſo;
And in our God compaſſion doth plentifully flow.
6 The Lord in ſafety doth preſerve all thoſe that ſimple be;
I was in woeful miſery, and he deliver'd me.

7 And now, my Soul, since thou art safe, return unto thy rest;
For largely, lo, the Lord to thee his bounty hath expresst.
8 Because thou hast delivered (tears, my Soul from deadly thrall;
My moistned eyes from mournful my sliding feet from fall.
9 Before the Lord I in the Land of life will walk therefore;
10 I did believe, therefore I spake, for I was troubled sore.

The Second Part.

11 I said in my distress and fear, that all men liars be;
12 What shall I pay the Lord for all his benefits to me?
13 The wholesome Cup of saving health I thankfully will take;
And on the Lord's Name I will call when I my Prayers make.
14 I to the Lord will pay my vows with joy and great delight;
Even at this very present time in all his People's sight.
15 Right dear and precious in his sight, he always doth esteem.
The death of all his holy ones, whatever men do deem.
16 Thy servant, Lord thy servant, lo, I do my self confess,
Son of thy hand-maid, thou hast broke the bonds of my distress.
17 Therefore I'll offer up to thee a sacrifice of Praise;
And I will call upon the Name of God the Lord always.
18 I to the Lord will pay my vows within his Temple bright,
Even at this very present time (house in all his Peoples sight.
19 Yea, in the court of God's own and in the midst of thee,
O thou Jerusalem; Therefore the Lord our God praise ye.

PSALM CXVII. N.

O All ye nations of the world, praise ye the Lord always;
And all ye People every where set forth his noble praise.
2 For great his kindness is to us, (God, his truth doth not decay;
Wherefore praise ye the Lord our praise ye the Lord alway.

PSALM CXVIII. N.

O Give ye thanks unto the Lord, for gracious is he;
Because his mercy doth endure; for ever towards thee.
2 Let Israel confess that his mercy doth ever dure;
3 Let Aaron's house likewise confess his mercy's ever sure.
4 Let all that fear the Lord our God even now confess and say,
The mercy of the Lord our God endureth still alway.
5 In trouble and in heaviness unto the Lord I cry'd,
Which lovingly heard me at large, my suit was not deny'd.
6 The Lord himself is on my side, I will not stand in doubt,
Not fear what man can do to me, when God stands me about,
7 The Lord doth take my part with them that help to succour me;
Therefore I shall see my desire, upon mine enemy.
8 Better it is to trust in God, than in man's mortal seed;
9 Or to put confidence in Kings or Princes in our need.
10 All Nations have enclosed me, and compassed me round;
But in the Name of God shall I mine enemies confound.

11 They

11 They kept me in on every side, and did me quite surround;
But in the Lord's most mighty Name I'll cast them to the ground.
12 They came about me all all like Bees, but in the Lord's great Name
I quench'd their thorns that were on fire, and will destroy the same.

The Second Part.

13 They did with force thrust sore at me that I indeed might fall;
But through the Lord I found such help that they were vanquisht all.
14 The Lord is my defence and strength, my joy, my mirth and song;
He is become for me indeed, a Saviour most strong.

15 The right hand of the Lord our God doth bring to pass great things;
He causeth voice of joy and health in righteous mens dwellings.
16 The right hand of the Lord doth bring most mighty things to pass;
His hand hath the pre-eminence, his force is as it was.

17 I shall not die, but ever live to utter and declare
The mighty power of God the Lord, his works, and what they are.
18 The Lord himself hath chastened, and hath corrected me;
But not me given over yet to death, as ye may see.

19 Set open unto me the gates of truth and righteousness;
That I may enter into them, the Lord's praise to express.
20 This is the gate even of the Lord, which open shall be set;
For good and righteous men alway shall enter into it.

The Third Part.

21 I will give thanks to thee, O Lord, and ever will praise thee,
Who hast me heard, and art become a Saviour unto me.
22 The Stone which e'er this time among the builders was refus'd,
Is now become the corner-stone, and chiefly to be us'd.

23 This was the mighty work of God, this was the Lord's own fact,
And it is wondrous to behold with eyes that Noble act.
24 This is the joyful day indeed, which God himself hath wrought
Let us be glad and joy therein in heart, in mind, and thought.

25 Now help us Lord, and prosper us, we wish with one accord;
26 Blessed is he that comes to us in the name of the Lord.
27 God is the Lord that shews us light, bind ye therefore with cord
Your sacrifice to the altar, and give thanks to the Lord.

28 Thou art my God I will confess, and render thanks to thee;
Thou art my God, and I will praise thy mercy towards me.
29 O give ye thanks unto the Lord, for gracious is he;
Because his mercy doth endure for ever towards me.

PSALM CXIX. W. W.

ALEPH.

BLessed are they that perfect are, and pure in mind and heart;
Whose lives and conversations from God's laws never start.
2 Blessed are they that give themselves his statutes to observe;
Seeking the Lord with all their heart, and never from him swerve.

3 Doubt-

3 Doubtleſs ſuch Men go not aſtray, nor do no wicked thing,
But ſtedfaſtly walk in his way without any wandring.
4 'Tis thy commandment and thy will, that with attentive heed,
Thy noble and divine precepts we learn and keep indeed.
5 O would to God it might thee pleaſe my ways ſo to direct,
That I might always keep thy laws and never them reject.
6 So ſhould no ſhame my life attain, whilſt I thus ſet mine eyes,
And bend my mind always to muſe on thy ſacred Decrees.
7 Then will I praiſe with upright heart and magnifie thy name,
When I ſhall learn thy judgments juſt, and likewiſe prove the ſame.
8 And wholly will I give my ſelf to keep thy laws moſt right:
Forſake me not for ever, Lord, but ſhew thy grace and might.

BETH. The Second Part.

9 By what means may a young man beſt, his life learn to amend?
If that he mark and keep thy word, and therein his time ſpend.
10 Unfeignedly I have thee ſought, and thus ſeeking abide:
O never ſuffer me, O Lord, from thy precepts to ſlide.
11 Within my heart and ſecret thoughts thy words I have hid ſtill;
That I may not at any time offend thy godly will.
12 We magnifie thy Name, O Lord, and praiſe thee evermore;
Thy ſtatutes of moſt worthy fame, O Lord, teach me therefore.
13 My lips have never ceas'd to preach and publiſh day and night
The judgments all which did proceed from thy mouth full of might
14 Thy teſtimonies and thy ways, much more my heart rejoice,
Than all the treaſures of the earth, which wordlings make their (choice.
15 On thy precepts I will ſtill muſe, and thereto frame my talk;
As at a mark, ſo well I aim, how I thy ways may walk.
16 My only joy ſhall be ſo fix't, and on thy laws ſo ſet;
That nothing ſhall me ſo far blind, that I thy words forget.

GIMEL. The Third Part.

17 Grant to thy ſervant now ſuch grace, as may my life prolong;
Thy holy word then will I keep, both in my heart and tongue:
18 Mine eyes which are dim and ſhut up, ſo open and make bright;
That of thy law and wondrous works I may have the clear ſight.
19 I am a ſtranger in this earth, wandring now here, now there,
Thy word therefore to me diſcloſe my footſteps for to clear.
20 My ſoul is raviſht with deſire, and never is at reſt;
But ſeeks to know thy judgments high, and what may pleaſe thee beſt.
21 The proud man and malicious thou haſt deſtroyed each one;
And curſed are ſuch as do not thy laws attend upon
22 Lord, turn from me rebuke and ſhame which wicked men conſpire;
For I have kept thy covenants; with zeal as hot as fire.
23 The Princes great in council ſate, and did againſt me ſpeak;
But then thy ſervant thought how he thy ſtatutes might not break.
24 For why? thy cov'nants are the joy, and ſolace of my heart;
They are my faithful councellors, from them I'll not depart.

DALETH. The Fourth Part.

25 I am alas, as brought to grave, and almoſt turn'd to duſt ;
Reſtore therefore my life again. as thy promiſe is juſt.
26 My ways when I acknowledged, with mercy thou didſt hear ;
Hear now alſo, and me inſtruct thy laws to love and fear.
27 Make me, O Lord, to underſtand thy precepts evermore ;
Then on thy works I'll meditate, and lay them up in ſtore.
28 My ſoul I feel ſo ſore oppreſt, that it doth melt for grief;
According to thy word therefore haſte, Lord, to ſend relief.
29 From lying and deceitful lips let thy grace me defend ;
And that I may learn thee to love, thy holy law me ſend.
30 The way of truth both ſtraight and I choſen have and found ;
Before me I thy judgments ſet; (ſure, which keep me ſafe and ſound.
31 Since then, O Lord, I readily thy covenants embrace ;
Let me therefore have no rebuke nor check in any caſe.
32 Then will I run moſt joyfully where thy word doth me call ;
When thou haſt ſet my heart at large, and rid me out of thrall.

HE. The Fifth Part.

33 Inſtruct me, Lord, in the right way of thy ſtatutes divine ;
And them to keep unto the end, my heart will I incline.
34 Grant me the knowledge of thy Law, and I ſhall it obey ;
With heart and mind, and all my might, I will it keep alway.
35 In the right paths of thy precepts guide me, Lord, I require ;
None other pleaſure do I wiſh, nor greater thing deſire.
36 Incline my heart thy laws to keep, and cov'nants to imbrace ;
And from all filthy avarice, Lord, ſhield me with thy grace
37 From vain deſires and worldly luſts turn back mine eyes and ſight;
Give me the ſpirit of Life and Power, to walk thy ways aright.
38 Confirm thy gracious promiſe, Lord, which thou haſt made to me,
Which am thy ſervant, and do love and fear nothing but thee.
39 Reproach and ſhame which I do fear, from me, O Lord, expel :
For thou doſt judge with equity, and therein doth excel.
40 Behold, my heart's deſire is bent thy laws to keep alway;
Lord, ſtrengthen me ſo with thy grace that it perform I may.

VAU. The Sixth Part.

41 Thy mercies great and manifold, let me obtain, O Lord ;
Thy ſaving health let me enjoy, according to thy word.
42 So ſhall I ſtop the ſlandrous mouths of lewd men and unjuſt ;
For in thy faithful promiſes, ſtands my comfort and truſt.
43 The word of truth within my mouth let ever ſtill be preſt ;
For in thy Judgments wonderful my hope doth ſtand and reſt.
44 And whilſt that breath within me doth this natural life preſerve :
Yea, till this world ſhall be diſſolv'd, thy law will I obſerve.
45 So walk will I as ſet at large, from dread and danger free ;
Becauſe I ſtudy how to keep thy precepts faithfully.

46 Thy noble acts I will describe, as things of most great fame;
Ev'n before kings I will them blaze, and shrink no whit for shame.
47 I will rejoice then to obey thy just commands and will;
Which evermore I have lov'd best, and so will love them still.
48 My hands I will lift to thy laws, which I have dearly sought,
And practise thy commandments in will, in deed, and thought.

ZAIN. The Seventh Part.

49 Thy promise which thou mad'st to remember, Lord, I pray;
For therein have I put my trust (me, and confidence alway,
50 It is my comfort and my Joy when troubles me assail;
For were my life not by thy word, it suddenly would fail.
51 The proud and such as God contemn still made of me a scorn;
Yet would I not thy law forsake, as if I were forlorn;
52 But call to mind Lord, thy great works shew'd to our fathers old;
Whereby I feel my joy surmount my grief an hundred fold.
53 Horror hath taken hold on me, because the wicked do,
Forsake thy righteous law, and will have no regard thereto.
54 But as for me, I fram'd my Songs thy statutes to exalt,
When I among the strangers dwelt, and grief did me assault.
55 I thought upon thy Name, O Lord, by night when others sleep;
Thy law also I kept always. and ever will it keep.
56 This grace I did obtain, because thy covenants most dear
I did embrace, and also keep with reverence and fear.

CHETH. The Eighth Part.

57 O God, which art my part and lot, my comfort and my stay,
I have decreed and promised, thy laws to keep alway.
58 Mine earnest heart did humbly sue in presence of thy face;
As thou therefore hast promised, Lord, grant to me thy grace.
59 My life I have examined, and try'd my secret heart;
Which to thy statutes caused me my feet straight to convert.
60 I did not stay nor linger long, as they that slothful are;
But hastily thy laws to keep I did my self prepare.
61 The cruel bands of wicked men have made of me their prey;
Yet would I not thy law forget, nor from thee go astray.
62 Thy righteous laws and judgments are so very great and high;
That ev'n at midnight I will rise, thy name to magnifie.
63 I am companion to all them which fear thee in their heart,
And never will for love nor dread from thy commandments start.
64 Thy mercies, Lord, most plenteously the earth throughout do fill;
O teach me how I may obey. thy statutes and thy will.

TETH. The Ninth Part.

65 According to thy promise, Lord, so hast thou with me dealt,
For of thy grace in sundry sorts have I thy servant felt.
66 Teach me to judge always aright, and give me knowledge sure,
For certainly I do believe thy precepts are most pure.

67 Before that I afflicted was I err'd and went astray;
But now I keep thy holy word and make it all my stay.
68 Thou art both good and gracious giving most lib'rally;
Thine ordinances how to keep, therefore, O Lord, teach me.
69 The proud and the ungodly have against me forg'd a lye;
Yet thy Commandments still observe with all my Heart will I.
70 Their hearts are swoln with worldly they are exceeding fat;
But in thy law I do delight, (wealth, and nothing seek but that.
71 O happy time may I well say, when thou didst me correct;
For as a guide to learn thy laws, thy rod did me direct.
72 So that to me thy word and law, is dearer manifold
Than thousands of Gold and Silver, or ought that can be told.

JOD. The Tenth Part.

73 Thy hands have made and fashion'd me, thy creature for to be;
Make me to understand thy law, and keep it faithfully.
74 So they that fear thee shall rejoice whenever they may see,
Because I have learn'd by thy word to put my trust in thee.
When with thy rods the world is plagu'd, I know the cause is just;
So when thou dost correct me, Lord, the cause right needs be must.
76 Now of thy goodness I thee pray some comfort to me send;
And as thou hast me hitherto, O Lord, still me defend.
77 Thy tender mercies pour on me, and I shall surely live,
For joy and Consolation both thy law to me doth give.
78 Confound the proud, who do me seek, perversly to destroy;
But as for me thy laws to know, I will my self employ.
79 Who so with reverence doth thee fear, to them let me retire;
And such as do thy cov'nants know, and them alone desire.
80 My heart without all wavering let on thy laws be bent;
That no confusion come to me, nor any discontent.

CAPH. The Eleventh Part.

81 My soul doth faint and ceaseth not thy saving health to crave;
And for thy words sake still I trust my hearts desire to have.
82 Mine eyes do fail with looking for thy word, and thus I say,
O when wilt thou me comfort, Lord, why dost thou thus delay?
83 Like as a Bottle in the smoke, so am I parcht and dry'd,
Yet will I not out of my heart let thy commandments slide.
84 How long, O Lord, shall I yet live, before I see the hour,
That on my foes which me torment, thy vengeance thou wilt pour?
85 Presumptuous Men have digged pits, thinking to make me sure;
Thus contrary unto thy law, my hurt they do procure.
86 But thy commandments are all true, and causeless they me grieve;
To thee therefore I do complain, that thou may'st me relieve.
87 Almost they had me clean destroy'd, & brought me quite to ground,
Yet by thy Statutes I abode, and therein succour found.
88 Restore me, Lord, again to life, for thy mercies excel;
And so shall I thy cov'nants keep till death my life expell.

LAMED.

LAMED. The Twelfth Part.

89 In heaven, O Lord, where thou doſt dwell, thy word is ſtabliſht ſure;
And ſhall to all eternity, faſt ſettled there endure,
90 From age to age thy truth abides, as doth the earth witneſs;
whoſe groundwork thou haſt laid ſo ſure as no tongue can expreſs.
91 Even to this day we may well ſee how thou doſt them preſerve;
According to thine ordinance, for all things do thee ſerve.
92 Had it not been that in thy law my ſoul had comfort ſought,
Long time ere now in my diſtreſs I had been brought to nought,
93 Therefore will I thy precepts keep in memory full faſt;
Becauſe that thou by them, O Lord, my life reſtored haſt.
94 No man to me can title make, for I am only thine;
Save me therefore, for to thy laws mine ears and heart incline.
95 The wicked men that ſeek my bane, for me do lie in wait;
But I will meditate upon thy teſtimonies great.
96 For nothing in this world I ſee which hath at length no end;
But thy commandments and thy word, beyond all time extend.

MEM. The Thirteenth Part.

97 What great deſire and fervent love unto thy law I bear!
On it my daily ſtudy is, that ſo I may thee fear.
98 Thy word hath taught me to exceed in wiſdom all my foes;
For they are ever with me, and do daily me oppoſe.
99 My teachers which did me inſtruct, in knowledge I excel:
Becauſe I do thy cov'nants keep, and them to others tell.
100 In wiſdom I do far ſurpaſs the ancient men alſo;
And that becauſe I keep thy laws, and ſo reſolve to do.
101 My feet I have refrain'd likewiſe from every evil way.
That ſo I might thy word obſerve and keep without delay.
102 I have not from thy judgments ſwerv'd nor ſhrunk, as thou canſt tell;
For why? thou haſt me taught thereby to live godly and well.
103 O Lord, how ſweet unto my taſte I find thy words alway!
Doubtleſs no honey in my mouth doth taſte ſo ſweet as they.
104 Thy laws have me ſuch wiſdom that utterly I hate
All wicked and ungodly ways, (learnt, ine ev'ry kind or rate.

NUN. The Fourteenth Part.

105 Even as a lantern to my feet, ſo doth thy words ſhine bright,
And to my paths where e'er I go, it is a flaming light.
106 I have both ſworn and will perform in truth and faithfulneſs,
That I will keep thy judgments juſt, and them in life expreſs.
107 Affliction hath me ſore oppreſt, and brought me to death's door;
O Lord, as thou haſt promiſed, ſo me to life reſtore.
108 The off'rings which with heart and voice moſt freely I thee give,
Accept, and teach me how I may after thy judgments live.
109 My ſoul is ever in my hand, great dangers me aſſail;
Yet do I not thy law forget, nor it to keep will fail

110 Although the wicked laid their nets, to make of me a prey,
Yet did I not from thy precepts once ſwerve or go aſtray.
111 Thy law, O Lord, I taken have mine heritage to be;
Becauſe ſuch great delight and joy it doth afford to me.
112 For evermore I have been bent thy ſtatutes to fulfil;
Even ſo likewiſe unto the end I will continue ſtill.

SAMECH. The Fifteenth Part.

113 All thoughts that vain and wicked are I do always deteſt;
But for thy precepts and thy laws I love them ever beſt.
114 Thou art my hid and ſecret place, my ſhield and ſtrong defence,
Therefore have I thy promiſes, lookt for with patience.
115 Therefore ye evil-doers all away from me be gone;
For the commandments will I keep of God my Lord alone.
116 As thou haſt promis'd, ſo perform, that I may live and be
Never aſhamed of the hope which thou haſt given me.
117 Uphold me, and I ſhall be ſafe for ought they do or ſay;
And in thy ſtatutes pleaſure take will I both night and day.
118 Thou haſt trod ſuch under thy feet as do thy ſtatutes break;
For nought avails their ſubtilty, their counſel is too weak.
119 Like droſs thou caſt'ſt the wicked where e'er they go or dwell,
Therefore can I as thy ſtatutes (out, love nothing half ſo well.
120 My fleſh doth quake for fear of thee, my ſoul is much diſmaid;
By reaſon of thy judgments great, my heart is ſore afraid.

AIN. The Sixteenth Part.

121 I do the thing that lawful is, and give to all men right;
Reſign me not to them that would oppreſs me with their might,
122 But for thy ſervants ſurety be in that thing which is right;
And never let the proud oppreſs me with their rage and ſpight.
123 Mines eyes do fail with waiting for thy health which I do crave,
And for thy righteous promiſe, Lord, whereby thou wilt me ſave.
124 Entreat thy ſervant lovingly, and favour to him ſhow:
And thy ſtatutes moſt excellent teach me alſo to know.
125 Thy humble ſervant, Lord, I am, grant me to underſtand:
How by thy ſtatutes I may know beſt what to take in hand.
126 It is now time, Lord, to begin for truth doth quite decay;
Thy law likewiſe they have made void, and none doth it obey.
127 This is the cauſe wherefore I love thy laws much more than gold,
Or Jewels fine, which are eſteem'd moſt coſtly to be ſold.
128 I thought thy Precepts all moſt juſt, and ſo them kept in ſtore.
All crafty and malicious ways I greatly do abhor.

PE. The Seventeenth Part.

129 Thy cov'nants are moſt wonderful, and full of things profound;
My ſoul therefore doth keep them ſure when they are try'd and found.
130 The entrance of thy word doth give to men a light moſt clear,
The ſimple likewiſe underſtand, when they it read or hear.

131 My

131 My mouth I open'd and did pant because my ſoul did long
For thy commandments which always do guide my heart and tongue.
132 With mercy and compaſſion, Lord, behold me from above,
As thou art wont ſuch to behold as thy name fear and love.
133 Direct my footſteps by thy word, that I thy will may know;
And never let iniquity (harms, thy ſervant overthrow.
134 From ſlanderous tongues and deadly preſerve and keep me ſure;
thy precepts then will I obſerve with heart upright and pure.
135 Thy countenance which doth ſur- the ſun in his bright hue,
Let ſhine on me and by thy law (mount teach me what to eſchew.
136 Rivers of waters from mine eyes continually do fall;
Becauſe I ſee how wicked men thy laws keep not at all.

TZADDI. The Eighteenth Part.

137 In every point, Lord, thou art juſt, although the wicked grudge;
And when thou doſt ſentence pronounce thou art a righteous Judge.
138 To render right, and free from guile are two chief points, moſt high:
And ſuch as thou haſt in thy law commanded us ſtraitly.
139 My zeal hath ev'n conſumed me, and I am pin'd away;
Becauſe my foes thy word forget and will it not obey.
140 Thy word is very pure, and it doth my heart rejoice;
Therefore thy ſervant nothing more can love or make my choice.
141 And though I be nothing ſet by as one of baſe degree;
Yet do I not thy laws forget, nor ſhrink away from thee.
142 Thy truth and righteouſneſs, O Lord, for ever ſhall endure;
Alſo thy law is truth it ſelf, moſt conſtant and moſt pure.
143 Trouble and grief have ſeiz'd on me, and brought me wondrous low;
Yet do I ſtill of thy precepts delight to hear and know.
144 The righteouſneſs of thy judgments doth laſt for evermore,
Then teach them me, becauſe in them my life lies up in ſtore.

KOPH. The Nineteenth Part.

145 With fervent heart I call'd and cry'd now anſwer me, O Lord;
That thy commandments to obſerve I fully may accord.
146 To thee my God, I make my ſuit, ſave me, I humbly pray:
Thy Teſtimonies then will I always keep and obey.
147 To thee I cry ev'n in the Morn before the day appear;
Becauſe I hoped in thy word, and thee alone do fear.
148 Mine eyes prevent the night-watches before they call, I wake;
That meditating on thy word, I might ſome comfort take.
149 Incline thine ears to hear my voice, and pity on me take:
As thou waſt wont, ſo quicken me, leſt life ſhould me forſake.
150 My foes draw near and greedily do after miſchief run:
From thy Law they are far gone back, and wickedly it ſhun.
151 Therefore, O Lord, approach thou near for need doth ſo require,
For all thy precepts are moſt true, then help, I thee deſire.
152 Concerning thy commandment, I have learned long ago,
That they remain for evermore, thou haſt them grounded ſo.

RESH. The Twentieth Part.

153 My Trouble and Affliction consider and behold;
Deliver me, for of thy law I ever take fast hold.
154 Defend my good and righteous cause with speed some succour send;
From death as thou hast promised, Lord, ever me defend.
155 As for the wicked far they are from saving health and grace;
Because the way thy laws to know they enter not the trace.
156 Great are thy mercies, Lord, I grant, what tongue can them explain?
According to thy judgments good let me my life obtain.
157 Tho' many men did trouble me. and persecute me sore;
Yet from thy laws I never shrunk, nor went aside therefore.
158 The great transgressors I beheld with great anxiety;
Because they did not keep thy word, nor ever seek to thee.
159 Behold how I do love thy laws with a most upright heart;
Then quicken me, O Lord, for thou most good and gracious art.
160 Thy word from the beginning hath been ever true and just;
Thy righteous judgments ev'ry one, always continue must.

SCHIN. The Twenty First Part.

161 Princes have persecuted me without a cause, but saw
It was in vain, for of thy word my heart did stand in awe.
162 And surely of thy word I was more joyful and more glad,
Then he that of rich spoils and prey, great store and plenty had.
163 But as for lies and falsities, them I hate and detest;
Because thy holy law I do above all things love best.
164 Ten times a day I praise the Lord, singing with heart and voice;
Because thy righteous Judgments do greatly my heart rejoice.
165 Great peace and rest shall all such have as do thy statutes love;
No danger shall their quiet state impair, or once remove.
166 My only health and comfort, Lord, I look for at thy hand;
And therefore have I done those things which thou didst me command.
167 Thy laws have been my exercise, which my soul most desir'd;
So much to them my love was bent, that nought else I requir'd.
168 Thy Statutes and commandments I have kept with heart upright;
For all my doings and my ways, are present in thy sight.

TAU. The Twenty Second Part.

169 O Lord, let my complaint and cry before thy face appear,
And as thou hast me promise made, so teach me thee to fear.
170 O let my Supplication have free access to thee;
And grant me, Lord, deliverance, as thou hast promis'd me.
171 Then shall my lips thy praises speak after most ample sort;
When thou thy statutes hast me taught, wherein stands my comfort.
172 My tongue shall freely preach thy word and evermore confess
Thy famous acts and noble laws are truth and righteousness.
173 Stretch out thy hand, I thee beseech, and speedily me save:
For thy commandments to observe chosen, O Lord, I have,

174 Of thee alone, Lord, I crave health, for other I know none:
And in thy law and nothing elſe I do delight alone,
175 Grant me therefore long days to live thy name to magnifie:
And of thy judgments merciful let me the favour try.
176 For I was loſt and went aſtray, much like a wandring ſheep;
O ſeek me, for I have not fail'd thy ſtatutes for to keep.

PSALM CXX. T. S.

IN trouble and in thrall Unto the Lord I call,
And he doth me comfort,
2 Deliver me, I ſay: From Liars lips alway,
And tongues of falſe report.
3 What vantage, or what thing Gett'ſt thou thus for to ſting,
Thou falſe and flatt'ring liar?
4 Thy tongue doth hurt, I ween, No leſs than arrows keen.
Or hot conſuming fire.
5 Alas! too long I ſlack, Within theſe Tents ſo black,
Which Kedars are by name;
By whom the flock elect, And all of Iſaac's ſect
Are put to open ſhame.
6 With them that peace did hate, I came a peace to make;
And ſet a quiet life,
7 But when my tale was told, Cauſeleſs I was controul'd
By them that would have ſtrife.

PSALM CXXI. W. W.

I Lift mine eyes to Sion hill, That ſuccour God me ſend,
From whence I do attend
2 The mighty God me ſuccour will, And all things therein named.
Which heaven and earth framed,
3 Thy Foot from ſlip he will preſerve, For he will never ſleep.
And will thee ſafely keep.
4 Lo he that Iſrael doth conſerve But his eyes ſhall ever watch.
No ſleep at all can him catch,
5 The Lord is thy warrant alway As at thy right hand ever.
The Lord he doth thee cover
6 The Sun ſhall not thee parch by day, Shall with cold thee hurt by night.
Nor the Moon not half ſo bright
7 The Lord will keep thee from diſtreſs, And thou ſhalt alſo have
And will thy life ſure ſave:
In all thy buſineſs good ſucceſs.
8 Where-ever thou goeſt in or out, Godwillthythings bringabout.

PSALM CXXII. W. K.

I Did in heart rejoice To hear the peoples voice,
In offering ſo willingly:
2 For let us up, ſay they, And in the Lord's houſe pray
Thus ſpake the folk full loyingly.

3 Our feet that wandred wide, Shall in thy gates abide,
O thou Jeruſalem full fair,
Which art ſo ſeemly ſet, Much like a City neat,
The like whereof is not elſewhere.

4 The tribes with one accord, The Tribes of God the Lord
Are thither bent their way to take.
So God before did tell That there his Iſrael
Their Prayers ſhould together make.

5 For there are thrones erect, And that for this reſpect,
To ſet forth juſtice orderly:
Which thrones right to maintain To David's houſe pertain,
His folk to judge accordingly.

6 To pray let us not ceaſe For Jeruſalem's Peace.
Thy friends God proſper mightily.

7 Peace be thy walls about, And proſper thee throughout
Thy palaces continually.

8 I wiſh thy proſperous ſtate, For my poor brethren's ſake,
That comfort have by means of thee;

9 God's houſe doth me allure Thy wealth for to procure.
So much as lies in me.

PSALM CXXIII. T. S.

O Thou that in the heav'ns doſt dwell, I lift mine eyes to thee;
Ev'n as a ſervant lifteth his, his maſters hands to ſee
2 As handmaids watch their Miſtreſs hand ſome grace for to atchieve:
So we behold the Lord our God, till he do us forgive.

3 Lord, grant us thy compaſſion, and mercy in thy ſight;
For we are fill'd and overcome with hatred and deſpight.
4 Our minds are ſtufft with great rebuke, the rich and worldly wiſe
Do make of us their mocking ſtocks; the proud do us deſpiſe.

PSALM CXXIV. W. W.

NOw Iſrael may ſay, and that truly;
If that the Lord had not our cauſe maintain'd,
2 If that the Lord had not our right ſuſtain'd,
When all the World againſt us furiouſly
Made their uproar, and ſaid we ſhould all die.

3 Now long ago they had devour'd us all,
And ſwallowed quick for ought that we could deem;
Such was their rage, as we might well eſteem.
4 And as the flouds with mighty force do fall,
So had they now our lives ev'n brought to thrall.

5 The raging ſtreams, moſt proud in roaring noiſe,
Had long ago o'erwhelm'd us in the deep:
6 But lov'd be God, which doth us ſafely keep
From bloody teeth, and their moſt cruel voice,
Which as a prey, to eat us would rejoice.

7 Ev'n

7 Ev'n as a bird
Escapes away,
Broke are their nets,
8 God that made heaven
His name hath sav'd

out of the fowler's gin
right so it fares with us;
and we have 'scaped thus.
and earth is our help then:
us from these wicked men.

PSALM CXXV. W. K.

SUch as in God the Lord do trust,
As mount Sion shall firmly stand
The Lord will count them right and just;
So that they shall be sure

And be removed at no hand.

For ever to endure.

2 As mighty mountains huge and great
Jerusalem about do close;
Who on his will do wait;
Such are to him so dear,

So will the Lord do unto those

They never need to fear.

3 For tho' the righteous try doth he,
By making wicked men his rod,
It shall not as their lot still be.
4 Give, Lord, to us thy light,

(their God,
Lest they through grief forsake

Whose hearts are true and right

5 But as for such as turn aside,
By crooked ways which they out-sought,
With workers vile they shall abide,
But peace with Israel.

(nought.
The Lord will surely bring to

For evermore shall dwell.

Another of the same by W. W.

THose that do put their confidence upon the Lord our God only,
And flee to him for their defence in all their need and misery:
Their faith is sure still to endure Grounded on Christ their cor-

(ner stone.

Mov'd with none ill, but standeth still stedfast like to the mount Sion.
And as about Jerusalem the mighty Hills do it compass
So that no enemies come to them to hurt that Town in any case.
So God indeed in every need his faithful people doth defend,
Standing them by assuredly from this time forth, world

(without end.

Right wise and good is our Lord God, and will not suffer certainly
The sinners and ungodly's rod to rest upon his Family:
Lest they also from God should go, falling to sin and wickedness
O Lord, defend, world without end, thy Christian flock through thy

(goodness.

O Lord, do good to Christians all that stedfast in thy word abide;
But such as from the Lord do fall, and to false doctrine daily slide,
Them will the Lord scatter abroad with hypocrites thrown down

(to hell.

God will them send pains without end, but Lord, grant peace to Israel.
Glory to God the Father of might, and to the Son our Saviour,
And to the Holy Ghost, whose light shine in our hearts, and us suc-

(cour,

That the right way from day to day we may walk and him glorifie;
With hearts desire all that are here worship the Lord, and say, *Amen*.

PSALM

PSALM CXXVI. W. W.

WHen that the Lord again his Sion had forth brought
From bondage great, and alſo ſervitude extream;
His work was ſuch as did ſurmount mans heart and thought;
So that we were much like to them that uſe to dream.
2 Our mouths all were with laughter filled then,
Alſo our tongues did ſhew us joyful men.
The heathen folk were forced then this to confeſs,
How that the Lord for them alſo great things had done.
3 But much more we, and therefore can confeſs no leſs;
Wherefore to joy we have good cauſe as we begun.
4 O Lord, go forth thou canſt our bondage end,
As to deſarts the flowing Rivers ſend.
5 Full true it is that they which ſow in tears indeed,
A time will come when they ſhall reap in mirth and joy.
6 They went and wept in bearing of their precious ſeed,
For that their Foes full oftentimes did them annoy;
But their return with joy they ſhall ſurely ſee;
Their ſheaves home bring, and not impaired be.

PSALM CXXVII. W. W.

EXcept the Lord the houſe doth make (ſtand;
And thereunto doth ſet his hand; what men do build it cannot
Likewiſe in vain men undertake (guard.
Cities and Holds to watch and ward Except the Lord be their ſafe-
2 Though ye riſe early in the morn, (brown bread;
And ſo at night go late to bed, Feeding full hardly with
Yet were your labour loſt and worn: (ſleep.
But they whom God doth love and keep Receive all things with quiet
3 Therefore mark well when e'er ye ſee (hand;
That men have heirs t'enjoy their land It is the gift of God's own
For God himſelf doth multiply,
Of his great liberality The bleſſing of Poſterity.
4 And when the children come to age
They grow in ſtrength and activeneſs, In perſon and in comelineſs;
So that a ſhaft ſhot with Courage, (like harm.
Of one that hath a moſt ſtrong arm, Flies not ſo ſwift, nor doth
4 Oh well he is that hath his quiver
Furniſh'd with ſuch Artillery; For when in peril he ſhall be,
Such one ſhall never quake nor ſhiver (grudge.
When that he pleads before the judge Againſt his foes that bear him

PSALM CXXVIII. T. S.

BLeſſed art thou that feareſt God, and walkeſt in his ways:
2 For of thy labour thou ſhalt eat, happy ſhall be thy days.
3 Like fruitful Vines on thy houſe ſide, ſo doth thy Wife ſpring out;
Thy Children ſtand like Olive-plants thy Table round about.

4 Thus

4 Thus art thou bleſt that feareſt God, and he ſhall let thee ſee,
5 The promiſed Jeruſalem, and her felicity.
6 Thou ſhalt thy childrens children ſee, to thy great joys increaſe;
And likewiſe grace on Iſrael, proſperity and peace.

PSALM CXXIX. N.

OFt they, now Iſrael may ſay, me from my youth aſſail'd;
Oft they aſſail'd me from myyouth yet never have prevail'd.
3 Upon my back the ploughers plow'd, and furrows long did caſt;
4 The righteous Lord hath cut the cords of wicked men at laſt.
5 They that hate me ſhall be aſham'd, and turned back alſo;
6 And made as graſs upon the houſe, which with'reth ere it grow.
7 Whereof the mower cannot find enough to fill his hand;
Nor can he fill his lap that goes to glean upon his land.
8 Nor paſſers by pray God on them to let his bleſſing fall;
Nor ſay we bleſs you in the name of God the Lord at all.

PSALM CXXX. W. W.

LOrd, to thee, I make my moan when dangers me oppreſs;
I call, I ſigh, complain and groan, truſting to find releaſe.
2 Hear now, O Lord, my requeſt, for it is full due time;
Let thine ears always be preſt unto this prayer of mine.
3 O Lord our God, if thou weigh our ſins, and them peruſe;
Who ſhall then eſcape and ſay, I can my ſelf excuſe?
4 But, Lord, thou art merciful, and turn'ſt to us thy grace,
That we with hearts moſt careful, ſhould fear before thy face.
5 In God I put my whole truſt, my ſoul waits on his will;
For his promiſe is moſt juſt, and I hope therein ſtill.
6 My ſoul to God hath regard, wiſhing for him alway,
More than they that watch and ward to ſee the dawning day.
7 Let Iſrael then boldly in the Lord put his truſt;
He is that God of mercy that his deliver muſt.
8 For he it is that muſt ſave Iſrael from his ſin,
And all ſuch as ſurely have their confidence in him.

PSALM CXXXI. M.

O Lord, I am not puft in mind, I have no ſcornful eye;
I do not exerciſe my ſelf in things that be too high.
2 But as a child that weaned is ev'n from his mother's breaſt;
So have I, Lord, behav'd my ſelf in ſilence and in reſt.
3 O Iſrael, truſt in the Lord. let him be all thy ſtay,
From this time forth for evermore, from age to age alway.

PSALM CXXXII. M.

REmember David's troubles, Lord, how to the Lord he ſwore,
2 And vow'd a vow toJacob'sGod, to keep for evermore,
3 I will not come within my houſe, nor climb up to my bed,
4 Nor let my temples take their reſt, nor the Eyes in mine head,

5 Til

5 Till I have found out for the Lord a place to sit thereon;
An house for Jacob's God to be an habitation.
6 We heard of it at Ephrata; there did we hear this sound;
And in the fields and forests there these voices first were found

7 We will assay and go into his tabernacle there,
Before his footstool to fall down, and worship him in fear.
8 Arise, O Lord, arise, I pray, into thy resting place;
Thou and the ark of thy great strength the presence of thy grace.

9 Let all thy priests be cloathed, Lord, with truth and righteousness;
Let all thy Saints and holy Men sing with great joyfulness.
10 And for thy Servant David's sake, refuse not, Lord, I pray,
The face of thine anointed, and turn not thy face away.

The Second Part.

11 The Lord to David swore in truth, and will not shrink from it,
Saying the fruit of thy body upon thy seat shall sit.
12 And if thy Sons my cov'nant keep that I shall learn each one;
Then shall their Sons for ever sit upon thy princely throne.

13 The Lord himself hath Sion chose, and loves therein to dwell,
14 Saying, This is my resting place, I love and like it well.
15 And I will bless with great increase her victuals every where;
And I will satisfie with bread the needy that be there.

16 With my Salvation I will cloath her priests for evermore;
And all her Saints likewise shall sing and shout for joy therefore.
17 There will I surely make the horn of David for to bud;
For there I have ordain'd for mine a lanthorn bright and good.

18 As for his foes, I will them cloath with shame for evermore;
But I will cause his Crown to shine more fresh than heretofore.

PSALM CXXXIII. W. W.

O How happy a thing it is, and joyful for to see,
Brethren together fast to hold the band of amity!
2 It calls to mind that sweet perfume, and that costly ointment,
Which on the sacrificers head by God's command was spent.

It wet not Aaron's head alone, but on his beard did fall;
And finally it did run down on his rich garments all.
3 And as the lower ground doth drink the dew of Hermon hill,
And Sion with his Silver drops the fields with fruit doth fill:

4 Ev'n so the Lord doth pour on them his blessings manifold,
Whose hearts and minds without all guile this knot doth keep and hold.

PSALM CXXXIV. W. W.

BEhold and have regard, (watch, ye servants of the Lord,
Which in his house by night do praise him with one accord.
2 Lift up your hands on high unto his holy place;
And give the Lord his praises due, his benefits embrace.

3 For why? the Lord who did both earth and heaven frame,
Doth Sion bless and will conserve for evermore the same.

PSALM

PSALM CXXXV. N.

O Praise the Lord, praise him, praise him, praise him with one accord;
O praise him still, all ye that be the servants of the Lord.
2 O praise him, ye that stand and be in the house of the Lord;
Ye of his court and of his house, praise him with one accord.
3 Praise ye the Lord for he is good, sing praises to his Name;
It is a comely and good thing always to do the same.
4 For why? the Lord hath Jacob chose, his very own, ye see;
So hath he chosen Israel his treasure for to be.
5 For this I know and am right sure; the Lord is very great;
He is indeed above all gods most easie to intreat
6 For whatsoever pleaseth him, all that full well he wrought,
In Heaven, in Earth, and in the Sea; which he hath made of nought.
7 He lifts up clouds ev'n from the earth, he makes lightnings and rain,
He bringeth forth the winds also, and nothing made in vain.
8 He smote the first born of each thing, in Egypt they took rest;
He spared then no living thing, the man, nor yet the beast.
9 He did likewise shew wonders great on their Inhabitants;
Upon King Pharaoh, and also on his severe servants.
10 He smote then many Nations, and did great acts and things;
He slew the great and mightiest and chiefest of their Kings.
11 Sihon King of the Amorites, and Og King of Basan;
He slew also the Kingdoms all that were of Canaan.
12 And gave their land to Israel, an heritage we see;
To Israel his own people, an heritage to be.

The Second Part.

12 Thy Name shall still endure, and thy memorial likewise,
Throughout all generations that are, or shall arise.
14 The Lord will surely now avenge his people all indeed:
And to his servants he will shew favour in time of need.
15 The idols of the heathen which are in the coasts and lands,
Of Silver and of Gold they be (speak, the work ev'n of mens hands.
16 They have their mouths but cannot and eyes that have no sight.
17 And they have ears, but hear nothing, their mouths be breathless quite.
18 Wherefore all they are like to them that so do set them forth;
And likewise those that trust in them, or think they be ought worth.
19 O all ye house of Israel, see that ye praise the Lord.
And ye that be of Aaron's house, praise him with one accord.
20 And ye that be of Levi's house, praise ye likewise the Lord.
And ye that stand in awe of him, praise him with one accord.
21 And out of Sion sound his praise, the great praise of the Lord.
Which dwelleth in Jerusalem, praise him with one accord.

PSALM CXXXVI. N.

PRaise ye the Lord for he is good, for his mercy endureth for ever.
2 Give praise unto the God of gods, for his mercy, &c.

3 Give

3 Give praiſe unto the Lord of Lords for his mercy, &c.
4 Which only doth great wondrous works, for his mercy, &c.
5 Which by his wiſdom made the heavens, for his mercy, &c.
6 Which on the waters ſtretcht the earth, for his mercy, &c.
7 Which made great lights to ſhine abroad, for his mercy, &c.
8 As Sun to rule the lightſome day, for his mercy, &c.
9 The Moon and Stars to guide the night, for his mercy, &c.
10 Which ſmote Egypt with their firſtborn, for his mercy, &c.
11 And Iſrael brought out from thence for his mercy, &c.
12 With mighty hand and ſtretched arm, for his mercy, &c.
13 Which cut the Red-ſea in two parts, for his mercy, &c.
14 And Iſrael made to paſs there-through for his mercy, &c.
15 And drowned Pharaoh and his hoſt, for his mercy, &c.
16 Through wilderneſs his people led, for his mercy, &c.
17 He which did ſmite great noble Kings, for his mercy, &c.
18 And which hath ſlain the mighty Kings, for his mercy, &c.
19 As Sehon King of Amorites, for his mercy, &c.
20 And Og the King of Baſan land, for his mercy, &c.
21 And gave their land for heritage, for his mercy, &c.
22 Even to his ſervant Iſrael, for his mercy, &c.
23 Remembring us in baſe eſtate, for his mercy, &c.
24 And from oppreſſors reſcued us, for his mercy, &c.
25 Which giveth food unto all fleſh, for his mercy, &c.
26 Praiſe ye the Lord of heaven above, for his mercy, &c. (ever.
27 Give thanks unto the Lord of Lords for his mercy endureth for

Another of the ſame, by T. G.

O Laud the Lord benigne, whoſe mercies ne'er decay;
2 Give thanks and praiſes ſing to God of gods alway:
For certainly, his mercies dure
Both firm and ſure eternally.

3 The Lord of Lords praiſe ye, Whoſe mercies ever dure;
4 Great wonders only he Doth work by his great power,
For certainly, &c.

5 Which God omnipotent, By his great wiſdom high
The heavenly Firmament, Did frame as we may ſee.
For certainly, &c.

6 Yea, he the heavy charge Of all the earth did ſtretch;
And on the waters large The ſame he did out-reach.
For certainly, &c.

7 Great lights he made; for why? His mercy laſts alway;
8 Such as the Sun we ſee, To rule the lightſome day.
For certainly, &c.

9 Alſo the Moon ſo clear, Which ſhineth in our ſight,
And Stars that do appear To guide the darkſome night.
For certainly, &c.

10 With grievous plagues and ſore All Egypt ſmote he then;
The firſt born leſs and more He ſlew of beaſts and men.
For certainly, &c.

11 And

11 And from amidst their land — His Israel forth hath brought;
12 Which he with mighty hand — and stretched arm hath wrought.
For certainly, &c.

13 The Sea he cut in two, — Which stood up like a Wall;
14 And made through it to go — His chosen Children all.
For certainly, &c.

15 But there o'erwhelmed then — The proud King Pharaoh,
With his huge host of men, — And Chariots also.
For certainly, &c.

16 Who led through wilderness, — His People safe and sound;
17 And for his Love endless, — Great King's he brought to ground.
For certainly, &c.

18 And with puissant hand — Slew King's of mighty fame;
19 As of Amorites Land — Sehon the King by name.
For certainly, &c.

20 And Og (the Giant large) — Of Basan King also;
21 Whose land for heritage — He gave his People to.
For certainly, &c.

22 Even unto Israel, — His Servants dear, I say,
He gave the same to dwell, — And there abide alway.
For certainly, &c.

23 To mind he did us call — In our most base degree;
24 And from oppressors all — In safety set us free.
For certainly, &c.

25 All flesh in earth abroad — With food he doth full fill;
26 Wherefore of Heaven the God — To laud be it your will.
For certainly, &c.

PSALM CXXXVII. W. W.

WHen as we sat in Babylon, — the rivers round about,
And in remembrance of Sion, — the tears for grief burst out;
2 We hang'd our harps and instruments, — the willow-trees upon;
For in that place men for their use — had planted many a one.

3 Then they to whom we prisoners were, — said to us tauntingly,
Now let us hear your Hebrew Songs, — and pleasant melody.
4 Alas! said we, who can once frame — his heavy heart to sing
The Praises of our loving God, — thus under a strange king?

5 But yet if I Jerusalem — out of my heart let slide;
Then let my Fingers quite forget — the warbling harp to guide;
6 And let my tongue within my mouth, — be ty'd for ever fast,
If that I Joy before I see — thy full Deliverance past.

7 Therefore, O Lord, remember now — the cursed noise and cry
That Edom's Sons against us made, — when they ras'd our City;
Remember, Lord, their cruel words, — whenas with mighty sound,
They cried, Down, yea, down with it — unto the very ground

8 Even so shalt thou, O Babylon, — at length to dust be brought;
And happy shall that man be call'd, — that our revenge hath wrought.
9 Yea, blessed shall that man be call'd, — that takes thy little ones,
And dasheth them in pieces small, — against the very stones,

PSALM CXXXVIII. N.

THee will I praise with my whole heart, my Lord my God, always;
Even in the presence of the Gods I will advance thy praise,
2 Towards thy holy Temple I will look and worship thee;
And praised in my thankful Mouth thy holy Name shall be.

Even for thy loving kindness sake and for thy truth withal;
For thou thy Name hast by thy word advanced over all.
3 When I did call thou heardest me, and thou hast made also
The power of increased strength within my soul to grow.

4 Yea, all the kings on Earth they shall give praise to thee, O Lord;
For they of thy most holy mouth have heard the mighty word.
5 They of the ways of God the Lord in singing shall intreat;
Because the glory of the Lord it is exceeding great.

6 The Lord is high, but yet he doth the lowly man respect;
The proud he knows far off, and them with scorn he doth reject.
7 Although in midst of trouble I do walk, yet shall I stand
Reviv'd by thee; for thou, O Lord, wilt stretch out thy right hand

Upon the wrath of all my Foes, and saved shall I be
By thy right hand, the Lord God will perform his work to me.
8 Thy mercy lasts for evermore, Lord, do me not forsake,
Forsake me not that am the work which thine own hand did make.

PSALM CXXXIX. N.

O Lord, thou hast me try'd and known, my sitting down dost know,
2 My rising up and thoughts far off, thou understand'st also.
3 My paths, yea and my lying down thou compassest always;
And by familiar custom art acquainted with my ways.

4 No word is in my tongue, O Lord, that is not known to thee;
5 Thou hast beset me round about, and laid thy hand on me.
6 Such knowledge is too wonderful, and past my skill to gain;
It is so high, that I unto the same cannot attain.

7 From sight of thy all-seeing Spirit, Lord, whither shall I go?
Or whither shall I fly away from thy presence also?
8 To Heav'n if I do mount aloft, lo, thou art present there;
In Hell if I lie down below, ev'n there thou dost appear.

9 Yea, let me take the morning wings, and let me go and dwell
Even in the very utmost parts where flowing sea doth swell;
10 Yet certainly there also shall thy hand me lead and guide;
And thy right hand shall hold me fast, and make me to abide.

11 Or if I say, the darkness shall shroud me quite from thy sight;
Ev'n then the Night that is most dark, about me shall be light.
12 The darkness hideth not from thee, but night doth shine as day;
To thee the darkness and the light are both alike alway.

The Second Part.

13 For thou possessed hast my reins, and thou hast covered me,
When I within my Mother's womb enclosed was by thee.

14 Thee

14 Thee will I praise, made fearfully and wondrously I am;
Thy works are marvellous, right well my soul doth know the same.
15 My bones they are not hid from thee, although in secret place
I have been made, and in the earth beneath I shaped was.
16 When I was formless, then thine eye saw me; for in thy Book
Were written all, nought was before that after fashion took.
17 The thoughts therefore of thee, O God, how dear they are to me!
And of them all how passing great the endless number be!
18 If I should count them, lo their sum more than the sand I see;
And whensoever I awake, yet I am still with thee.
19 The wicked and ungodly thou most surely wilt slay;
Therefore now all ye bloody men, depart from me away.
20 For they against thee, O my God, do speak full wickedly;
They take thy name in vain, and are great enemies to thee.
21 Hate I not them, that hate thee, Lord, and that in earnest wise?
Am I not grieved with all those that up against thee rise?
22 I hate them with a perfect hate, even as my utter foes. (close.
23 Try me, O God, and know my heart, my thoughts prove and dis-
24 Consider, Lord, if wickedness in me there any be;
And in thy way, O God, my Guide, for ever lead thou me.

PSALM CXL. N.

LOrd, save me from the evil Man, and from his pride and spite,
2 And from all those also which do, in violence delight. (whet
Which make on me continual War, their tongues, so they have
3 Like serpents; underneath their Lips is adders poison set.
4 Keep me, O Lord, from wicked hands preserve me to abide,
Free from the cruel man, that means to cause my steps to slide.
5 The proud have laid a snare for me, and they have spread a net
With cords in my path-way and gins for me also have set.
6 Therefore I said unto the Lord, Thou art my God alone;
Hear me, O Lord, O hear the voice wherewith I pray and moan.
7 O Lord my God, thou only art the strength that saveth me;
My head in day of battle hath been covered still by thee.
8 Let not, O Lord, the wicked have the end of his desire;
Perform not his ill thoughts, least he with pride be set on fire.
9 Of them that compass me about, the chiefest of them all,
Lord, let the mischief of their lips upon their own heads fall.
10 Let coals fall on them, let them be cast in consuming flame,
And in deep pit, so as they may not rise out of the same,
11 For no backbiter shall on earth be set in stable plight:
And evil to destruction still, shall hunt the cruel wight.
12 I know the Lord the afflicted will revenge, and judge the poor;
13 The just shall praise thy Name and shall dwell with thee evermore.

PSALM CXLI. N.

O Lord, upon thee do I call, then haste thee unto me;
And hearken thou unto my voice when I do cry to thee.

2 As incenſe let my prayers ſtill be directed in thine eyes :
And the uplifting of my hands, as evening ſacrifice.
3 For guiding of my mouth, O Lord, ſet thou a watch before :
And alſo of my moving lips, O Lord, keep thou the door.
4 That I ſhould wicked works commit, incline thou not my heart ;
With ill men of their delicates, Lord, let me eat no part.
5 But let the righteous ſmite me, Lord, for that is good for me ;
Let him reprove me, and the ſame a precious oyl ſhall be
Such ſmiting ſhall not break my head ; the time ſhall ſhortly fall,
When I ſhall in their miſery make prayers for them all.
6 And when in ſtony places down their judges ſhall be caſt ;
Then ſhall they hear my words, becauſe they have a pleaſant taſte.
7 Our bones about the graves mouth are all ſcattered and found ;
As he that heweth wood, or he that diggeth up the ground.
8 But, O my Lord my God, mine eyes do look up unto thee ;
In thee is all my truſt, let not my ſoul forſaken be.
9 Keep and preſerve me from the ſnare which they for me have laid ;
And from the gins of wicked men, whereof I am afraid.
10 The wicked into their own nets together let them fall ;
While I do by thy help eſcape the danger of them all.

PSALM CXLII. N.

UNto the Lord God with my voice I did ſend out my cry ;
And with my ſtrained voice unto the Lord God prayed I.
2 My meditation in his ſight, to pour I did not ſpare ;
And in the preſence of the Lord my trouble did declare.
3 Although perplexed was my ſoul, my path was known to thee ;
In way where I did walk, a ſnare they ſlily laid for me.
4 I look'd and view'd on my right hand, but none there would me know;
All refuge failed me, and for my ſoul none cared now.
5 Then cried I to thee, and ſaid, O Lord, my hope thou art ;
And in the land of the living, my portion and my part.
6 Heark to my cry, for I am brought full low, deliver me
From them that do me perſecute, for me too ſtrong they be.
7 That I may praiſe thy name, my Soul from Priſon, Lord, bring out ;
When thou art good to me, the juſt ſhall preſs me round about.

PSALM CXLIII. N.

LOrd, hear my prayer, & my complaint that I do make to thee ;
And in thy naked Truth, and in thy Juſtice anſwer me.
2 In judgment with thy ſervant, Lord, O enter not at all ;
For juſtify'd be in thy ſight not one that liveth ſhall.
3 The enemy purſu'd my Soul ; my life to ground hath thrown,
And laid me in the dark, like them that dead are long agone,
4 Within me in perplexity, was mine afflicted Sprite ;
And in me was my troubled heart amazed and affright.
5 Yet I record time paſt, and on thy works I meditate ;
Yea, I do muſe upon thy works that thy hands have create.

6 To thee, O Lord, my God, do I stretch forth my craving hands;
My Soul desireth after thee, as do the thirsty lands.
7 Hear me with speed, my Spirit fails, hide not thy face, lest I
Be like to them that in the pit sink down, and there do lie.
8 Let me thy loving kindness in the morning hear and know;
For in thee is my trust, shew me the way where I shall go.
9 For I lift up my soul to thee; O Lord, deliver me
From all mine Enemies; for I have hidden me with thee
10 Teach me to do thy will, for thou, thou art my God alway,
Let thy good Spirit to the land of mercy me convey.
11 For thy name sake with quickning grace alive do thou me make;
And out of trouble bring my soul, even for thy justice sake;
12 And of thy mercy slay my foes; O Lord, destroy them all
That do oppress my soul, for I thy servant am and shall.

PSALM CXLIV. N.

BLest be the Lord my strength that doth instruct my hands to fight;
The Lord that doth my fingers frame to battle by his might.
2 He is my hope, my fort, and tower, deliverer and shield;
In him I trust, my People he subdues to me to yield.
3 O Lord, what thing is man that him thou holdest so in price?
Or son of man, that upon him thou thinkest in such wise?
4 Man is but like to vanity, so pass his days to end;
5 As fleeting shades, bow down, O Lord, the heavens, and descend.
6 The mountains touch & they shall smoke cast forth thy lightning flame,
And scatter them, thine arrows shoot, consume them with the same.
7 Send down thy hand from heaven above, O Lord deliver me;
Take me from waters great, from hand of strangers set me free.
8 Whose subtile mouth of vanity with flattering words doth treat,
And their right hand is a right hand of falshood and deceit.
9 A new Song will I sing, O God, and singing will I be
On Viol and on Instrument ten stringed unto thee.
10 Even he it is that only gives deliverance to kings.
Unto his servant David help from hurtful swords he brings.
11 From strangers hand me save and shield, whose mouth talks vanity,
And their right hand is a right hand of guile and subtilty.
12 That our Sons may be as the plants whom growing youth do threar;
Our daughters as carv'd corner stones, like to a palace fair.
13 Our garners full, and plenty may of sundry sorts be found,
Our sheep bring thousands, in our streets ten thousands may abound.
14 Our Oxen be to labour strong, that none may us invade;
There be no goings out, nor cries within our streets be made.
15 The People blessed are that with such blessings great are stor'd;
Yea, blessed all the People are whose God is God the Lord.

PSALM CXLV. N.

THee will I laud, my God and King, and bless thy name alway,
2 For ever will I praise thy name, and bless thee day by day.

3 Great is the Lord, moſt worthy praiſe, his greatneſs none can reach ;
4 From race to race they ſhall thy works praiſe, and thy power preach.
5 I of thy glorious Majeſty the beauty will record ;
And mediate upon thy works moſt wonderful, O Lord.
6 And they ſhall of thy Power, and of thy fearful acts declare :
And I to publiſh all abroad. thy greatneſs, will not ſpare.
7 And they into the mention ſhall break of thy goodneſs great ;
And I aloud thy righteouſneſs in ſinging ſhall repeat.
8 The Lord our God is gracious, and merciful alſo ;
Of great abounding mercy, and to anger he is ſlow.
9 Yea, good to all ; and all his works his mercy doth exceed :
10 Lo, all thy works do praiſe thee, Lord, and do thy honour ſpread.
11 Thy Saints do bleſs thee, and they do thy kingdom's glory ſhow ;
12 And blaze thy power, to cauſe the ſons of men thy power to know,

The Second Part.

And of his Kingdoms Majeſty to ſpread the glorious praiſe.
13 Thy Kingdom, Lord, a kingdom is that doth endure always :
And thy dominion through each age endures without decay.
14 The Lord upholdeth them that fall, their ſliding he doth ſtay.
15 The eyes of all do wait on thee ; thou doſt them all relieve ;
And thou to each ſufficing food in ſeaſon due doſt give.
17 Thou openeſt thy plenteous hand, and bounteouſly doſt fill
All things whatever that do live, with gifts of thy good will.
17 The Lord is juſt in all his ways, his works are holy all ;
18 And he is near all thoſe that do, in truth upon him call.
19 He the deſires which they require that fear him, will fulfil ;
And he will hear them when they cry, and ſave them all he will.
20 The Lord preſerves all thoſe to him that bear a loving heart ;
But he them all that wicked are will utterly ſubvert.
21 My thankful mouth ſhall gladly ſpeak the praiſes of the Lord ;
All fleſh to praiſe his holy Name, for ever ſhall accord.

PSALM CXLVI. J. H.

MY ſoul praiſe thou the Lord always, my God I will confeſs :
2 While breath and life prolong my days my tongue no time ſhall ceaſe.
3 Truſt not in worldly Princes then, (though they abound in wealth,
Nor in the ſons of mortal men, in whom there is no health.
4 For why? their breath doth ſoon depart, to earth anon they fall ;
And then the counſels of their heart decay and periſh all.
5 Bleſſed and happy is that man, whom Jacob's God doth aid ;
And he whoſe hope doth not decay, but on the Lord is ſtaid.
6 Who made the earth and waters deep, the heavens high withal ;
Which doth his word and promiſe keep in truth, and ever ſhall.
7 With right always doth he proceed for ſuch as ſuffer wrong ;
The poor and hungry he doth feed, and looſe the fetters ſtrong.
8 Th Lord doth ſend the blind their ſight, the lame to limbs reſtore ;
And he doth love the righteous, and juſt man evermore.

9 He

9 He doth defend the Fatherleſs, and ſtranger ſad in heart,
And quit the widow from diſtreſs, and ill mens ways ſubvert.
10 Thy Lord and God eternally, O Sion, ſtill ſhall reign,
In time of all poſterity. for ever to remain.

PSALM CXLVII. N.

PRaiſe ye the Lord, for it is good unto our God to ſing;
For it is pleaſant, and to praiſe it is a comely thing.
2 The Lord his own Jeruſalem he buildeth up alone;
And the diſperſt of Iſrael doth gather into one.
3 He heals the broken in their heart, their ſores up doth he bind;
4 He counts the number of the ſtars, and names them in their kind.
5 Great is the Lord, great is his power, his wiſdom infinite,
6 The Lord relieves the meek, and throws to ground the wicked wight.
7 Sing unto God the Lord with praiſe, unto the Lord rejoice;
And to our God upon the harp advance your ſinging voice.
8 He covers heaven with clouds, and for the earth prepareth rain;
And on the mountains he doth make the graſs to grow again.
9 He gives to beaſts their food, and to young ravens when they cry,
10 His pleaſure not in ſtrength of horſe, nor in mans legs doth lie;
11 But in all thoſe that do him fear, the Lord hath his delight,
And ſuch as do attend upon his mercies ſhining light.

The Second Part

12 O praiſe the Lord, Jeruſalem, thy God, O Sion, praiſe:
13 For he the bars hath forged ſtrong, wherewith thy gates he ſtays.
14 Thy Children he hath bleſt in thee; and in thy borders he
Doth ſettle peace, and with the flour of wheat he filleth thee.
15 And his Commandement upon the earth he ſendeth out;
Alſo his word with ſpeedy courſe doth ſwiftly run about.
16 He giveth Snow like wool, and froſt like aſhes ſcattereth wide,
17 Like morſels caſts his Ice, thereof the cold who can abide?
18 He ſendeth forth his mighty word, and melteth them again;
His wind he makes to blow, and then the waters flow amain.
19 The Doctrine of his holy word, to Jacob he doth ſhow;
His ſtatutes and his judgments he gives Iſrael to know.
20 With every Nation he hath not ſo dealt, nor have they known
His ſecret judgments, ye therefore praiſe ye the Lord alone.

PSALM CXLVIII. J. H.

GIve laud unto the Lord, From heaven that is ſo high;
Praiſe him in deed and word, Above the ſtarry Sky,
2. And alſo ye,
His angels all, Armies royal,
Praiſe joyfully.
2 Praiſe him both Moon and Sun, Which are ſo clear and bright,
The ſame of you be done, Ye gliſtering ſtars of light;
4 And you no leſs,
Ye heavens fair, And clouds of th' air,
His laud expreſs.

5 For at his word they were
At his voice did appear
6 Which he set fast;
To them he made
Always to last.
7 Extol and praise God's Name
All deeps, do ye the same,
8 Him magnifie,
Fire, Hail, Ice, Snow,
At his decree.
9 The Hills and Mountains all,
The Cedars great and tall,
10 Beasts and Cattel,
Yea, Birds flying,
That on Earth dwell.
11 All Kings both more and less,
Princes and all Judges
Exalt his Name.
12 Young men and maids,
Do ye the same.
13 For his name shall we prove
Whose praise is far above
14 For sure he shall
Exalt with bliss
And help them all.
15 His Saints all shall forth tell
The Children of Israel
16 And also they
That with good will
And him obey.

All formed as we see:
All things in their degree,
A law and trade
On earth, ye dragons fell;
For it becomes ye well.
And storms that blow,
And Trees that fruitful are,
His worthy praise declare.
And worms creeping,
With all their pompous train,
That in the World remain,
Old men and babes,
To be most excellent,
The earth and firmament.
The horn of his,
His praise and worthiness.
Each one both more and less:
His words fulfil,

PSALM CXLIX. N.

SIng ye unto the Lord our God, a new rejoycing Song;
And let the praise of him be heard his holy Saints among
2 Let Israel rejoice in him that made him of nothing;
And let the Children of Sion be joyful in their king.
3 Let them sound praise with voice of lute, unto his holy Name;
And with the timbrel and the harp sing praises to the same.
4 For why? the Lord his pleasure all hath in his people set;
And by deliverance he will raise the meek to glory great.
5 With glory and with honour now let all his Saints rejoice;
And now aloud upon their beds advance their singing voice.
6 And in their mouths let be the high praises of God the Lord;
And in their hands likewise a sharp and double edged sword.
7 To plague the heathen, and correct the people with their hands;
To bind their stately kings in chains, their Lords in Iron bands.
8 To execute on them the doom that written was before,
This honour all his Saints shall have; praise ye the Lord therefore.

PSALM

PSALM CL. N.

YIeld unto God the mighty Lord, praiſe in his Sanctuary;
And praiſe him in the Firmament, that ſhews his power on high.
2 Advance his Name, and praiſe him in his mighty acts always;
According to his excellence and greatneſs, give him praiſe.
3 His praiſes with the princely Noiſe of ſounding trumpets blow;
Praiſe him upon the viol and upon the harp alſo.
4 Praiſe him with timbrel and with flute, organs and virginals;
5 With ſounding cymbals praiſe ye him, praiſe him with loud cymbals.
6 Whatever hath the benefit of breathing, praiſe the Lord;
To praiſe his great and mighty Name, agree with one accord.

The END of the PSALMS.

VENI CREATOR.

COme Holy Ghoſt, Eternal God, proceeding from above,
Both from the Father and the Son, the God of peace and love.
Viſit our minds, and into us thy heavenly grace inſpire;
That in all truth and godlineſs, we may have true deſire.

Thou art the very Comforter in all woe and diſtreſs;
The heavenly gift of God moſt high, which no tongue can expreſs;
The fountain and the lively ſpring of joy celeſtial;
The fire ſo bright, the love ſo clear, and unction ſpiritual.

Thou in thy gifts art manifold, whereby Chriſt's Church doth ſtand:
In faithful hearts writing thy law, the finger of God's hand.
According to thy promiſe made, thou giveſt ſpeech of grace;
That through thy help the praiſe of God may ſtand in every place.

O holy Ghoſt, into our Souls ſend down thy heavenly light;
Kindle our hearts with fervent love, to ſerve God day and night.
Strengthen and ſtabliſh our weakneſs, ſo feeble and ſo frail;
That neither Devil, World, nor Fleſh, againſt us may prevail.

Our Enemies put far from us, and grant us to obtain
Peace in our hearts with God and Man, without grudge or diſdain.
And grant, O Lord, that thou being our Leader and our Guide,
We may eſchew the ſnares of ſin, and from thee never ſlide.

To us ſuch plenty of thy Grace, good Lord, grant we thee pray,
That thou may'ſt be our Comforter at the laſt dreadful day.
Of all ſtrife and diſſention, O Lord, diſſolve the bands;
Make faſt the knots of Peace and Love throughout all Chriſtian lands.

Grant us, O Lord, through thee to know the Father moſt of might;
That of his dear beloved Son we may attain the ſight
And that with perfect Faith alſo we may acknowledge thee,
The Spirit of them both alway, one God in Perſons three.

All laud and praiſe to the Father, and to the Son equal,
And to the Holy Ghoſt alſo, one God co eternal.

And

And pray we that the only Son vouchsafe his Spirit to send
To all that do profess his Name, ev'n unto the worlds end.

The humble Suit of a Sinner. M.

O Lord, on whom I do depend, behold my careful heart;
And when thy will and pleasure is, release me of my smart,
Thou seest my sorrows what they are, my grief is known to thee;
And there is none that can remove or take the same from me.

But only thou whose aid I crave, whose mercy still is prest
To ease all those that come to thee for succour and for rest.
And since thou see'st my restless eyes, my tears and grievous groan;
Attend unto my suit, O Lord, mark my complaint and moan.

For Sin hath so enclosed me, and compast me about,
That I am now remediless; if mercy help not out.
For mortal man cannot release, or mitigate this pain;
But ev'n thy Christ, my Lord and God, who for my sins was slain.

Whose bloody wounds are yet to see, though not with mortal eye;
Yet do thy Saints behold them all, and so I trust shall I.
Though sin doth hinder me a while; when thou shalt see it good,
I shall enjoy the sight of him, who shed for me his bloud.

And as thy angels and thy saints do now behold the same;
So trust I to possess that place with them to praise thy name.
But whilst I live here in this vale where sinners do frequent
Assist me ever with thy grace, my sins still to lament.

Lest that I tread the sinners trace, and give them my consent
To dwell with them in wickedness, whereto nature is bent.
Only thy grace must be my stay, let that with me remain;
For if I fall, then of my self I cannot rise again.

Wherefore this is yet once again my suit and my request,
To grant me pardon for my sin, that I in thee may rest,
Then shall my heart and tongue also be instruments of praise,
And in thy Church and house of Saints sing Psalms to thee always.

Venite exultemus.

O Come and let us now rejoice and sing unto the Lord,
And to our only Saviour, also with one accord.
O let us come before his face, with inward reverence,
Confessing all our former sins, and that with diligence.

To thank him for his benefits always distributing;
Wherefore to him right joyfully in psalms now let us sing;
And that because our God alone, is Lord magnificent,
And is above all other gods, a King omnipotent.

His people doth he not forsake at any time or tide;
And in his hands are all the coasts of all the world so wide.
And with his loving countenance he looketh every where,
And doth behold the tops of all the mountains far and near.

The Sea and all that is therein are his, for he them made;
Also his hand hath fashioned the earth which doth not fade.

O come therefore and worſhip him, and down before him fall,
And let us kneel before the Lord, the which hath made us all.
He is our God, our Lord and King, and we his people are,
His flock and ſheep of his paſture, of whom he taketh care.
This day if you will hear his voice, then harden not your heart,
As in the bitter murmuring, when ye were in deſart.
Which thing was of their negligence committed in the time
Of trouble in the wilderneſs, a great and grievous crime.
Whereas your Fathers tempted me, and try'd me every way;
They proved me and ſaw my works, what I could do or ſay.
Theſe forty years have I been griev'd with this generation;
And evermore I ſaid they err'd (ſore, in their imagination.
Wherewith their hearts were cumbred long time and many days;
Wherefore I ſaid aſſuredly they have not known my ways.
To whom I in my anger ſwore, that they ſhould not be bleſt,
Nor ſee my joy celeſtial, nor enter in my reſt.

Gloria Patri.

All laud and praiſe be to thee, Lord, O that of might art moſt,
To God the Father, and the Son, and to the Holy Ghoſt,
As it in the beginning was, for ever heretofore,
And now is at this preſent time, and ſhall be evermore.

The Song of St. *Ambroſe*, called *Te Deum.*

WE praiſe thee God, and thee confeſs the only Lord to be,
And as eternal Father, all the earth doth worſhip thee.
To thee all Angels cry, the heav'ns and all the powers therein;
To thee Cherub and Seraphin to cry they do not lin.
O holy, holy, holy Lord, (ſpread, of Sabboth Lord the God,
Through heav'n and earth thy praiſe is and glory all abroad,
The Apoſtles glorious company yield praiſes unto thee;
The Prophets goodly fellowſhip praiſe thee continually.
The noble and victorious hoſt of Martyrs ſound thy praiſe;
The holy church throughout the world acknowledge thee always.
Father of endleſs Majeſty they do acknowledge thee;
Thy Chriſt, thine honourable, true, and only Son to be.
The Holy Ghoſt, the Comforter; of glory thou art King,
O Chriſt, and of the Father art the Son everlaſting.
When ſinful mans decay in hand thou tookeſt to reſtore,
To be inclos'd in Virgin's womb, thou diddeſt not abhor.
When thou hadſt overcome of death the ſharp and cruel might,
Then heav'ns Kingdom did'ſt open ſet to each believing wight.
In glory of the Father thou doſt ſit on God's right hand;
We truſt that thou ſhalt come our judge, our cauſe to underſtand.
Lord, help thy ſervants whom thou haſt boughtwiththyprecious blood,
And in eternal glory ſet them with thy Saints ſo good.

O Lord, do thou thy people save, bless thine inheritance;
Lord govern them. and also do for ever them advance.
We magnifie thee day by day, and world without an end,
Adore thy holy Name, O Lord, vouchsafe us to defend
From sin this day; have mercy, Lord, have mercy on us all;
And on us as we trust in thee, Lord, let thy mercy fall.
O Lord, I have reposed all my confidence in thee:
Therefore let no confounding shame my portion ever be.

The Song of *Zacharias*, called *Benedictus*.

THE only Lord of Israel be praised evermore;
For through his visitation, and mercy kept in store,
His People now he hath redeem'd, that long hath been in thrall,
And spread abroad his saving health, Upon his Servants all.
In David's house, his servant true, according to his mind,
And also his anointed King, as we in Scripture find.
As by his holy Prophets all oft-times he did declare,
The which were since the word began, his way for to prepare.
That we might be delivered from those that make debate,
Our enemies, and from the hands of all that do us hate.
The mercy which he promised our fathers to fulfil,
And think upon his covenant made according to his will.
And also to perform the Oath which he before had sworn
To Abraham our Father dear, for us that were forlorn:
That he would give himself for us, and us from bondage bring
Out of the hands of all our Foes, to serve our heavenly King.
And that without all kind of fear, also in righteousness;
And also for to lead our lives in stedfast holiness.
And thou, O child, which now art born, and of the Lord elect,
Shalt be the Prophet of the Highest, his ways for to direct.
For thou shalt go before his face for to prepare his ways,
And also for to teach his will and pleasure all his days.
To give them knowledge how that their salvation is near;
And that remission of their Sins is through his mercy dear.
Whereby the day-spring from on high is come us to visit,
And those for to illuminate which do in darkness sit.
To lighten those that shadowed be with death, and are oppress;
And also for to guide our feet the way to peace and rest.

The Song of Blessed *Mary*, called *Magnificat*.

MY Soul doth magnifie the Lord, my Spirit evermore
Rejoyceth in the Lord my God, which is my Saviour.
And why? because he did regard, and gave respect unto
The low estate of his hand-maid, and let the mighty go.
For now behold, all nations, and generations all,
From this time forth for evermore, shall me right blessed call

Because

Becauſe he hath me magnified which is the Lord of might;
Whoſe name be ever ſanctified, and praiſed day and night.
For with his mercy and his grace, all men he doth inflame,
Throughout all generations to ſuch as fear his name.
He ſhewed ſtrength with his great arm, and made the proud to ſtart,
With all imaginations that they bear in their heart.
He hath put down the mighty ones from their ſupernal ſeat,
And did exalt the meek in heart, as he hath thought it meet:
The hungry he repleniſhed with all things that were good,
And through his power he made the rich oft-times to want their food.
And calling to remembrance his great mercy very well,
Hath holpen up aſſiſtantly his ſervant Iſrael.
According to his promiſe made to Abraham before,
And to his ſeed ſucceſſively, to ſtand for evermore.

The Song of *Simeon*, called *Nunc dimittis*.

O Lord becauſe my hearts deſire hath wiſhed long to ſee
My only Lord and Saviour, thy Son, before I die,
The joy and health of all mankind, deſired long before,
Which now is come into the world, of mercy bringing ſtore,
That ſuffereſt thy ſervant now in peace for to depart,
According to thy holy word, which lighteneth my heart.
Becauſe mine eyes which thou haſt made to give my body light,
Have now beheld thy ſaving health, which is the Lord of might.
Whom thou haſt mercifully ſet, of thine abundant grace,
In open ſight and viſible before all Peoples face.
The Gentiles to illuminate, and Satan over-quell;
Alſo to be the glory of Thy People Iſrael.

The Lamentation of a Sinner.

O Lord. turn not away thy face from him that lies proſtrate,
Lamenting ſore his ſinful life before thy mercy gate.
Which Gate thou openeſt wide to thoſe that do lament their ſin;
Shut not that gate againſt me, Lord, but let me enter in.
And call me not to ſtrict account how I have lived here;
For then I know right well, O Lord, how vile I ſhall appear.
I need not to confeſs my life, I am ſure thou canſt tell
What I have been, and what I am, I know thou know'ſt it well.
O Lord, thou know'ſt what things be paſt, alſo the things that be;
Thou know'ſt alſo what is to come, nothing is hid from thee.
Before the heav'ns and earth were made, thou knew'ſt what things were
As all things elſe that have been ſince among the ſons of men. (then,
And can the things that I have done be hidden from thee then?
No, no, thou know'ſt them all, O Lord, where they were done, and
Wherefore with Tears I come to thee to beg and to intreat, (when.
Even as the child that hath done ill. and feareth to be beat:

So

So come I to thy mercy gate, where mercy doth abound,
Desiring mercy for my sin, to heal my deadly wound.
O Lord, I need not to repeat what I do beg or crave;
Thou know'st; O Lord, before I ask the thing that I would have.
Mercy, good Lord, mercy I ask, this is the total sum;
For mercy, Lord, is all my suit, Lord let thy mercy come.

The Lord's Prayer, or *Pater Noster*.

OUR Father which in heaven art, Lord, hallowed be thy Name;
Thy Kingdom come. Thy will be in earth, ev'n as the same
In heaven is. Give us, O Lord, (done our daily bread this day.
As we forgive our debtors, so forgive our debts, we pray.
Into temptation lead us not, from evil make us free,
For kingdom, power, and glory thine both now and ever be.

The Lord's Prayer *D. COX.*

OUR Father which in heaven art, and mak'st us all one brotherhood,
To call upon thee with one heart, our heavenly Father and our God.

Grant we pray not with lips alone, but with our hearts deep sigh and (groan,
Thy blessed name be sanctify'd, thy holy word might us inflame:

In holy life for to abide, to magnifie thy holy Name.
From all errors defend and keep the little Flock of thy poor sheep,

Thy Kingdom come ev'n at this hour and henceforth everlastingly,
Thine holy Ghost into us pour, with all his gifts most plente- (ously.
From Satan's rage and filthy band, defend us with thy mighty hand;

Thy will be done with diligence, like as in Heaven, in Earth also;

In trouble grant us patience, thee to obey in wealth and woe.

Let not flesh, blood, or any ill prevail against thy holy will.
Give us this day our daily bread, and all other good gifts of thine;
Keep us from War and from Blood- (shed also from sickness, and famine
That we may live in quietness without all greedy carefulness:
Forgive us our offences all, relieve our careful Conscience;

As we forgive both great and small, which unto us have done Offence;
Prepare us, Lord, for to serve thee in perfect love and unity.
O Lord into temptation Lead us not when the fiend doth (rage,
To withstand his invasion, give power and strength to every (age;

Arm

Arm and make ſtrong thy feeble hoſt with Faith, and with the holy (Ghoſt;
From evil Lord deliver us, the Days and Times are dan- (gerous.
From everlaſting death ſave us, and in our laſt need comfort (us.
A bleſſed end to us bequeath, into thy hands our Souls re- (ceive.
For thou, O Lord, art King of Kings, and thou haſt power over all;
Thy glory ſhineth in all things, in the wide world univerſal.
Amen, let it be done, O Lord, as we have prayed with one (accord.

The Ten Commandments of God, Exod. 20. W. W.

HEark Iſrael, and what I ſay, give heed to underſtand;
I am the Lord thy God that brought thee out of Egypt land,
Even from the houſe wherein thou didſt in thraldom live a ſlave;
None other Gods at all before my preſence ſhalt thou have.

No manner of graven image ſhalt thou make at all to thee;
Nor any other figure elſe ſhall counterfeited be.
Of any thing in heaven above, nor in the earth below:
Nor in the waters under earth, to them thou ſhalt not bow

Nor ſhalt them ſerve; the Lord thy God a jealous God is he,
Puniſhing Parents faults unto the third and fourth degree,
Upon the Children that me hate; and mercy do diſplay
To thouſands of ſuch as me love, and my precepts obey.

The name thou of the Lord thy God in vain ſhalt never uſe;
For him that takes his Name in vain the Lord will not excuſe.
Remember that thou holy keep the ſacred Sabbath-day;
Six days thou labour ſhalt, and do thy needful works alway.

The ſeventh day is ſet by the Lord thy God to reſt upon,
No work then ſhalt thou do in it, nor thou, nor yet thy Son,
Thy daughter, ſervant, nor thy maid, thine ox, nor yet thine aſs,
Nor ſtranger that within thy gates hath his abiding place.

For in ſix days God heaven and earth, and all therein did make;
And after thoſe, his reſt he did upon the ſeventh day take.
Wherefore he bleſt the day that he for reſting did ordain,
And ſacred to himſelf alone. appointed to remain.

Yield honour to thy Parents, that prolong'd thy days may be
Upon the land the which the Lord thy God hath given thee.
Thou ſhalt not murther. Thou ſhalt not commit adultery.
Thou ſhalt not ſteal. Nor witneſs falſe againſt thy neighbour be.

Thou ſhalt not covet houſe that to thy neighbour doth belong;
Nor covet ſhalt in having of his wife to do him wrong.
Nor his man-ſervant, nor his maid, nor ox, nor aſs of his,
Nor any other thing that to thy neighbour proper is.

Another of the same, by W. W.

ATtend my people and give ear, unto the things I will thee tell.
See that my words in mind thou bear, and to my precepts listen well.
1 I am thy sovereign Lord and God, which brought thee out from (careful thrall,
And thee deliver'd from Pharaoh's rod: make thee no gods on them to (call.
2 Nor fashion'd form of any thing in heaven or earth, to worship (it,
For I thy God by revenging with grievous plagues, this sin (will smite.
3 Take not in vain God's holy Name, abuse it not after thy will:
For so thou might'st soon purchase blame and in his wrath he would (thee spill.
4 The Lord from work the seventh day and brought all things to per-fect end,
So thou and thine that day take rest, that him alone ye may attend. (intend:
5 Unto thy Parents honour give, as God's commandments do
That thou long days and good may live in earth, where God a place doth (lend.
6 Beware of murder and of hate. 7 All filthy Fornication fear.
8 See thou steal not at any rate. 9 False witness against no man (bear.
10 Thy neighbours house wish not to his wife, or ought that he calls (have, (mine:
His Field, his Ox, his Ass, his Slave, or any thing which is not thine.

A Prayer.

THe Spirit of Grace grant us, O Lord, to keep these laws our hearts (restore;
And cause us all with one accord to magnifie thy Name there-(fore:
For of our selves no strength we have to keep these laws after thy (will,
Thy might therefore, O Christ, we crave, that we in thee may them ful-(fil.
Lord, for thy names sake, grant us this, thou art our Strength, O Sa-(viour Christ,
Of thee to speed how should we miss, In whom out Treasure doth (consist:
To thee for evermore be praise, with the Father in each respect,
And with the holy Spirit always, the Comforter of thine elect.

The Complaint of a Sinner.

WHere righteousness doth lay, Lord, for my sinful part,
In wrath thou should'st me pay vengeance for my desert;
I can it not deny, but needs I must confess,
How that continually Thy laws I do transgress

But if it be thy will
Then all thy flock shall spill,
For who lives here so right,
He sins not in thy sight
With sinners to contend,
And be lost without end,
That rightly he can say,
Full oft and and every day?

The Scripture plain tells me,
Seven times a day against thee,
So that the righteous man
But he falls now and then
The righteous man offendeth
Whereon thy wrath dependeth:
Doth walk in no such path,
In danger of thy wrath. In &c.

Then since the case so stands,
Falls oft in sinful bands,
Lord, I that am unjust,
Whereto then shall I trust,
That even the man right wise,
whereby thy wrath may rise;
And righteousness none have,
My sinful soul to save? My, &c.

But truly to that post
Which is thy mercy most,
And mitigate thy mood,
The price of this thy blood,
Whereto I cleave and shall,
Lord, let thy mercy fall,
Or else we perish all,
Where in mercy I call.

The Scripture doth declare,
But that thou didst not spare
Now let those drops most sweet
That I with sin replete,
No drop of blood in thee,
To shed each drop for me,
So moist my heart, so dry,
May live, and sin may die.

That having mortify'd
I may be sanctify'd
So that I never fall
That my foes infernal
This sin of mine in me,
By grace of thine in thee.
Into such mortal Sin,
Rejoice my death therein.

But vouchsafe me to keep
And from that lake so deep,
And I shall sing thee songs
That unto thee belongs,
From those infernal foes,
Whereon no mercy grows,
Confirmed with the just,
Which art my only trust.

A Song to be sung before Morning Prayer.

PRaise ye the Lord, ye Gentiles all,
O praise him, all People mortal,
For he is full determined
And the Lord's truth be ye assur'd
Glory be to God the Father,
With the Holy Ghost in like manner,
which hath brought you into his light;
as it is most worthy and right.
on us to pour out his mercy;
abideth perpetually.
and to Christ Jesus his true Son,
now and at every Season.

A Song to be sung before Evening Prayer.

BEhold now give heed, such as be
Come praise the Lord every Degree,
O ye that stand in the Lord's house,
Praise ye the Lord so bounteous,
Lift up your hands in the holy place,
Praise ye the Lord which gives all grace,
Then shall the Lord out of Sion,
the Lord's servants faithful and true;
with such songs as to him are due.
even in our own God's Mansion,
which worketh our salvation.
yea, and that in the time of night;
for he is a Lord of great might
which heaven and earth made by his power,

Give to you and your Nation, his blessing, mercy and favour.
Glory be to God the Father, &c.

The Twelve Articles of the Christian Faith.

ALL my belief and confidence is in the Lord of might;
The father which all things hath made, the day and also night.
The heavens and the firmament, and also every star;
The earth and all that is therein, which pass man's reason far.

And in like manner I believe in Christ our Lord, his Son;
Co-equal with the Deity, and man in flesh and bone.
Conceived by the Holy Ghost, his word doth me assure:
And of his Mother Mary born, yet she a Virgin pure.

Because mankind to Satan was for sin in bond and thrall,
He came and offered up himself to death, to save us all.
And suffering most grievous pain, then Pilate being Judge,
Was crucified on the Cross, and thereat did not grudge.

And so he died in the flesh, but quickned in the spirit;
His body then was buried, that we might Life inherit.
His soul did after this descend into the lower parts:
A dread unto the wicked spirits, but joy to faithful hearts.

And in the third day of his death he rose to life again,
That so he might be glorify'd, and freed from grief and pain,
Ascending to the heavens high, to sit in glory still,
On God's right hand his Father dear, according to his will.

Until the day of Judgment come, when he shall come again
With Angels power (yet of that day we all be uncertain)
To judge all People righteously, whom he hath dearly bought:
The living and the dead also, which he hath made of nought.

And in the holy Spirit of God, my faith to satisfie,
The third Person in Trinity believe I stedfastly.
The Holy and Catholick Church that God's word doth maintain,
And holy Scripture doth allow, which Satan doth disdain.

And also I do trust to have by Jesus Christ his death
Release and pardon of my sins, and that only by faith:
What time all flesh shall rise again before the Lord of might;
And see him with their outward Eyes, which now do give them light.

And then shall Christ our Saviour the sheep and goats divide,
And give life everlastingly to those whom he hath try'd;
Within his realm celestial in glory for to rest,
With all his holy company of Saints and Angels blest.

Which serve the Lord omnipotent, obediently each hour;
To whom be all dominion and praise for evermore.

A Prayer to the Holy Ghost, to be sung before the Sermon.

COme Holy Spirit the God of might, comforter of us all;
Teach us to know thy word aright, that we may never fall.
O Holy Ghost, visit our Coast, defend us with thy shield;
Against all sin and wickedness, Lord, help us win the field.

Lord keep our Queen and her Council, and give them will and might
To perſevere in thy Goſpel, which can put ſin to flight.
O Lord, that giv'ſt thy holy word, ſend preachers plenteouſly,
That in the ſame we may accord, and therein live and die.

O holy Spirit, direct aright the Preachers of thy word,
That thou by them may'ſt cut down ſin as it were with a Sword.
Depart not from thy Paſtors pure, but aid them at their need,
Which break to us the bread of life, whereon our Souls do feed.

O bleſſed Spirit of truth, keep us in peace and unity,
Keep us from ſects and errors all, and from all Papiſtry.
Convert all thoſe that are our foes, and bring them to thy light;
That they and we may well agree, and praiſe thee day and night.

O Lord, increaſe our Faith in us, and let love ſo abound;
That man and wife be void of ſtrife, and neighbours 'bout us round.
In our time give thy peace, O Lord, to nations far and nigh;
And teach them all thy holy word, that we may ſing to thee.

All glory to the Trinity, that is of mighties moſt;
The living Father and the Son, and to the holy Ghoſt,
As it hath been in all the time that hath been heretofore;
As it is now, and ſo ſhall be henceforth for evermore.

Da Pacem, Domine.

GIve peace in theſe our days, O Lord, Great dangers are now at hand;
Thine enemies with one accord, Chriſt's name in every land,
Seek to deface Root out and raſe
Thy true right worſhip indeed.
Be thou the ſtay Lord, we thee pray.
Thou help'ſt alone in all need.

Give us that Peace that we do lack, Through misbelief and ill life
Thy word to offer thou doſt not ſlack, Which we unkindly againſt
With fire and ſword (ſtrive,
Some perſecute and oppreſs,
Some with the mouth Confeſs the truth
Without ſincere godlineſs.

Give peace, and us thy ſpirit down ſend, With grief and repentance true
Do pierce our hearts, our lives to mend, And by faith in Chriſt renew.
That fear and dread, War and Blood-ſhed,
Through thy ſweet mercy and grace,
May from us ſlide; Thy truth may abide,
And ſhine in every place.

The Lamentation.

O Lord in thee is all my truſt, give ear unto my woful cry;
Refuſe me not that am unjuſt, but caſt on me thy heavenly eye,
Behold how I do ſtill lament my ſins wherein I do offend.
Shall I for them have puniſhment, ſince thee to pleaſe I do intend?

No, no, not ſo thy will is bent, to deal with ſinners in thine ire;
But when in heart they ſhall repent, thou grant'ſt with ſpeed their (juſt deſire.

To thee therefore ſtill will I cry,
Thy blood, O Lord, is not yet dry,
Haſte thee, O Lord, haſte thee, I pray,
That when this Life ſhall paſs away,

Where thou doſt reign eternally;

Where Angels ſing continually;

R. W.

PReſerve us, Lord by thy dear word;
Which both would thruſt ont of his (throne
Lord Jeſus Chriſt, ſhew forth thy might,
Thy poor afflicted flock defend.

God holy Ghoſt, our Comforter,
Give us one mind and perfect peace,

Thou living God, in Perſon three,
In all our need ſo us defend,

to waſh away my ſinful crime;
but that it may help me in time.
to pour on me thy gifts of grace,
in heaven with thee I may have (place.
with God which once did down (thee ſend,
to thee be praiſe world without (end.
From Turk and Pope defend (us Lord;
Our Lord Chriſt Jeſus thy dear (Son.
That thou art Lord of lords by (right;
That we may praiſe thee with- (out end.
Be our Patron, help, and ſuc- (cour.
All gifts of grace in us increaſe.

Thy name be prais'd in unity:
That we may praiſe thee with- (out end.

FINIS.

A FORM of PRAYER to be uſed in Private Houſes every Morning and Evening.

Morning Prayer.

ALmighty God and moſt merciful Father, we do not preſent our ſelves here before thy Majeſty, truſting in our own merits or worthineſs, but in thy manifold mercies, which haſt promiſed to hear our Prayers, and grant our requeſts which we ſhall make to thee in the Name of thy beloved Son, Jeſus Chriſt our Lord; who alſo hath commanded us to aſſemble our ſelves together in his name, with full aſſurance that he will not only be amongſt us, but alſo be our Mediator and Advocate towards thy Majeſty, that we may obtain all things which ſhall ſeem expedient to thy bleſſed will, for our Neceſſities. Therefore, we beſeech thee (moſt merciful Father) to turn thy loving countenance towards us, and impute not unto us our manifold ſins and offences, whereby we juſtly deſerve thy wrath and ſharp puniſhment,

ment, but rather receive us to thy mercy, for Jesus Christ's sake, accepting his Death and Passion as a just recompence for all our offences, in whom thou art well pleased, and through whom thou canst not be offended with us. And seeing, that of thy great mercies we have quietly passed this Night, grant (O heavenly Father) that we may bestow this day wholly in thy service, so that all our thoughts, words, and deeds, may redound to the glory of thy great Name, and good Example, to all Men, who seeing our good works may glorifie thee our heavenly Father. And forasmuch as of thy meer favour and love, thou hast not only created us to thine own similitude and likeness, but also hast chosen us to be heirs with thy dear Son Jesus Christ, of that immortal Kingdom, which thou preparedst for us from the beginning of the World: We beseech thee to encrease our faith and knowledge, and to lighten our hearts with thy holy Spirit, that we may in the mean time live in godly Conversation and Integrity of Life, knowing that Idolaters, Adulterers, covetous men, contentious Persons, Drunkards, Gluttons, and such like, shall not inherit the Kingdom of God.

And because thou hast commanded us to pray one for another, we do not only make request, O Lord, for our selves, and for them that thou hast already called to the true understanding of thy heavenly will, but for all people and nations of the World, who, as they know by thy wonderful works, that thou art God over all, so they may be instructed by thy holy Spirit to believe in thee their only Saviour and Redeemer. But forasmuch as they cannot believe except they hear, nor cannot hear but by Preaching, and none can preach except they be sent; therefore (O Lord) raise up faithful Distributers of thy Mysteries, who setting apart all worldly respects, may both in their life and doctrine only seek thy Glory. Contrarily confound Satan, and Antichrist, with all hirelings, whom thou hast already cast off into a reprobate sense, that they may not by Sects, Schisms, Heresies and Errors, disquiet thy little flock. And because (O Lord) we be fallen into the latter Days, and dangerous Times, wherein ignorance hath gotten the upperhand, and Satan by his Ministers seeks by all means to quench the light of thy Gospel, we beseech thee to maintain thy cause against those ravening Wolves, and strengthen all thy servants whom they keep in Prison and Bondage. Let not thy long suffering be an occasion either to increase their tyranny, or to discourage thy children, neither let our sins and wickedness be an hindrance to thy mercies; but with speed (O Lord) consider these great miseries For thy People Israel many times, by their sins, provoked thine anger, and thou punishedst them by thy just Judgement: yet tho' their sins were never so grievous, if they once returned from their iniquity, thou receiv'dst them to mercy: We therefore most wretched sinners bewail our manifold sins, and earnestly repent us of our former wickedness and ungodly behaviour towards thee; and whereas we cannot of our selves purchase thy pardon, yet we humbly beseech thee, for Jesus Christ's sake, to shew thy mercies upon us, and receive us again to thy favour. Grant us, dear Father, these our requests, and all other things necessary for us and thy whole Chuch, according to thy promises in Christ Jesus our Lord, in whose name we beseech thee, as he hath taught us, saying, *Our Father*, &c.

Evening Prayer.

O Lord God, Father everlasting and full of pity, we acknowledge and confess that we be not worthy to lift up our Eyes to heaven, much less to present our selves before thy Majesty, with confidence that thou wilt hear our prayers, and grant our request, if we consider our own deservings. For our consciences do accuse us, and our sins do witness against us, and we know that thou art an upright Judge, which dost not justifie the sinners and wicked Men, but punishest the faults of all such as transgress thy commandments. Yet most merciful Father, since it hath pleased thee to command us to call on thee in all our Troubles and Adversities, promising even then to help us when we feel our selves (as it were) swallowed up of death and desperation, we utterly renounce all worldly confidence, and flee to thy sovereign bounty, as our only stay and refuge: beseeching thee not to call to remembrance our manifold sins and wickedness, whereby we continually provoke thy wrath and indignation against us. Neither our negligence and unkindness, which have neither worthily esteem'd, nor in our Lives sufficiently expressed the sweet comfort of thy Gospel revealed unto us, but rather to accept the obedience and death of thy Son Jesus Christ who by offering up his body in sacrifice once for all, hath made a sufficient recompence for all our sins. Have mercy therefore upon us, O Lord, and forgive us our Offences. Teach us by thy holy Spirit, that we may rightly weigh them, and earnestly repent for the same; and so much the rather, O Lord, because that the Reprobate, and such as thou hast forsaken, cannot praise thee, nor call upon thy name, but the repenting heart, the sorrowful mind, the conscience oppressed, hungring and thirsting for thy grace, shall ever set forth thy praise and glory

And albeit we be but worms and dust, yet thou art our Creator, and we be the work of thine hands; yea thou art our Father, and we thy Children: thou art our Sheepherd, and we thy Flock: thou art our Redeemer, and we the People whom thou hast bought: thou art our God, and we thine Inheritance. Correct us not therefore in thine anger, (O Lord) neither according to our deserts punish us, but mercifully chastise us with a Fatherly affection, that all the World may know that at what time soever a sinner doth repent him of his sins from the bottom of his heart, thou wilt put away his wickedness out of thy remembrance, as thou hast promised by thine holy Prophets

Finally, Forasmuch as it hath pleased thee to make the Night for man to rest in, as thou hast ordained him the day to travel in, grant (dear Father) that we may so take our bodily rest, that our Souls may continually watch for the time that our Lord Jesus Christ shall appear for our deliverance out of this mortal Life: And in the mean season that we, not overcome by any fantasies, dreams, or other temptations, may fully set our minds upon thee, love thee, fear thee, and rest in thee; furthermore that our sleep be not excessive or overmuch after the insatiable Desires of our flesh, but only sufficient to content our weak Nature, that we may be the better disposed to live in all godly conversation, to the Glory of thy most Holy Name, and profit of our Brethren. So be it.

A Godly Prayer to be said at All Times

HOnour and praise be given to thee, O Lord God Almighty, most dear Father of Heaven, for all thy mercies and loving-kindnesses shewed unto us, in that it hath pleased thy gracious goodness, freely and of thine own accord to elect and chuse us to Salvation before the beginning of the World And even like continual thanks be given to thee. for creating us after thine own Image, for redeeming us with the precious blood of thy dear Son, when we were utterly lost; for sanctifying us with thy holy Spirit in the revelation and knowledge of thy holy word; for helping and succouring us in all our needs and necessities: for saving us from all dangers of Body and Soul; for comforting us so fatherly in all our Tribulations and Persecutions; for sparing us so long, and giving us so large a time of Repentance. These benefits, O most merciful Father, like as we acknowledge to have received them of thy only goodness, even so we beseech thee for thy dear Son Jesus Christ's sake, to grant us always thy holy Spirit, whereby we may continually grow in thankfulness towards thee, to be led into all truth, and comforted, in all adversities. O Lord strengthen our Faith, kindle it more in ferventness, and love towards thee, and our Neighbours, for thy sake. Suffer us not, most dear Father, to receive thy word any more in vain: But grant us always the assistance of thy Grace and holy Spirit, that in heart, word and deed, we may sanctifie and do worship to thy Name: help to amplifie and encrease thy Kingdom, and whatsoever thou sendest, we may be heartily well content with thy good pleasure and will. Let us not lack the thing (O Father) without the which we cannot serve thee; but bless thou so all the works of our hands, that we may have sufficient and not be chargeable, but rather helpful unto others. Be merciful, O Lord, to our offences, and seeing our debt is great, which thou hast forgiven us in Jesus Christ, make us to love thee and our Neighbours so much the more: Be thou our Father, our Captain and Defender in all temptations; hold thou us by thy merciful hand, that we may be delivered from all Inconveniencies, and end our lives in the sanctifying and honouring of thy holy Name, through Jesus Christ our Lord, and only Saviour.

Let thy mighty hand and outstretched arm (O Lord) be still our defence; thy mercy and loving-kindness in Jesus Christ, thy dear Son, our Salvation, thy true and holy Word our instruction, thy grace and holy Spirit our comfort and consolation, unto the end, and in the end. So be it. Lord, increase our Faith.

A Prayer to be said before a Man begins his Works.

O Lord God, most merciful Father and Saviour, seeing it hath pleased thee to command us to travail, that we may relieve our need, we beseech thee of thy grace so to bless our Labour, that thy blessing may extend unto us, without the which we are not able to continue; and that this great favour may be a witness unto us of thy bountifulness and assistance, so that thereby we may know the fatherly care that thou hast over us.

Moreover, O Lord, we beseech thee that thou wouldst strengthen us with thy holy Spirit, that we may faithfully travail in our state and vocation without fraud or deceit, and that we may endeavour

our ſelves to follow thine holy ordinance, rather than ſeek to ſatisfie our greedy affections, or deſire to gain. And if it pleaſe thee (O Lord) to proſper our labour, give us a mind alſo to help them that have need, according to that ability that thou of thy mercy ſhalt give us; and knowing that all good things are come of thee, grant that we may humble our ſelves to our neighbours, and not by any means lift up our ſelves above them which have not received ſo large a portion of thy mercies as thou haſt given us. And if it pleaſe thee (O Lord) to try and exerciſe us by greater poverty and neceſſity than our fleſh would deſire, that thou wouldſt yet (O Lord) grant us grace to know that thou wilt nouriſh us continually through thy bountiful liberality, that we be not ſo tempted, that we fall into diſtruſt, but that we may patiently wait till thou fill us, not only with corporal graces and benefits, but chiefly with thine heavenly and ſpiritual treaſures, to the intent that we may always have more ample occaſion to give thee thanks, and wholly to reſt upon thy mercies. Hear us (O Lord) of mercy, through Jeſus Chriſt thy Son our Lord and Saviour. *Amen.*

A Confeſſion for all Eſtates and Times.

O Eternal God, and moſt merciful Father, we confeſs and acknowledge here before thy divine Majeſty, that we are miſerable ſinners, conceived and born in ſin and iniquity, ſo that in us there is no goodneſs; For the fleſh evermore rebelleth againſt the Spirit, whereby we continually tranſgreſs thy holy Precepts and Commandments, and ſo purchaſe to our ſelves through thy juſt Judgment, Death and Damnation. Notwithſtanding (O heavenly Father) foraſmuch as we are diſpleaſed with our ſelves for the ſins we have committed againſt thee, and do unfeignedly repent us of the ſame, we moſt humbly beſeech thee for Jeſus Chriſt's ſake, to ſhew thy mercy upon us, to forgive us all our ſins, and increaſe thy holy Spirit in us, that we may acknowledge from the bottom of our hearts our own righteouſneſs, may from henceforth not only mortifie our ſinful Luſts and Affections, but alſo bring forth ſuch fruits as may be agreeable to thy moſt bleſſed will; not for the worthineſs thereof, but for the merits of thy dearly beloved Son Jeſus Chriſt, our only Saviour, whom thou haſt already given an oblation and offering for our Sins, and for whoſe ſake we are certainly perſwaded that thou wilt deny us nothing that we ſhall ask in his name according to thy will. For thy Spirit doth aſſure our Conſcience, that thou art our merciful Father, and ſo loveſt us thy Children through him, that nothing is able to remove thy heavenly grace and favour from us. To thee therefore (O Father) with thy Son and the Holy Ghoſt, be all honour and glory, world without end. *Amen.*

FINIS.